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JOURNAL

OF THE

THIRTY-FIRST DELEGATED GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD IN

ATLANTIC CITY, NEW JERSEY

MAY 2—MAY 25, 1932

EDITED BY

REVEREND JOHN M. ARTERS

Secretary of the General Conference

THE METHODIST BOOK CONCERN

NEW YORK CINCINNATI CHICAGO

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ORDER OF THE GENERAL CONFERENCE

"RESOLVED, That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference."

THE JOURNAL, May 2, 1932.

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GENERAL CONFERENCE OFFICERS

BISHOPS

*Earl Cranston
John W. Hamilton
William F. McDowell
William Burt
William F. Anderson
John L. Nuelsen
Edwin H. Hughes
Francis J. McConnell
Frederick D. Leete
Wilbur P. Thirkield
Herbert Welch
Thomas Nicholson
Adna W. Leonard
William F. Oldham
Charles B. Mitchell
John W. Robinson
Eben S. Johnson
Lauress J. Birney
Ernest L. Waldorf
Charles E. Locke
Ernest G. Richardson
Charles W. Burns
Edgar Blake
Frederick T. Keeney
H. Lester Smith
Charles L. Mead
Robert E. Jones
Matthew W. Clair
George A. Miller
Titus Lowe
Brenton T. Badley
Wallace E. Brown
Raymond J. Wade
James C. Baker
J. Ralph Magee
Ralph S. Cushman

MISSIONARY BISHOP

Edwin F. Lee

CENTRAL CONFERENCE BISHOPS

Chih Ping Wang
John Gowdy
Jashwant Rao Chitambar
John E. Gattinoni

SECRETARY OF THE GENERAL CONFERENCE

John M. Arters

ASSISTANT SECRETARIES

Harry W. Burgan
Morris S. Daniels
Frank T. Enderis
S. Irene Gordon
Stanley E. Grannum
Edgar R. Heckman
Disston W. Jacobs
Asa J. Kestle
Oliver M. Keve
Adam J. Loeppert
Robert B. Spencer
Frederic E. Thayer
Harry L. Upperman
Edward A. Wells
Albert M. Witwer
John R. Wooton

* Deceased.

DELEGATED GENERAL CONFERENCES

Year	Place	Member-ship	Annual Conferences
1—1812	New York	90	8
2—1816	Baltimore	107	9
3—1820	Baltimore	93	9
4—1824	Baltimore	125	12
5—1828	Pittsburgh	176	17
6—1832	Philadelphia	197	19
7—1836	Cincinnati	150	22
8—1840	Baltimore	130	29
9—1844	New York	180	34
10—1848	Pittsburgh	134	23
11—1852	Boston	178	29
12—1856	Indianapolis	218	38
13—1860	Buffalo	221	47
14—1864	Philadelphia	216	49
15—1868	Chicago	232	55
16—1872	Brooklyn*	292	72
17—1876	Baltimore	365	80
18—1880	Cincinnati	399	95
19—1884	Philadelphia	417	96
20—1888	New York	463	111
21—1892	Omaha	504	113
22—1896	Cleveland	538	122
23—1900	Chicago†	714	122
24—1904	Los Angeles‡	704	130
25—1908	Baltimore	786	131
26—1912	Minneapolis	821	135
27—1916	Saratoga Springs, N. Y.	835	133
28—1920	Des Moines, Iowa	852	135
29—1924	Springfield, Mass.	858	135
30—1928	Kansas City, Mo.	864	137
31—1932	Atlantic City, N. J.	848	131

* Lay Delegates first admitted.
† Ministerial and Lay Delegates equal in number.
‡ Women admitted to membership.

OUR ATLANTIC CITY HOSTS

LOCAL ENTERTAINMENT COMMITTEE

Headquarters, Hotel Dennis, Atlantic City, N. J.

EXECUTIVE COMMITTEE

Alvin C. Poffenberger, *Chairman.*
Rev. W. Rolland Raver, *Vice-Chairman.*
Elwood S. Johnson, *Vice-Chairman.*
Rev. Thomas S. Brock, *Secretary.*
Raymond P. Read, *Assistant Secretary.*
N. S. Albertson, *Treasurer.*

W. Elmer Brown.
Rev. William A. Boyd.
Clarence L. Cole.
Rev. W. Elwell Lake.
Rev. E. L. Nixon, Jr.
Charles C. Read.
Warren L. Ridgway.
Rev. W. C. Thompson.



MUNICIPAL AUDITORIUM, ATLANTIC CITY, NEW JERSEY
Seat of the Sessions of the General Conference of 1932

CHAIRMEN LOCAL COMMITTEES

Auditorium and Churches—W. S. Higbee.
Auditorium Services—Rev. Thomas S. Brock.
Auto and Parking—Harry D. Banks.
Evangelism—Rev. W. Rolland Raver.
Finance—A. C. Poffenberger.
Furniture and Supplies—W. L. Ridgway.
Hotels and Housing—A. H. Skean.
Lectures and Entertainments—Raymond P. Read.
Music—Prof. Evan Prosser.
Publications and Printing—W. Elmer Brown, Jr.
Publicity—Adrian Phillips.
Reception—Rev. W. Elwell Lake.
Reserved Seats—Ralph F. Truitt.
Speakers and Pulpit Assignments—Rev. W. A. Boyd.
Telegraph and Broadcasting—George W. Deetz.
Ushers and Pages—Morris F. Abel.

DELEGATES BY CONFERENCES

Names of Delegates and Reserve Delegates, Ministerial and Lay, elected to the Thirty-first Delegated General Conference of the Methodist Episcopal Church, 1932, arranged alphabetically by Conferences, with Post Office Addresses, Appointments or Occupations, and including designated Chairman of each Delegation.

KEY—Arabic numerals after the name of a Conference indicate the total number of delegates from that Conference. Next is given the name of the Area to which the Conference belongs. Names of Laymen are printed in **bold faced type,** with the names of Ministers in Roman. Before the name of each Delegate is a number indicating the order of his or her election. Chairmanships are indicated in parenthesis. Familiar abbreviations are used, such as

agt—Agent	evan—Evangelist	pres—President
atty—Attorney	f—Farmer	prin—Principal
aud—Auditor	fore—Foreman	prof—Professor
ban—Banker	h. w.—Housewife	pub. off—Public Official
b. m.—Business Man.	ins—Insurance	publ—Publisher
bd—Board	mer—Merchant	r. e.—Real Estate
coll—College	mfr—Manufacturer	sec—Secretary
cor—Corresponding	mgr—Manager	supt—Superintendent
dir—Director	miss—Missionary	tea—Teacher
d. s.—District Supt.	p—Pastor	tr. sls—Trav. Salesman
ed—Editor	phy—Physician	

ALABAMA CONFERENCE. 2. (Chattanooga)

Delegates:—

Joseph Owen (chairman), pres., John Fletcher College, University Park, Oskaloosa, Iowa.

Arthur D. Peck, b. m., P. O. Box 696, Birmingham, Ala.

Reserves.—Amos Gibbs, postmaster, Tarrant, Ala. James H. Lott, p., Trade, Ala.

ATLANTA. 2. (Atlanta)

Delegates:—

William M. Gordon, prin., Georgia School for Deaf, Cave Spring, Ga.

Daniel H. Stanton (chairman), sec. American Bible Society, 56 Gammon Ave., S. E., Atlanta, Ga.

Reserves.—Columbus W. Adams, p., 84 Summit Ave., Gainesville, Ga. **L. A. Cofield,** carpenter, 1375 Jonesboro Road, S. E., Atlanta, Ga.

BALTIC AND SLAVIC. 2. (Stockholm)

Delegates:—

Elizabeth M. Indus, Deaconess, Veerenni 4A, Tallinn Estonia.

George A. Simons (chairman), Chairman Jubilee Fund Commission, 136 Willis Ave., Mineola, N. Y.

Reserves.—Vilis T. Maskevicis, local preacher, 43 Libau St., Durben, Latvia. Martin Prikask, d. s., Kuresaare, Estonia.

BALTIMORE. 12. (Washington)

Delegates:—

(5) Francis R. Bayley, p., 3208 W. North Ave., Baltimore, Md.

(2) Harry W. Burgan, p., 16th and Allison Sts., N. W., Washington, D. C.
(4) **Harry H. Byrer,** lawyer, Martinsburg, W. Va.
(3) **George W. Crabbe,** supt., Maryland Anti-Saloon League, 2901 Mt. Holly St., Baltimore, Md.
(2) **John W. Edel,** mer., 7004 Wardman Road, Baltimore, Md.
(4) John R. Edwards, Cor. Sec. Board of Foreign Missions, 150 Fifth Ave., New York, N. Y.
(1) **Mrs. John W. Lowe,** h. w., 4712 Roland Ave., Baltimore, Md.
(1) Benjamin W. Meeks (chairman), d. s., 201 Methodist Bldg., Washington, D. C.
(6) **Mrs. Joy E. Morgan,** h. w., 1222 Quincy St., Washington, D. C.
(3) Oscar T. Olson, p., Mt. Vernon Place Church, Baltimore, Md.
(5) **Deets Pickett,** research secretary, Board of Temperance, etc., 100 Maryland Ave., N. E., Washington, D. C.
(6) Vernon N. Ridgely, d. s., 4205 Maine Ave., Baltimore, Md.

Reserves.—(2) **Edwin T. Dixon,** aud., Clark-Keating Bldg., Cumberland, Md. (1) J. Phelps Hand, p., 3738 Jenifer St., N. W., Washington, D. C. (1) **J. Burch Joyce,** phy., 3809 Saint Paul Street, Baltimore, Md. (2) Frank Steelman, d. s., Hagerstown, Md. (3) **T. Harry Ward,** postmaster, Jarrettsville, Md. (3) Clarence E. Wise, d. s., 516 N. Charles St., Baltimore, Md.

BENGAL. 2. (Delhi)

Delegates:—

Mrs. Elsie R. Beeken, miss., Pakaur, E. I., Loop Line, India.
Shot K. Mondol (chairman), d. s., Bolpore, Birbhum, India.

Reserves.—Pran K. Das (accountant), 3 Middleton St., Calcutta, India. David H. Manley, treas., Board Foreign Missions, S. Asia Branch, 3 Middleton St., Calcutta, India.

BLUE RIDGE-ATLANTIC. 2. (Chattanooga)

Delegates:—

Arlando B. Dennis (chairman), p., 97 Ashland Ave., Asheville, N. C.
Orin M. Vernon, ban., Bessemer City, N. C.

Reserves.—Amasa Fulcher, mer., Ocracoke, N. C. William A. Parsons, p., 1102 Boulevard, Statesville, N. C.

BOMBAY. 2. (Bombay)

Delegates:—

Anna Agnes Abbott, miss., 10 B. Napier Road, Poona, India.
A. N. Warner (chairman), d. s., Robinson Memorial, Byculla, Bombay, India.

Reserves.—C. B. Hill, educator, Belgaum, India. **Mrs. A. N. Warner,** miss., Robinson Memorial, Byculla, Bombay, India.

BURMA. 2. (Delhi)

Delegates:—

On Kin (chairman), d. s., Thongwa, Hanthawaddy District, Burma.
Tha Tun, tea., 280 Creek St., Rangoon, Burma.

Reserves.—Mrs. Elsie B. Clare, h. w., Graceville, Minn. Maurice A. Clare, retired, Graceville, Minn.

CALIFORNIA. 12. (San Francisco)

Delegates:—

(1) **Maxwell Adams,** vice-pres., University of Nevada, Reno, Nev.
(5) Edward P. Dennett, ed., California Edition, Christian Advocate, 3 City Hall Ave., San Francisco, Cal.
(2) **J. Hugh Jackson,** dean, Graduate School of Business, Stanford University, Cal.

(4) Suenoshin Kawashima, p., 1373 Pine St., San Francisco, Cal.
(1) Tully C. Knoles (chairman), pres. College of the Pacific, Stockton, Cal.
(4) **Franklin N. Kornhaus,** ban., 3400 E. 14th St., Oakland, Cal.
(2) Edgar A. Lowther, p., 110 McAllister St., San Francisco, Cal.
(6) **Percy F. Morris,** b. m., 59 Domingo Ave., Berkeley, Cal.
(3) William P. Rankin, d. s., 3 City Hall Ave., San Francisco, Cal.
(5) **Mrs. Jessie C. Rose,** h. w., Sonora, Cal.
(3) **Mrs. Elizabeth P. Stephens,** h. w., 655 Hale St., Palo Alto, Cal.
(6) Clouds B. Sylvester, p., 5th and Santa Clara Sts., San Jose, Cal.

Reserves.—(3) **Louis L. Dennett,** atty., Modesto Bank Bldg., Modesto, Cal. (2) Henry H. Frost, d. s., 3 City Hall Ave., San Francisco, Cal. (3) Leon L. Loofbourow, p., Modesto, Cal. (1) **Fred D. Parr,** b. m., 136 Jordan Ave., San Francisco, Cal. (1) Walter J. Sherman, p., 24th and Broadway, Oakland, Cal. (2) **John Tunnicliffe,** b. m., 1521 Cypress Ave., Burlingame, Cal.

CENTRAL ALABAMA. 4. (New Orleans)

Delegates:—
(1) **Walter L. Brown,** phy., 1200 First St., Birmingham, Ala.
(1) Edward M. Jones (chairman), field agt. Bd. of Pensions and Relief, 250 S. Jackson St., Montgomery, Ala.
(2) **Mrs. L. M. Points,** tea., 1007 22nd Ave., Tuscaloosa, Ala.
(2) John W. Thomas, d. s., 806 W. Davis St., Birmingham, Ala.

Reserves.—**Mrs. Mozelle Barnes,** h. w., Brewton, Ala. (1) Charles L. Dunn, p., 6425 2nd Ave., Birmingham, Ala. (2) William Jones, d. s., 306 Tuttle Ave., Montgomery, Ala. (2) **D. A. Marable,** mer., Lafayette, Ala.

CENTRAL CHINA. 2. (Shanghai)

Delegates:—
Luther Pen Hsin Kiang, tea., Hui Wen Methodist Girls' High School, Nanking, China.
Handel Lee (chairman), pres., Nanking Theological Seminary, Nanking, China.

Reserves.—Arthur J. Bowen, retired, 975 Garfield Ave., Pasadena, Cal. **William Chi Hsioh Tung,** prin., Wannan Academy, Ningkwofu, Anhwei, China.

CENTRAL GERMAN. 6. (Detroit)

Delegates:—
(2) **Carl Beal,** accountant, 942 Helmsdale Road, Cleveland, Ohio.
(3) Frank T. Enderis, d. s., 822 Aberdeen Road, Park Hills, Covington, Ky.
(1) **Will J. Gelvin,** salesman, 108 Mulberry St., Batesville, Ind.
(1) Albert L. Marting (chairman), p., 973 Caledonia Road, Cleveland, Ohio.
(3) **William W. Schwaninger,** ban., 1010 Market St., New Albany, Ind.
(2) *Timothy A. Speckman, d. s., 58 St. Leger Place, Cincinnati, Ohio.

Reserves.—(2) Edward D. Edelmaier, p., 3016 24th St., Detroit, Mich. (1) **L. Edmund Huber,** atty., 1903 Sils Ave., Louisville, Ky. (2) **Edna L. Kasting,** accountant, 209 S. Walnut St., Seymour, Ind. (3) **Albert E. Klebe,** salesman, 309 N. Huron St., Wheeling, W. Va. (3) Emil I. Klotz, d. s., 220 Stanford Drive, Berea, Ohio. (1) Charles E. Severinghaus, d. s., 4456 Vancouver Ave., Detroit, Mich.

---

*Deceased.

CENTRAL GERMANY. 2. (Zurich)

Delegates:—

Otto Goeriche, mfr., Dresden-Radebeul, Kronprinzenstrasse 23, Germany.

Albert Wenzel (chairman), d. s., Leipsig O 39, Hoeltystrasse 11, Germany.

Reserves.—Otto Guendel, V. M. Plauen in V., Bluechstr. 27, Germany. Wilhelm Meyer, d. s., Chemnitz, Gravelottestr. 7, Germany.

CENTRAL NEW YORK. 10. (Buffalo)

Delegates:—

(5) Howard I. Andrews, d. s., 971 Lancaster Ave., Syracuse, N. Y.
(2) **William E. Drake,** tea., 1523 Grand Central Ave., Elmira, N. Y.
(2) Charles W. Flint, chancellor, Syracuse University, 701 Walnut Ave., Syracuse, N. Y.
(3) Robert C. Hebblethwaite, p., 322 W. Washington Ave., Elmira, N. Y.
(4) Raymond H. Huse, p., 37 High St., Geneva, N. Y.
(1) **Willard E. Jaquith,** mfr., 171 W. LaFayette Ave., Syracuse, N. Y.
(5) **Reuben L. Nye,** tea., 740 Ostrom Ave., Syracuse, N. Y.
(3) **Albert G. Odell,** phy., Clifton Springs, N. Y.
(4) **M. Faye Van Dyke,** f., Canton, R. D., Pa.
(1) Harry E. Woolever (chairman), ed., National Methodist Press, 100 Maryland Ave., N. E., Washington, D. C.

Reserves.—(3) **John C. Ferguson,** mfr., Elmira, N. Y. (2) Arthur Moody, d. s., 227 Lafayette Ave., Geneva, N. Y. (2) **Hugh Parker,** publ., Oneida, N. Y. (3) George M. Perkins, p., 1605 S. Geddis St., Syracuse, N. Y. (1) William H. Powers, dean Syracuse University, 931 Comstock Ave., Syracuse, N. Y. (1) **Jarvis L. Thorpe,** phy., Clyde, N. Y.

CENTRAL NORTHWEST. 4. (Chicago)

Delegates:—

(1) ***Axel F. Benson,** phy., 1621 Merrimac Ave., Chicago, Ill.
(2) **Harold B. Nelson,** ins., 1836 13th St., Moline, Ill.
(2) Axel G. Pearson, p., 1226 Twelfth Ave., Moline, Ill.
(1) Oscar G. Sandberg (chairman), d. s., 1544 Birchwood Ave., Chicago, Ill.

Reserves.—(1) **Edwin J. Frisk,** postmaster, 1307 E. 7th St., Des Moines, Iowa. (2) Carl Jensen, d. s., 311 E. Clinton Ave., Indianola, Iowa. (2) **A. F. Oberg,** ban., Lindstrom, Minn. (1) Eric P. Swan, p., 1212 Guthrie Ave., Des Moines, Iowa.

CENTRAL PENNSYLVANIA. 12. (Washington)

Delegates:—

(2) **Charles V. Adams,** ban., 274 Jordan St., Montoursville, Pa.
(4) Edgar R. Heckman, p., Carlisle, Pa.
(2) Horace L. Jacobs, p., Bellefonte, Pa.
(4) **James W. Lowther,** ban., 134 E. College Ave., State College, Pa.
(6) A. Lawrence Miller, d. s., 811 Market St., Williamsport, Pa.
(3) **Charles T. Sheffer,** mfr., North Main St., Watsontown, Pa.
(1) James E. Skillington (chairman), d. s., 801 Lexington Ave., Altoona, Pa.
(3) Morris E. Swartz, d. s., 1820 Market St., Harrisburg, Pa.
(5) ***F. William Vandersloot,** music publ., 29 Washington Blvd., Williamsport, Pa.
(6) **Harry B. Welliver,** paymaster, 542 Lincoln St., Hazleton, Pa.
(5) Alvin S. Williams, p., 909 Diamond St., Williamsport, Pa.
(1) **Ira H. Yohe,** ban., 1725 Derry St., Harrisburg, Pa.

* Deceased.

Reserves.—(2) Robert Bagnell, p., 216 State St., Harrisburg, Pa. (1) Ellis B. Davidson, p., Huntingdon, Pa. (1) **Gilbert H. Frank,** ban., South Second St., Newport, Pa. (3) **Sylvester A. Kuhn,** r. r. agent, Hastings, Pa. (3) John W. Long, pres. Dickinson Seminary, Williamsport, Pa. (2) **Wat Tyler,** postal clerk, 920 N. Washington St., Shamokin, Pa.

CENTRAL PROVINCES. 2. (Jubbulpore.)

Delegates:—

Ignatius Das, tea., Khandwa, C. P., India.
B. F. Wishard (chairman), d. s., Gadarwara, C. P., India.

Reserves.—Miss Benoybala Banerji, tea., Khandwa, C. P., India. Frank R. Felt, miss., 150 Fifth Ave., New York, N. Y.

CENTRAL TENNESSEE. 2. (Chattanooga)

Delegates:—

W. H. Lindsey, atty., Lawrenceburg, Tenn.
Harry Lee Upperman (chairman), pres., Baxter Seminary, Baxter, Tenn.

Reserves.—H. L. Carter, mer., McLemoresville, Tenn. George W. Florence, p., Lexington, Tenn.

CENTRAL WEST. 6. (Covington)

Delegates:—

(1) Benjamin F. Abbott (chairman), p., 208 N. Leffingwell Ave., St. Louis, Mo.
(2) George D. Hancock, d. s., 208 N. Leffingwell Ave., St. Louis, Mo.
(1) **Lawrence H. Lightner,** ins., 2534 Marion St., Denver, Colo.
(3) **Waite H. Madison,** phy., 454 Marion St., Marshall, Mo.
(3) Spencer Ray, d. s., 624 N. Washington Ave., Sedalia, Mo.
(2) **Miss Arsania M. Williams,** tea., 4318 San Francisco Ave., St. Louis, Mo.

Reserves.—(2) Luther R. Grant, p., 1415 N. 9th St., Kansas City, Kan. (1) **Mrs. Ollie E. Grear,** tea., 313 Ming St., Warrensburg, Mo. (3) **Minor J. Holmes,** phy., 2438 Euclid Ave., Kansas City, Mo. (2) **Christopher C. Hubbard,** tea., 503 W. Johnson St., Sedalia, Mo. (1) Martin L. Mackay, p., 2100 Woodland Ave., Kansas City, Mo. (3) Alexander Talbert, d. s., 224 N. Mill St., Kansas City, Kan.

CHENGTU WEST CHINA. 2. (Chengtu)

Delegates:—

Gweh Dung Chiang, tea., Tzechow Sze, China.
Lincoln Lin Gao Dsang (chairman), pres., West China Union Univ., Chengtu, West China.

Reserves.—Fu Ling Chang, tea., Chengtu, West China, Lewis F. Havermale, missionary tea., Chicago, Ill.

CHICAGO NORTHWEST. 4. (Chicago)

Delegates:—

(2) **Herman R. Boese,** atty., P. O. Box 723, Milwaukee, Wis.
(1) Adam J. Loeppert (chairman), d. s., 4436 N. Paulina St., Chicago, Ill.
(2) John H. Tonjes, d. s., 2322 W. McKinley Ave., Milwaukee, Wis.
(1) **August W. Zeratsky,** mfr., P. O. Box 613, La Crosse, Wis.

Reserves.—(1) Edwin T. Asling, p., 6409 Sangamon St., Chicago, Ill. (1) **Henry J. Benz,** f., R. F. D. 4, Charles City, Iowa. (2) J. J. Hoffman, p., Gladbrook, Iowa. (2) **Henry V. Loeppert,** b. m., 1440 W. Lake St., Chicago,Ill.

CHILE. 2. (Buenos Aires)

Delegates:—

Frederico C. Muno (chairman), zd. s., Casilla 102, Temuco, Chile, S. A.

Pedro R. Zottele, sec., religious education, Casilla 67, Santiago de Chile, Chile, S. A.

Reserves.—William A. Shelly, prof., Casilla 89, Concepcion, Chile, S. A. Moises Torregrosa, d. s., Casilla 3, Concepcion, Chile, S. A.

CHUNGKING WEST CHINA. 2. (Chengtu)

Delegates:—

Nelson Ma, tea., Chungking High School, Chungking, Szechuen, China.

Chester B. Rape (chairman), miss., 157 Griswold Ave., Delaware, Ohio.

Reserves.—William A. McCurdy, miss., Chungking, Sze, China. **Tze Y. Yang,** tea., No. 10 Daijiahang, Chungking, Sze, China.

COLORADO. 10. (Denver)

Delegates:—

(1) **Mrs. A. S. Booth,** h. w., 425 W. 18th St., Pueblo, Colo.

(3) Elmer Guy Cutshall, pres., Iliff School of Theology, 2100 So. Josephine St., Denver, Colo.

(5) **Lewis A. Dick,** atty., 809 Steele St., Denver, Colo.

(1) Loren M. Edwards (chairman), p., 1820 Broadway, Denver, Colo.

(5) Francis L. Geyer, d. s., Y. M. C. A., Grand Junction, Colo.

(4) Ira W. Kingsley, d. s., 1410 N. Weber St., Colorado Springs, Colo.

(3) **Ira E. Lute,** gen. sec., Y. M. C. A., 25 E. 16th Ave., Denver, Colo.

(2) Ira G. McCormack, d. s., 1820 Broadway, Denver, Colo.

(2) **R. B. Spencer,** ed., Fort Morgan, Colo.

(4) **William H. Spurgeon,** atty., 1335 N. Tejon St., Colorado Springs, Colo.

Reserves.—(1) Orrin W. Auman, treas., World Service Commission, 740 Rush St., Chicago, Ill. (3) **D. W. Aupperle,** farm mgr., Grand Junction, Colo. (3) Walter D. Cole, p., Greeley, Colo. (1) **E. R. Ensor,** mer., Hudson, Colo. (2) John J. Lace, p., 684 So. Williams St., Denver, Colo. (2) **Frank McDonough, Sr.,** judge, 1501 E. 8th Ave., Denver, Colo.

DAKOTA. 6. (Saint Paul)

Delegates:—

(2) **A. Clay Darling,** atty., Groton, S. Dak.

(1) **Frank R. Fisher,** judge, Miller, S. Dak.

(3) **Raymond P. Frink,** phy., Wagner, S. Dak.

(3) John S. Hoagland, d. s., 511 W. 4th St., Mitchell, S. Dak.

(2) John P. Jenkins, Counsellor in Finance, 3 City Hall Ave., San Francisco, Cal.

(1) Edward D. Kohlstedt (chairman), Cor. Sec. Bd. Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.

Reserves.—(1) **Harry A. Blackburn,** f., Cavour, S. Dak. (2) **Dess C. Cox,** h. w., Rapid City, S. Dak. (2) Clinton B. Harrold, p., Watertown, S. Dak. (1) R. G. Minkler, p., Canton, S. Dak. (3) Earl A. Roadman, coll. pres., Mitchell, S. Dak. (3) **Ernest Vessey,** r. e. and ins., Wessington Springs, S. Dak.

DELAWARE. 8. (Philadelphia)

Delegates:—

(4) Frederick H. Butler, d. s., 47 South Queen St., Dover, Del.

(3) **Mrs. Mary A. R. Camphor,** lecturer, 31 Webster Place, Orange, N. J.

(2) **Miss Olive A. Hall,** church sec., Tindley Temple, Broad and Fitzwater Sts., Philadelphia, Pa.
(1) David H. Hargis (chairman), d. s., 1308 Tatnall St., Wilmington, Del.
(2) David W. Henry, d. s., 514 North 58th St., Philadelphia, Pa.
(4) **William H. Staten,** f., Preston, Md.
(3) Charles A. Tindley, p., 1509 Christian St., Philadelphia, Pa.
(1) **Herbert S. Wilson,** tea., Upper Hill, Md.

Reserves.—(3) **Clarence A. Brown,** clerk, 1707 West Second St., Chester, Pa. (2) William J. Helm, d. s., 418 Dover St., Easton, Md. (1) **William W. M. Henry,** phy., Dover, Del. (2) **Halley P. Johns,** mortician, 2450 Columbia Ave., Philadelphia, Pa. (1) Thomas H. Kiah, educator, Princess Anne, Md. (3) William C. Thompson, p., 1718 Arctic Ave., Atlantic City, N. J.

DENMARK. 2. (Stockholm)

Delegates:—
Peter B. Donner, bank accountant, Kildegade 38, Horsens, Denmark.
Ejler Sorensen (chairman), p., Sjallandesgade 14, Esbjerg, Denmark.

Reserves.—Niels Mann, d. s., Danmarksgade 14, Randers, Denmark. **Johannes Brown Thomsen,** ins. sec., Norre Alle 27, Aarhus, Denmark.

DES MOINES. 10. (Omaha)

Delegates:—
(2) Frank G. Bean, p., 312 Boone St., Boone, Iowa.
(3) Guy J. Fansher, p., Creston, Iowa.
(4) **Henry A. Glackemeyer,** ins. and r. e., 135 North Third Ave., Villisca, Iowa.
(5) Levi P. Goodwin, p., 1018 Des Moines St., Des Moines, Iowa.
(4) John L. Hillman, pres., Simpson College, Indianola, Iowa.
(5) **Orville F. Howard,** f., R. F. D. No. 1, Imogene, Iowa.
(3) **Curtis R. Keating,** mer., Mount Ayr, Iowa.
(1) Raymond M. Shipman (chairman), d. s., 1400 Chautauqua Park Way, Des Moines, Iowa.
(1) **Earl Smiley,** f., R. D. No. 2, Dallas Center, Iowa.
(2) **William P. Wortman,** ed., Malvern, Iowa.

Reserves.—(3) Mearl A. Gable, p., Indianola, Iowa. (1) **B. O. Gammon,** b. m., Des Moines, Iowa. (3) **Francis Moats,** prof., Indianola, Iowa. (1) Walter A. Morgan, d. s., Indianola, Iowa. (2) David J. Shenton, p., Clarinda, Iowa. (2) **F. C. Upton,** r. e. and ins., Des Moines, Iowa.

DETROIT. 16. (Detroit)

Delegates:—
(7) Howard A. Field, p., 3250 Virginia Park, Detroit, Mich.
(6) Frank L. Fitch, p., Jefferson Ave., Saginaw, Mich.
(5) Walter R. Fruit, d. s., 34 East Elizabeth St., Detroit, Mich.
(2) Joseph M. M. Gray, p., Central Church, Detroit, Mich.
(5) **Earle W. Jones,** ins., 908 Citizens Bank Bldg., Flint, Mich.
(8) **Ewin H. Knight,** mer., Vassar, Mich.
(2) **Mrs. Anna E. Kresge,** h. w., 70 W. Boston Blvd., Detroit, Mich.
(4) **J. Henry Ling,** retired, 201 E. Kirby Ave., Detroit, Mich.
(8) John E. Martin, p., 620 East Newall St., Flint, Mich.
(4) Eugene M. Moore, p., Jefferson Ave. Church, Detroit, Mich.
(3) **F. Homer Newton,** mfr., 173 State Ave., Pontiac, Mich.
(6) **Ernest L. Pearce,** ban., Union National Bank, Marquette, Mich.
(3) Marshall R. Reed, p., First Church, Ypsilanti, Mich.
(1) Merton S. Rice (chairman), p., Metropolitan Church, Detroit, Mich.

(1) **Delmar D. Spellman,** photographer, 4838 Woodward Ave., Detroit, Mich.
(7) **A. T. Tweedie,** photographer, Croswell, Mich.

Reserves.—(2) **Stephen G. Atkinson,** rural mail carrier, Millington, Mich. (3) **Charles A. Dolph,** mfr., Northville, Mich. (3) Dunning Idle, d. s., 506 Crapo Ave., Flint, Mich. (2) DeWitt C. Littlejohn, p., Central Church, Flint, Mich. (1) George W. Olmstead, p., First Church, Highland Park, Mich. (1) **Mrs. Frank B. Stafford,** h. w., 80 Harmon Ave., Detroit, Mich.

EAST GERMAN. 2. (New York City)

Delegates:—

Carl Jordan (chairman), d. s., 852 Grove St., Irvington, N. J.
Anton F. Loescher, manufacturer's agt., 58 White Ave., West Hartford, Conn.

Reserves.—Feodor Hagner, p., 1169 Greene Ave., Brooklyn, N. Y. **Charles M. Windels,** accountant, 179 Marcy Ave., Brooklyn, N. Y.

EAST TENNESSEE. 2. (Chattanooga)

Delegates:—

Miller W. Boyd, tea., Morristown College, Morristown, Tenn.
John W. Manning (chairman), d. s., 504 Lookout St., Chattanooga, Tenn.

Reserves.—Edward F. Forest, p., 427 Scott St., Bristol, Va. **Mrs. Hattie R. Walker,** tea., 422 South Second St., Morristown, Tenn.

EASTERN SOUTH AMERICA. 2. (Buenos Aires)

Delegates:—

Cristobal G. Coates, b. m., Calle 18 de Julio 1220, Montevideo, Uruguay.
Gabino Rodriguez (chairman), p., Diagonal 74 N. 867, La Plata, Argentina.

Reserves.—**Fred Aden,** Director Ward Institute, Rivadavia 6100, Buenos Aires, Argentina. Daniel E. Hall, d. s., Lima 171, Cordoba, Argentain.

EASTERN SWEDISH. 2. (New York City)

Delegates:—

Carl A. R. Liljewall (chairman), p., 11 Stebbins St., Worcester, Mass.
Gustaf W. Mattson, builder, 596 East 34th St., Brooklyn, N. Y.

Reserves.—E. S. Dahl, d. s., 1204 Saint Johns Place, Brooklyn, N. Y. **Samuel Johnson,** ins. exec., 5 Weaver Road, Springfield, Mass.

ERIE. 10. (Pittsburgh)

Delegates:—

(3) John H. Clemens, d. s., 724 N. Main St., Meadville, Pa.
(1) J. Brent Cook, p., Sheffield, Pa.
(3) **W. A. Elliott,** prof., Allegheny College, Meadville, Pa.
(2) Cinnett G. Farr, d. s., 305 E. Lincoln Ave., New Castle, Pa.
(5) **Leo H. McKay,** atty., Sharon, Pa.
(5) Frank S. McKnight, p., 915 Cranberry St., Erie, Pa.
(2) **W. M. Peirce,** tea., Ridgway, Pa.
(4) Freeman M. Redinger, d. s., 9 Third St., DuBois, Pa.
(1) **Edgar T. Welch** (chairman), mfr., Welch Grape Juice Co., Westfield, N. Y.
(4) **W. A. Womer,** phy., N. Mill, cor., Falls St., New Castle, Pa.

Reserves.—(2) **W. I. Blystone,** mfr., 423 E. 4th St., Jamestown, N. Y. (3) **Ralph M. Campbell,** prothonotary, 115 E. Grant St., New Castle, Pa. (1) **Blaine H. Gifford,** ins., 324 E. 25th St., Erie, Pa. (2) Alfred C.

Locke, d. s., 611 West 9th St., Erie, Pa. (1) *John R. Rich, p., Ripley, N. Y. (3) Harry A. Silvis, p., Tidioute, Pa.

FINLAND. 2. (Stockholm)

Delegates:—

Heikki Lankinen, architect, Vupuri, Finland.

Sulo A. Sinisalo (chairman), p., Tampere, Rongank 5, Finland.

Reserves.—Hilja Hytonen, deaconess, Wiipuri Eliank 3, Deaconess Home, Finland. Niilo Tuomenoksa, p., Joensuu, Finland.

FINLAND-SWEDISH. 2. (Stockholm)

Delegates:—

Josef M. Ekebom, b. m., Apollogatan 5, Helsingfors, Finland.

Karl Hurtig (chairman), d. s., Kalevagatan 4, Helsingfors, Finland.

Reserves.—Yrjo Jarnberg, d. s., Methodist Church, Jakobstad, Finland.

***Frans Alfred Karell,** b. m., Folkskolegatan 5, Helsingfors, Finland.

FLORIDA. 2. (Atlanta)

Delegates:—

Starling F. McCoy, agriculturist, P. O. Box 174, Starke, Fla.

Thomas W. Williams (chairman), p., 746 N. Pleasant St., Gainesville, Fla.

Reserves.—Lawton L. Pratt, mortician, 525 West Beaver St., Jacksonville, Fla. Thomas H. B. Walker, p., Box 409, Jacksonville, Fla.

FOOCHOW. 4. (Foochow)

Delegates:—

(2) Harry R. Caldwell, miss., Futsing, Fukien, China.

(2) **James L. Ding,** coll. pres., Foochow, Fukien, China.

(1) Ing H. Hsu (chairman), d. s., Foochow, Fukien, China.

(1) **Li Sen Liu,** sec. Conf. Bd. of Ed., Foochow, Fukien, China.

Reserves.—(2) Samson S. Ding, sec. Relig. Ed., Foochow, Fukien, China. (1) **Pek-nieng Ieu,** tea., West Gate, Foochow, Fukien, China. (2) **Ruby Sia,** tea., Foochow, Fukien, China. (1) Gang Huo Wang, d. s., Foochow, Fukien, China.

GENESEE. 12. (Buffalo)

Delegates:—

(3) Ray Allen, conf. treas., 54 Shepard Ave., Kenmore, Buffalo, N. Y.

(5) James F. Bisgrove, p., 156 Congress St., Bradford, Pa.

(6) **Mrs. W. Raymond Brown,** h. w., 65 Walnut St., East Aurora, N. Y.

(1) Ralph S. Cushman (chairman), p., 77 Rutgers St., Rochester, N. Y.

(4) **Merton S. Gibbs,** atty., 802 Iroquois Bldg., Buffalo, N. Y.

(6) Charles E. Guthrie, d. s., 62 Lancaster Ave., Buffalo, N. Y.

(2) **Joseph L. Hinaman,** supervising prin., 127 Rockland Ave., Bradford, Pa.

(4) Daniel W. Howell, p., 43 Chapel St., Mt. Morris, N. Y.

(3) **Leverett J. Simpson,** atty., 13 Prospect St., Canisteo, N. Y.

(1) **John B. M. Stephens,** atty., 5 S. Fitzburgh St., Rochester, N. Y.

(5) **William E. B. Stull,** lumberman, 37 South Street, Brockport, N. Y.

(2) Bruce S. Wright, p., 80 W. Tupper St., Buffalo, N. Y.

Reserves.—(3) **Thomas W. Larkin,** mfr., 16 Park Pl., Leroy, N. Y. (2) John F. Leffler, d. s., Olean, N. Y. (1) James H. Olmstead, p., Hamburg, N. Y. (2) **F. H. Rockwell,** atty., Wellsboro, Pa. (3) Earl D. Shepard, d. s., Rochester, N. Y. (1) **W. E. Winger,** mfr., Warsaw, N. Y.

* Deceased.

GEORGIA. 2. (Atlanta)

Delegates:—

Edmund J. Hammond (chairman), Mem. Div. of Finance, Bd. of Home Missions, 706 Capitol Ave., Atlanta, Ga.

William H. Patton, pres., Epworth Seminary, Epworth, Ga.

Reserves.—Howard H. Bowen, retired, Mt. Zion, Ga. **Linton L. Cox,** tea., 2131 McLendon Ave., N. E., Atlanta, Ga.

GUJARAT. 2. (Bombay)

Delegates:—

Royal D. Bisbee (chairman), d. s., Baroda Residency, India.

Cyril M. Thacore, prof., Lucknow Christian College, Lucknow, India.

Reserves.—Gilbert G. Christian, government officer, Umargaon, Thana District, India. Virji Khojabhai, d. s., Umreth, Kaira District, India.

HINGHWA. 4. (Foochow)

Delegates:—

(1) **Mrs. Elizabeth F. Brewster,** miss., Hinghwa, Fukien, China.
(2) Frederick Stanley Carson, miss., Hinghwa, Fukien, China.
(2) **Tien Tse Chen,** educator, Sienyu, Fukien, China.
(1) T. H. Lin (chairman), mgr. Am. Bible Society, 23 Yuen Ming Yuen Rd., Shanghai, China.

Reserves.—(2) **S. H. Au,** b. m., Hinghwa, Fukien, China. (1) **G. L. Da,** tea., Sienyu, Fukien, China, (2) Meong Ding Li, p., Hinghwa, Fukien, China. (1) Ung Co Ua, p., Hankong, Fukien, China.

HOLSTON. 6. (Chattanooga)

Delegates:—

(3) **Henry C. Black,** ban., Johnson City, Tenn.
(1) George J. Creswell (chairman), p., 1121 Western Ave., Knoxville, Tenn.
(3) Edward Burns Martin, p., Chattanooga, Tenn.
(2) William C. Martin, pres., Murphy Collegiate Institute, Sevierville, Tenn.
(1) **Mrs. John A. Patten,** h. w., Chattanooga, Tenn.
(2) **Wilson B. Townsend,** b. m., Townsend, Tenn.

Reserves.—(2) **Robert H. Burkhart,** educator, Johnson City, Tenn. (1) **Andrew M. Hill,** b. m., Knoxville, Tenn. (1) James M. Melear, ed., Southern Edition Christian Advocate, Athens, Tenn. (2) **James L. Robb,** educator, Athens, Tenn. (2) Evue O. Woodyard, d. s., Johnson City, Tenn.

HYDERABAD. 2. (Bombay)

Delegates:—

Obed Shanthappa, phy., Methodist Episcopal Mission Hospital, Bidar, Dn., India.

Gabriel Sundaram (chairman), prin., Methodist Boys' High School, Hyderabad, Deccan, India.

Reserves.—Ongole Joshua, mgr., Christian School of Commerce, Lucknow, U. P., India. Noah E. Samson, d. s., Sironcha, C. P., India.

IDAHO. 4. (Helena)

Delegates:—

(2) Heber G. McCallister, d. s., 416 Pueblo St., Boise, Idaho.
(2) **William M. Olds,** mer., Buhl, Idaho.
(1) **Hans J. Roan,** ins., 1118 Pueblo St., Boise, Idaho.
(1) Charles W. Tenney (chairman), pres., Gooding College, Wesleyan, Idaho.

Reserves.—(1) **Will O. Cotton,** ins., Idaho Falls, Idaho. (2) Harry S. Hamilton, p., Gooding, Idaho. (1) Charles E. Helman, p., Filer, Idaho. (2) **Albert Lee,** f., Nampa, Idaho.

ILLINOIS. 24. (Chicago)

Delegates:—

(6) William J. Davidson, pres., Illinois Wesleyan University, Bloomington, Ill.
(9) George Davies, p., Dwight, Ill.
(3) **John M. Elliott,** atty., 1400 Peoria Life Building, Peoria, Ill.
(7) **W. F. Engle,** f., Bloomington, Ill.
(2) Thomas N. Ewing, p., 418 Franklin St., Danville, Ill.
(11) W. D. Fairchild, area sec., 77 W. Washington St., Chicago, Ill.
(6) **Harvey Gross,** atty., Paris, Ill.
(4) **C. W. Groves,** mailing lists, Champaign, Ill.
(8) **Thomas V. Hopper,** mer., Jacksonville, Ill.
(2) **Charles A. Imboden,** ban., Decatur, Ill.
(11) **John B. Johnson,** f., Carthage, Ill.
(12) Thomas B. Lugg, p., Mattoon, Ill.
(5) **James E. McClure,** ed., Carlinville, Ill.
(3) Harry W. McPherson, p., 704 S. Fifth St., Springfield, Ill.
(7) Thomas E. Newland, d. s., 803 Bateman St., Galesburg, Ill.
(12) **M. D. Rich,** f., Saunemin, Ill.
(5) Edwin G. Sandmeyer, p., 1814 Fifth Ave., Rock Island, Ill.
(1) William E. Shaw (chairman), p., 704 Hamilton Blvd., Peoria, Ill.
(8) James H. Singleton, p., Armstrong, Ill.
(10) Edwin L. Tobie, d. s., 703 W. California St., Urbana, Ill.
(10) **Benjamin Weir,** ed., Charleston, Ill.
(4) Arthur M. Wells, sec. Preachers' Aid Society, 468 Citizens Bldg., Decatur, Ill.
(9) **Mrs. F. N. Wells,** h. w., Pittsfield, Ill.
(1) **J. D. Wilson,** dentist, Danville, Ill.

Reserves.—(1) Walter F. Day, p., Knoxville, Ill. (3) John E. Evans, p., Monticello, Ill. (2) Frank A. McCarty, d. s., 2900 Western Ave., Mattoon, Ill. (1) **Roscoe Smith,** b. m. San Jose, Ill. (2) **H. R. Snavely,** atty., Marshall, Ill. (3) **L. W. Tuesburg,** atty., Pontiac, Ill.

INDIANA. 12. (Indianapolis)

Delegates:—

(6) **Morris Clark,** mer., Liberty, Indiana.
(3) William B. Farmer, cor. sec., Board of Pensions and Relief, 222 W. Adams St., Chicago, Ill.
(1) Orien W. Fifer (chairman), d. s., 307 Hume-Mansur Bldg., Indianapolis, Ind
(3) **D. Guthrie Gordon,** ban., Fairland, Ind.
(6) Earl E. Harper, coll. pres., Evansville, Ind.
(5) **Fred A. Heuring,** judge, Rockport, Ind.
(5) Charles M. Kroft, p., 1254 Windsor St., Indianapolis, Ind.
(4) John W. McFall, d. s., Rushville, Ind.
(2) **William H. O'Brien,** ban., Lawrenceburg, Ind.
(4) **Emery A. Powell,** retired, 289 N. E. "B" St., Linton, Ind.
(1) **Mrs. Merlin O. Robbins,** h. w., R. D. No. 1, Box 159, Indianapolis, Ind.
(2) John M. Walker, d. s., Bloomington, Ind.

Reserves.—(3) Harry W. Baldridge, p., Corydon, Ind. (1) Joseph N. Greene, d. s., Vincennes, Ind. (2) Herbert A. Keck, p., 502 Upper 2nd St., Evansville, Ind. (3) **T. Morton McDonald,** atty., Princeton, Ind. (2) **Emmett E. McPheeters,** retired, 212 Cherry St., New Albany, Ind. (1) **Joseph W. Morrow,** postmaster, Charlestown, Ind.

INDUS RIVER. 2. (Delhi)

Delegates:—

Earle M. Rugg (chairman), miss., 815 Garson Ave., Rochester, N. Y.
Theodora Isabella Thompson, tea., Mission School, Hissar, Punjab, India.

Reserves.—Charles M. Revis, graduate student, Lucknow Christian College, Lucknow, India. G. B. Thompson, miss, 126 Newton Ave., Jamestown, N. Y.

IOWA. 6. (Omaha)

Delegates:—

(3) Edward A. Bentzinger, d. s., Mount Pleasant, Iowa.
(1) George Blagg (chairman), d. s., Oskaloosa, Iowa.
(2) Preston M. Conant, p., Fort Madison, Iowa.
(2) ***Theodore H. Maytag,** mfr., Newton, Iowa.
(3) **Mrs. J. W. Neasham,** h. w., Ottumwa, Iowa.
(1) **Dean Taylor,** ed., and pub., Fairfield, Iowa.

Reserves.—(2) **George W. Dashiell,** judge, Albia, Iowa. (1) Arthur A. Heath, p., Fort Madison, Iowa. (2) Ulysses S. Smith, p., Fairfield, Iowa. (1) **George E. Wahl,** mer., Burlington, Iowa.

ITALY. 2. (Paris)

Delegates:—

Carlo M. Ferreri (chairman), d. s., Via Fierenze 38, Rome, Italy.
Giovanni Terzano, prof., Via Trionfale 61, Rome, Italy.

Reserves.—Giuseppe Miugellesi, local preacher, Vevey, Vaud, Switzerland. Franco M. Panza, d. s., 119 Avenue de Morges, Lausanne, Switzerland.

KANSAS. 16. (Kansas City)

Delegates:—

(4) Oscar E. Allison, p., Kansas City, Kan.
(6) **Jesse D. Bender,** mer., Holton, Kan.
(8) Samuel L. Buckner, d. s., Kansas City, Kan.
(2) **Thomas O. Cunningham,** b. m., 731 Nebraska Ave., Kansas City, Kan.
(3) Wallace B. Fleming, coll pres., Baldwin, Kan.
(1) **John C. Gaede,** b. m., Fredonia, Kan.
(6) Roy E. Gordon, d. s., Emporia, Kan.
(1) Christopher L. Hovgard (chairman), p., Emporia, Kan.
(2) Wiley A. Keve, p., Baldwin, Kan.
(5) **O. Grant Markham,** publ. agt., Methodist Book Concern, 740 Rush St., Chicago, Ill.
(5) John R. McFadden, d. s., Topeka, Kan.
(8) **Alfred M. Meyers,** civil engineer, Merriam, Kan.
(7) Warren O. Mulvaney, p., Topeka, Kan.
(3) **Ralph R. Price,** prof., Manhattan, Kan.
(7) **Charles C. Ryan,** ins., Independence, Kan.
(4) **Mrs. Henry E. Wolfe,** h. w., 301 Broadmore, Topeka, Kan.

Reserves.—(1) Charles I. Coldsmith, d. s., Parsons, Kan. (3) **Jonas E. Eckdall,** b. m., Emporia, Kan. (3) William C. Hanson, mgr., Book Concern, 1121 McGee St., Kansas City, Mo. (2) Calvin E. Holman, p., Manhattan, Kan. (2) **Howard Long,** f., Overbrook, Kan. (1) **Mrs. Emanuel N. Martin,** h. w., Clay Center, Kan.

KENTUCKY. 4. (Cincinnati)

Delegates:—

(2) John O. Gross, pres., Union College, Barbourville, Ky.
(2) **J. Harry Richardson,** mail clerk, Maysville, Ky.

* Deceased.

(1) William W. Shepherd (chairman), p., Louisa, Ky.
(1) **Thomas Spurrier,** mer., 613 S. 43rd St., Louisville, Ky.

Reserves.—(2) **Alvis S. Bennett,** ins., Hartford, Ky. (2) Samuel C. Rice, p., 2718 W. Main St., Louisville, Ky. (1) **M. M. Samuels,** mer., Baxter, Ky. (1) Howard E. Trent, d. s., 2718 Iowa Ave., Covington, Ky.

KIANGSI. 2. (Shanghai)

Delegates:—

David Chi-chuan Chang, phy., Kiukiang Hospital, Kiukiang, Kiangsi, China.
Carleton Lacy (chairman), sec. Am. Bible Society, 23 Yuen Ming Yuen Rd., Shanghai, China.

Reserves.—Yen-yu Hwang, phy., Women and Children's Hospital, Nanchang, Kiangsi, China. Ren-yen Lo, ed. Methodist Publications, Missions Building, Shanghai, China.

LEXINGTON. 6. (Covington)

Delegates:—

(3) Frank R. Arnold, d. s., 3241 Rammelsberg St., Cincinnati, Ohio.
(1) **A. Lee Beatty,** atty., 810 West 7th St., Cincinnati, Ohio.
(2) **Richard A. Crolley,** clerk, 4019 Vincennes Ave., Chicago, Ill.
(2) Stanley E. Grannum, p., 2916 East 93rd St., Cleveland, Ohio.
(3) **Robert B. Scott,** phy., 2108 West Chestnut St., Louisville, Ky.
(1) Benjamin F. Smith (chairman), d. s., 3522 Rhodes Ave., Chicago, Ill.

Reserves.—(3) **Dennis A. Bethea,** phy., Gary, Ind. (2) **Georgia C. Hamlet,** h. w., Cleveland, Ohio. (1) **John A. Patton,** mortician, Indianapolis, Ind. (1) John B. Redmond, p., 213 East 50th St., Chicago, Ill. (2) Samuel H. Sweeney, field sec., Bd. of Pensions and Relief, 1458 Hildreth Ave., Columbus, Ohio.

LIBERIA: 2. (Paris)

Delegates:—

Gabriel L. Dennis, Cabinet Member, Monrovia, Liberia, West Africa.
Regland V. Richards (chairman), d. s., Clay Ashland, Liberia, West Africa.

Reserves.—J. A. David, Government official, Grand Cape Mount, Liberia, West Africa. J. E. Sims, p., Careysburg, Liberia, West Africa.

LOUISIANA. 6. (New Orleans)

Delegates:—

(3) William G. Alston, p., 2525 Jena St., New Orleans, La.
(3) **Abraham L. Fleet,** mer., 1120 S. 11th St., Baton Rouge, La.
(3) **Robert B. Hayes,** prof., 5318 St. Charles Ave., New Orleans, La.
(2) Calvin S. Stanley, p., 605 France St., Baton Rouge, La.
(1) **Thaddeus T. Taylor,** phy., 719 Lyon St., New Orleans, La.
(1) John W. Turner (chairman), d. s., 4607 Loyola St., New Orleans, La.

Reserves.—(2) **Maggie R. Breaux,** h. w., Berwick, La. (1) **Matthew S. Davage,** pres., Clark University, Atlanta, Ga. (1) William H. Jones, p., 1108 Verret St., New Orleans, La. (2) Arthur W. M. Obee, p., 2009 Loyola St., New Orleans, La.

LUCKNOW. 2. (Jubbulpore)

Delegates:—

Ezekiel Bowen, tea., Government Carpentry School, Fyzabad, India.
J. Waskom Pickett (chairman), sec., National Christian Council, India, Burma and Ceylon, 37 Cantonment Road, Lucknow, India.

Reserves.—Robert W. Mathur, tea., Lucknow Christian College, Lucknow, India. Masih Charan Singh, d. s., Cawnpore, India.

MAINE. 8. (Boston)

Delegates:—

(1) John M. Arters (chairman), p., 700 Hammond St., Bangor, Me.
(1) **Clinton D. Baldwin,** r. r. off., 296 French St., Bangor, Me.
(2) Arthur A. Callaghan, p., Kezar Falls, Me.
(2) **Warren W. Cole,** retired, 37 Carroll St., Portland, Me.
(4) Alvin C. Goddard, exec. sec., World Peace Commission, 150 Fifth Avenue, New York, N. Y.
(3) Cymbrid Hughes, p., Augusta, Me.
(4) **Arthur L. Leech,** mfr., Kennebunk, Me.
(3) **Mrs. Jennie Price White,** h. w., Machias, Me.

Reserves.—(3) **Herbert E. Foster,** atty., Winthrop, Me. (1) **George B. Hunter,** R. R. employee, Bangor, Me. (1) **Harold G. McCann,** d. s., 211 West Broadway, Bangor, Me. (2) Albert I. Oliver, d. s., 549 Main St., Lewiston, Me. (2) **Miss Harriet Louise Perry,** Conf., dir., of Religious Education, Waterville, Me.

MALAYA. 2. (Singapore)

Delegates:—

Hobart B. Amstutz (chairman), miss., 4–1 Fort Canning Road, Singapore, S. S.
Lim Un Tien, tea., Anglo Chinese School, Singapore, S. S.

Reserves.—Mrs. C. Davies, h. w., 9 Pearl Bank, Singapore, S. S. Solomon S. Pakianathan, d. s., 17 Malacca St., Kuala Lumpur, F. M. S.

MICHIGAN. 14. (Detroit)

Delegates:—

(1) D. Stanley Coors (chairman), p., 208 S. Park St., Kalamazoo, Mich.
(6) James C. DeVinney, d. s., 415 Elm St., Big Rapids, Mich.
(1) **Luren D. Dickinson,** lieut. gov., Charlotte, Mich.
(2) **Ray T. Fuller,** phy., 618 W. Lovell St., Kalamazoo, Mich.
(3) **Don M. Harrington,** supt., Burr Oak St., Albion, Mich.
(3) Hugh Kennedy, area sec., 34 E. Elizabeth St., Detroit, Mich.
(4) **Howard C. Lawrence,** state treas., Lansing, Mich.
(2) George H. McClung, p., 265 Madison Ave., S. E., Grand Rapids, Mich.
(5) William H. Phelps, ed., Michigan Christian Advocate, 34 E. Elizabeth St., Detroit, Mich.
(5) **Henry A. Roseberry,** b. m., 255 Glendale Dr., Grand Rapids, Mich.
(4) John L. Seaton, pres., Albion Coll., Albion, Mich.
(7) **Eugene C. Warriner,** pres., Central Teachers College, Mount Pleasant, Mich.
(6) **Mrs. William H. White,** h. w., 417 Boyne Ave., Boyne City, Mich.
(7) J. R. Wooton, p., Fremont, Mich.

Reserves.—(3) **Frank A. Bacon,** tea., 2055 Francis Ave., Grand Rapids, Mich. (2) William E. Beckett, p., Fennville, Mich. (3) Robert E. Brown, p., Albion, Mich. (1) **Thomas O. Huckle,** publ., Cadillac, Mich. (2) **Mrs. Edwin O. Izant,** h. w., 531 N. Capital Ave., Lansing, Mich. (1) Clark S. Wheeler, d. s., 230 Calkins Ave., S. E., Grand Rapids, Mich.

MINNESOTA. 6. (Saint Paul)

Delegates:—

(3) **W. C. Coffey,** dean, Dept. of Agriculture University of Minnesota, Saint Paul, Minn.
(1) John W. Holland (chairman), p., 855 Holly Avenue, Saint Paul, Minn.

(3) John W. Mettam, p., New Ulm, Minn.
(2) **H. A. Miller,** phy., Fairmont, Minn.
(1) **George F. Reineke,** phy., New Ulm, Minn.
(2) Lloyd H. Rising, p., Como at Langford Sts., Saint Paul, Minn.

Reserves.—(3) **Mrs. V. F. DeVinney,** h. w., Saint Paul, Minn. (1) **Mrs. C. L. Hocking,** h. w., Tracy, Minn. (2) Willard I. Kern, p., Waseca, Minn. (1) John A. Rinkel, p., Mankato, Minn. (2) **F. L. Smith,** phy., Rochester, Minn.

MISSISSIPPI. 6. (New Orleans)

Delegates:—
(3) **Malachi C. Collins,** mortician, 406 N. Farish St., Jackson, Miss.
(2) **Elias W. Hall,** mortician, 600 Mobile St., Box 139, Hattiesburg, Miss.
(2) Amos L. Holland, d. s., Box 154, Waveland, Miss.
(1) Levi E. Johnson (chairman), d. s., 2716 Twelfth St., Meridian, Miss.
(1) **Reuben H. McAllister,** business mgr., Christian Advocate, Southwestern Edition, 631 Baronne St., New Orleans, La.
(3) Delvin L. Morgan, p., Jefferson and Maple Sts., Laurel, Miss.

Reserves.—(1) **Mrs. Lillie V. Holland,** h. w., Box 154, Waveland, Miss. (2) **Mrs. Sadie Jones,** h. w., 1700 30th Ave., Meridian, Miss. (1) Wiley L. Marshall, p., Edwards, Miss. (2) J. Beverly F. Shaw, welfare worker, 3007 Central Ave., Los Angeles, Cal. (3) **W. M. Whiting,** brick mason, 225 E. Academy St., Canton, Miss. (3) Jesse S. Williams, d. s., 309 Walnut St., Canton, Miss.

MISSOURI. 6. (Kansas City)

Delegates:—
(1) Okey J. Carder (chairman), supt. hospital, 2721 Douglass St., St. Joseph, Mo.
(3) **Mrs. Charles B. Clayton,** h. w., Savannah, Mo.
(2) **Preston R. Low,** f., Tarkio, Mo.
(3) Edwin C. Morgan, d. s., Brookfield, Mo.
(1) **Joseph J. Shy,** atty., Chillicothe, Mo.
(2) L. Earl Snyder, d. s., Kirksville, Mo.

Reserves.—(1) Harvey J. Bane, p., Tarkio Mo. (1) **Manville Carothers,** asst. postmaster, Kirksville, Mo. (2) **Clate Cox,** sls., Brookfield, Mo. (3) **H. F. Lawrence,** ban., Cameron, Mo. (2) Hastings McNamee, d. s., Cameron, Mo.

MONTANA STATE. 4. (Helena)

Delegates:—
(2) **Carl L. Brattin,** atty., Sidney, Mont.
(1) Jesse W. Bunch (chairman), p., Missoula, Mont.
(2) Jesse Lacklen, d. s., Billings, Mont.
(1) **Abram R. Reeves,** salesman, Box 57, Butte, Mont.

Reserves.—(2) **Albert H. Angstman,** judge, 837 Broadway, Helena, Mont. (1) Charles G. Cole, p., Butte, Mont. (1) **Miss S. Irene Gordon,** sec., 10 S. Davis St., Helena, Mont. (2) Horace Turner, p., Great Falls, Mont.

NEBRASKA. 20. (Omaha)

Delegates:—
(9) Earl E. Bowen, p., Norfolk, Neb.
(8) **William A. Brown,** ed., Friend, Neb.
(6) John R. Bucknell, p., Friend, Neb.
(4) ***John N. Dryden,** atty., Kearney, Neb.

* Deceased.

(7) **C. Ray Gates,** supt. of schools, Grand Island, Neb.
(1) **W. Edgar Gates,** b. m., 2355 Calumet St., Lincoln, Neb.
(2) James R. Gettys, finan. sec., Conference Claimants, 513 Omaha National Bank Building, Omaha, Neb.
(7) Marvin E. Gilbert, ext. sec., Nebraska Wesleyan University, Lincoln, Neb.
(3) Charles G. Gomon, d. s., 215 N. 9th St., Norfolk, Neb.
(5) **George H. Gray,** ban., Columbus, Neb.
(9) **Mrs. Edgar Havens,** h. w., Norfolk, Neb.
(4) Harry E. Hess, d. s., Lincoln, Neb.
(1) Alfred V. Hunter (chairman), p., 810 N. Grant St., Lexington, Neb.
(10) Henry G. Langley, p., Grand Island, Neb.
(6) **Mrs. J. Floyd McLain,** h. w., 4832 Erskine St., Omaha, Neb.
(10) **Walter S. Rogers,** b. m., Ainsworth, Neb.
(8) Isaac B. Schreckengast, chancellor, Nebraska Wesleyan University, Lincoln, Neb.
(3) **George M. Spurlock,** atty., York, Neb.
(5) Bert L. Story, d. s., Holdrege, Neb.
(2) **Miss Ella M. Watson,** cor. sec., W. F. M. S., 1701 S. 17th St., Lincoln, Neb.

Reserves.—(2) **Samuel C. Blackman,** ed., Tilden, Neb. (1) **Beach Coleman,** atty., Scottsbluff, Neb. (3) Louis H. Kaub, ext. sec., Nebraska Wesleyan University, Lincoln, Neb. (2) Oliver M. Keve, p., York, Neb. (3) **Clyde T. Mastin,** mer., Elm Creek, Neb. (1) Frank F. Travis, p., Beatrice, Neb.

NEWARK. 12. (New York City)

Delegates:—

(5) **Leonard D. Baldwin,** atty., 56 Munn Ave., East Orange, N. J.
(5) Arlo A. Brown, pres., Drew University, Madison, N. J.
(6) John E. Charlton, p., 17 Lenox Pl., Maplewood, N. J.
(6) **Samuel H. Clark,** minerals, 7 Roosevelt Rd., Maplewood, N. J.
(2) **Morris S. Daniels,** retired, Suffern, New York.
(1) Dorr F. Diefendorf (chairman), Contributing Editor The Christian Advocate, 45 Prospect St., Madison, N. J.
(3) **Mrs. Mabel R. Diefendorf,** h. w., 45 Prospect St., Madison, N. J.
(1) **James R. Joy,** editor, The Christian Advocate, 150 Fifth Ave., New York City.
(2) Frank Kingdon, p., 351 William St., East Orange, N. J.
(4) **Mrs. Mildred Allen Knight,** h. w., 22 Madison Ave., Madison, N. J.
(4) George G. Vogel, p., 14 Prospect St., South Orange, N. J.
(3) Wilbert Westcott, p., 2811 Hudson Boulevard, Jersey City, N. J.

Reserves.—(2) **Samuel Bingaman,** retired, 218 E. Ninth St., Plainfield, N. J. (1) **Harry Dailey,** retired, 135 Bentley Ave., Jersey City, N. J. (1) Harry Y. Murkland, d. s., 4 Riverside Dr., Cranford, N. J. (3) Warren R. Neff, p., 145 Carroll St., Paterson, N. J. (3) **Harry A. Reed,** ban., Park Ridge, N. J. (3) Charles W. Wright, d. s., 223 Tenafly Rd., Englewood, N. J.

NEW ENGLAND. 12. (Boston)

Delegates:—

(3) **Edwin P. Bliss,** mfr., 170 Summer St., Malden, Mass.
(2) **Sam T. Emery,** ins., 40 Board St., Boston, Mass.
(6) C. Oscar Ford, p., 211 Winthrop St., Winthrop, Mass.
(4) **Miss Sadie A. Hagen,** supt., Palmer Memorial Hospital, 195 Pilgrim Rd., Boston, Mass.

(1) Lewis O. Hartman (chairman), ed., Zion's Herald, 581 Boylston St., Boston, Mass.
(1) **Frank D. Howard,** retired, Chicopee Falls, Mass.
(3) J. Franklin Knotts, d. s., 15 Winn Terrace, Malden, Mass.
(2) Daniel L. Marsh, pres., Boston University, 688 Boylston St., Boston, Mass.
(5) George A. Martin, d. s., 395 Sumner Ave., Springfield, Mass.
(5) **Edward F. Miner,** builder, 25 Foster St., Worcester, Mass.
(4) George H. Spencer, sec., Massachusetts Bible Society, 41 Bromfield, St., Boston, Mass.
(6) **George E. Whitaker,** publ., Zion's Herald, 75 Walnut St., Somerville, Mass.

Reserves.—(2) Edward A. Elliott, p., 177 Hancock St., Cambridge, Mass. (3) **Perley E. Fay,** retired, Box 526, Greenfield, Mass. (2) **Mrs. Lucie Mears Norris,** office mgr., W. F. M. S., 581 Boylston St., Boston, Mass. (3) Frederick Palladino, p., Dorchester, Mass. (1) Robert M. Pierce, d. s., 15 Berwick St., Worcester, Mass. (1) **George P. Stuart,** architect, 581 Boylston St., Boston, Mass.

NEW ENGLAND SOUTHERN. 8. (Boston)

Delegates:—

(1) **Mrs. Grace P. Bitgood,** h. w., 240 Hempstead St., New London, Conn.
(2) **John Goss,** mfr., 1661 Highland Ave., Fall River, Mass.
(4) **George E. Keith,** mer., 19 Lewis St., South Manchester, Conn.
(3) **Berton E. Kile,** mer., P. O. Box 1232, Providence, R. I.
(1) Albert C. Knudson (chairman), dean, Boston University School of Theology, 72 Mount Vernon St., Boston, Mass.
(4) Ira W. Le Baron, educator, East Greenwich, R. I.
(3) George G. Scrivener, d. s., 56 Williams St., Norwich, Conn.
(2) Earl E. Story, d. s., 59 Jonathan St., New Bedford, Mass.

Reserves.—(3) Maurice E. Barrett, p., 250 Massachusetts Ave., Providence, R. I. (1) **Herbert L. Chipman,** publisher, Sandwich, Mass. (2) Leonard C. Harris, p., 780 Rochdale Ave., New Bedford, Mass. (1) Robert S. Moore, agt., Conference Claimants, Permanent Fund, 3 Wheeler Ave., Edgewood, R. I. (3) **William P. Pritchard,** phy., Fall River, Mass. (2) **Edward M. Wheeler,** sls., Providence, R. I.

NEW HAMPSHIRE. 4. (Boston)

Delegates:—

(2) Alvah E. Draper, p., Warren, N. H.
(1) **George A. Fairbanks,** ban., Citizen's National Bank, Newport, N. H.
(1) LeRoy W. Stringfellow (chairman), d. s., 310 Kenoza Ave., Haverhill, Mass.
(2) **Frederic E. Thayer,** ed., Woodsville, N. H.

Reserves.—(1) **George B. Chadwick,** mfr., 649 State St., Portsmouth, N. H. (2) **John T. Lord,** b. m., 23 Williams St., Andover, Mass. (2) Edward F. Miller, d. s., 6 Tahonta St., Concord, N. H. (1) James N. Seaver, p., 19 Chapel St., Concord, N. H.

NEW JERSEY. 12. (Philadelphia)

Delegates:—

(4) **Harry P. Bennett,** circulation mgr., 66 Washington St., Long Branch, N. J.
(1) Thomas S. Brock (chairman), p., 32 South Ohio Ave., Atlantic City, N. J.
(2) Furman A. DeMaris, d. s., 103 Maple Ave., Red Bank, N. J.
(2) **Edgar Y. Dobbins,** fed. probation officer, 241 Mountwell Ave., Haddonfield, N. J.

(4) Charles I. FitzGeorge, p., 2 Hamilton Ave., Princeton, N. J.
(1) **Alvin C. Poffenberger,** hotel mgr., Hotel Dennis, Atlantic City, N. J.
(5) **Willis T. Porch,** atty., 16 Pitman Ave., Pitman, N. J.
(3) **Mark R. Reynolds,** mer., 216 Clifton Ave., Mount Holly, N. J.
(6) **George W. Scarborough,** druggist, 7 West Delaware Ave., Pennington, N. J.
(3) Harold P. Sloan, p., 29 Warwick Rd., Haddonfield, N. J.
(5) Edward A. Wells, p., 47 N. Main St., Milltown, N. J.
(6) Thomas J. J. Wright, d. s., 128 N. Second St., Millville, N. J.

Reserves.—(1) **Leroy S. Champion,** mer., Dorchester, Cumberland Co., N. J. (3) **T. Dowdney Clark,** retired, 34 Center St., Woodbury, N. J. (2) Alexander Corson, d. s., 236 Chestnut Ave., Trenton, N. J. (1) John Goorley, p., 639 Center St., Trenton, N. J. (2) **Elwood S. Johnson,** mer., 29 S. Boston Ave., Atlantic City, N. J. (3) Woodburne J. Sayre, p., 277 Spring St., Trenton, N. J.

NEW YORK. 12. (New York City)

Delegates:—

(5) Claude C. Coile, d. s., 340 W. 86th St., New York, N. Y.
(5) **Nicholas Hogeboom,** retired, Kingston, N. Y.
(6) Walter H. Lofthouse, d. s., 3 Emwilton Pl., Ossining, N. Y.
(2) Allan MacRossie, educational dir., Conference Courses of Study, 150 Fifth Ave., New York, N. Y.
(6) **Mrs. Ellis L. Phillips,** h. w., Plandome, Long Island, N. Y.
(1) **Carl F. Price,** ins., 1868 Amsterdam Ave., New York, N. Y.
(2) **Chester A. Smith,** court steno., 730 Hudson Ave., Peekskill, N. Y.
(3) Ralph W. Sockman, p., 950 Park Ave., New York, N. Y.
(1) Ezra S. Tipple (chairman), educator, 952 Fifth Ave., New York, N. Y.
(3) **John H. Westerman,** mer., Walden, N. Y.
(4) Peter C. Weyant, d. s., 146 Third St., Newburgh, N. Y.
(4) **Daniel W. Wilbur,** mer., Poughkeepsie, N. Y.

Reserves.—(2) **Carl H. Fowler,** atty., 100 East 42d St., New York, N. Y. (3) James J. Henry, p., 1035 Park Ave., New York, N. Y. (2) Wallace MacMullen, p., 23 West 69th St., New York, N. Y. (1) George A. Shahan, d. s., 40 Franklin St., Kingston, N. Y. (1) **Fred A. Victor,** state supt., Anti-Saloon League, 488 Van Cortlandt Park Ave., Yonkers, N. Y. (3) **Lester E. Woolsey,** phy., Hancock, N. Y.

NEW YORK EAST. 14. (New York City)

Delegates:—

(6) Harry B. Belcher, p., 71 Washington St., Hempstead, N. Y.
(5) **Mrs. Horatio Berry,** h. w., 390 Stuyvesant Ave., Brooklyn, N. Y.
(5) George E. Bishop, p., 25 Le Count Pl., New Rochelle, N. Y.
(3) **H. Almon Chaffee,** mer., Box 2101, Bridgeport, Conn.
(3) Fred P. Corson, d. s., 92 Baldwin Ave., Baldwin, L. I., N. Y.
(6) **Arthur J. Crawford,** b. m., 214 Crown St., New Haven, Conn.
(1) Wallace H. Finch (chairman), p., 164 Summit Ave., Mount Vernon, N. Y.
(7) **William H. Foster,** retired, 25 Franklin St., Ansonia, Conn.
(4) **Mrs. Charles H. Hardie,** h. w., 883 E. 19th St., Brooklyn, N. Y.
(1) **Frank A. Horne,** mfr., 409 Grand Ave., Brooklyn, N. Y.
(2) **William Kennedy,** building contractor, 215 Montague St., Brooklyn, N. Y.
(2) John W. Langdale, Book Editor, 150 Fifth Ave., New York, N. Y.
(4) Halford E. Luccock, prof., Box 2155, Yale Station, New Haven, Conn.
(7) George B. Tompkins, p., New Britain, Conn.

Reserves.—(1) William H. Alderson, d. s., 64 Eldridge Ave., Hempstead, N. Y. (2) Lester W. Auman, p., 8849 164th St., Jamaica, New York, N. Y. (3) Harry H. Beattys, p., Mamaroneck, N. Y. (2) **William C. Evans,** retired, New Rochelle, N. Y. (3) **Wilbur F. Hendrix,** ban., Rye, N. Y. (1) **William W. Reid,** Board of Foreign Missions Staff, 150 Fifth Ave., New York, N. Y.

NORTH AFRICA. 2. (Paris)

Delegates:—

Edwin F. Frease (chairman), supt., North Africa, Les Tourelles, El Biar, Algiers, North Africa.

Mrs. Edwin F. Frease, miss., Les Tourelles, El Biar, Algiers, North Africa.

Reserves.—L. E. Benezet, p., Tunis, Tunisia, North Africa. **Miss Emily R. Loveless,** miss., Constantine, Algeria, North Africa.

NORTH CAROLINA. 4. (Chattanooga)

Delegates:—

(1) **David D. Jones,** pres., Bennett College for Women, Greensboro, N. C.

(2) **James A. McRae,** tea., Box 147, Reidsville, N. C.

(2) Robert G. Morris, rep., Bd. of Home Missions, 2111 E. 3rd St., Chattanooga, Tenn.

(1) Robert W. Winchester (chairman), d. s., 425 Bennett St., Greensboro, N. C.

Reserves.—(2) **W. R. Maynor,** b. m., Asheboro, N. C. (1) Grandison M. Phelps, p., 911 Twelve and One Half St., Winston-Salem, N. C. (2) William M. Wells, d. s., Maxton, N. C. (1) **Clarence T. Woodland,** b. m., P. O. Box 1925, Winston-Salem, N. C.

NORTH CHINA. 4. (Chengtu)

Delegates:—

(2) Hsiu Feng Chiang, d. s., Tsunhua, Hopei, China.

(1) C. A. Felt (chairman), pres., Peking Theological Seminary, Peiping, China.

(1) **Lien Ke Lee,** tea., Peking Academy, Peiping, China.

(2) **Ching Hsiu Tsui,** tea., Tientsin Academy, Tientsin, China.

Reserves.—(1) Feng Shan Kao, prin., Peking Academy, Peiping, China. (2) Lien Sheng Lee, vice-pres., Peking Theological Seminary, Peiping, China. (No list of lay reserve delegates obtainable.)

NORTH DAKOTA. 4. (Helena)

Delegates:—

(2) **Ryland M. Black,** educator, Ellendale, N. Dak.

(2) Leslie R. Burgum, p., Jamestown, N. Dak.

(1) **Harley S. Grover,** ban., Lisbon, N. Dak.

(1) Charles L. Wallace (chairman), pres., Wesley Coll., University Station, Grand Forks, N. Dak.

Reserves.—(2) T. Arthur Olsen, p., Larimore, N. Dak. (1) **Howard E. Simpson,** educator, Grand Forks, N. Dak. (1) G. LeRoy White, d. s., Grand Forks, N. Dak. (2) **Roy R. Wolfer,** ban., Jamestown, N. Dak.

NORTH INDIA. 4. (Jubbulpore)

Delegates:—

(1) Harry A. Hanson (chairman), miss., Lodhipur Community School, Shahjahanpur, U. P., India.

(2) **Nathaniel Jordan,** mgr., Parker High School, Moradabad, U. P., India.

(2) Clement D. Rockey, prin., Theological Sem., Bareilly, U. P., India.
(1) **Ernest Singh,** atty, Bijnor, U. P., India.

Reserves.—(1) Ernest T. Frey, d. s., Budaon, U. P., India. (1) **Ernest M. Phillips,** police inspector, Cawnpore, U. P., India. (2) Benjamin S. Roberts, d. s., Chandausi, U. P., India. (2) **Henry R. Wilson,** Headmaster, Parker High School, Moradabad, U. P., India.

NORTH INDIANA. 14. (Indianapolis)

Delegates:—

(3) **Burt W. Ayers,** vice-pres., Taylor University, Upland, Ind.
(7) **Albert E. Bauer,** insurance solicitor, Eaton, Ind.
(6) Charles B. Croxall, d. s., 210 S. High St., Warsaw, Ind.
(4) Frank K. Dougherty, d. s., 401 West Howard St., Muncie, Ind.
(1) John F. Edwards, p., Huntington, Ind.
(1) **Albert Harrison,** b. m., Anderson, Ind.
(2) Leroy W. Kemper (chairman), d. s., 1200 West Walnut St., Kokomo, Ind.
(6) **Otto U. King,** dentist, Huntington, Ind.
(5) Merrill O. Lester, d. s., N. Wabash St., Wabash, Ind.
(5) **Lloyd L. McClure,** atty., Armstrong-Landon Bldg., Kokomo, Ind.
(7) Chester A. McPheeters, p., Elkhart, Ind.
(2) **Eddy K. Shera,** atty., 529 S. Fifth St., Richmond, Ind.
(3) Charles H. Smith, p., 326 E. Wayne St., Fort Wayne, Ind.
(4) **Mrs. Fred F. Thornburg,** h. w., Suttonfield Ave., Fort Wayne, Ind.

Reserves.—(2) **Fred F. Fribley,** mer., Bourbon, Ind. (2) Freeland A. Hall, d. s., 38½ S. Tenth St., Richmond, Ind. (3) Claude H. King, p., Muncie, Ind. (3) **J. Walter Kirkpatrick,** ins., Muncie, Ind. (1) Ottis T. Martin, p., Richmond, Ind. (1) **George E. Meck,** mfr., West Sycamore St., Kokomo, Ind.

NORTH-EAST OHIO. 22. (Cincinnati)

Delegates:—

(2) **William D. Archer,** mfr., Cambridge, Ohio.
(9) **Edwin G. Beal,** ban., Bucyrus, Ohio.
(10) **Charles S. Beetham,** mer., Cadiz, Ohio.
(3) Earl R. Brown, p., 263 E. Mill St., Akron, Ohio.
(11) **George H. Chamberlain,** atty., Elyria, Ohio.
(7) **James Cherry,** mer., 706 Greenfield Ave., S. W., Canton, Ohio.
(9) Charles L. De Bow, p., Euclid and E. 30th Sts., Cleveland, Ohio.
(1) Wilbur E. Hammaker (chairman), p., 283 W. Madison Ave., Youngstown, Ohio.
(8) **Harry E. Hedges,** r. e., 2565 Gullford Rd., Cleveland, Ohio.
(5) **Arthur L. Hoover,** mgr., Chautauqua, Lakeside, Ohio.
(5) Edwin Kirby, d. s., 44 Byers Ave., Akron, Ohio.
(3) **Charles P. Lynch,** retired, 1289 Andrews Ave., Lakewood, Ohio.
(4) Battelle McCarty, d. s., 326 N. Park Ave., Warren, Ohio.
(7) William H. McMaster, pres., Mount Union College, 1304 S. Union Ave., Alliance, Ohio.
(6) **Harvey H. Murphy,** asst. supt. schools, Barnesville, Ohio.
(10) [1]Albert E. Piper, p., 306 E. Ave., Elyria, Ohio.
(8) William B. Robinson, p., 33 Park Ave., New London, Ohio.
(1) **Milton C. Robinson,** mer., Ashtabula, Ohio.
(6) Sheridan B. Salmon, p., 132 W. Second St., Mansfield, Ohio
(11) Vernon W. Wagar, p., 120 Cleveland Ave., S. W., Canton, Ohio.

[1] Transferred to another Conference.

(4) **William A. Walls,** supt. schools, Kent, Ohio.
(2) Louis C. Wright, p., 1919 E. 107th St., Cleveland, Ohio.

Reserves.—(1) Foster C. Anderson, p., 8 S. Park St., Painesville, Ohio. (3) **Ross P. Buchanan,** f., Carrollton, Ohio. (3) Charles B. Ketcham, p., 182 Scott Ave., Warren, Ohio. (2) **Homer H. Neptune,** ins., Lorain, Ohio. (1) **C. E. Oliver,** ed., East Palestine, Ohio. (2) William N. Roberts, p., Centerburg, Ohio.

NORTHEAST GERMANY. 2. (Zurich)

Delegates:—

Albert J. Ohlrich (chairman), d. s., Friedrich-Karlstr. 25, Stettin, Germany.
Johannes K. Schmidt, dir., Hauptstr. 134, Berlin-Schoneberg, Germany.

Reserves.—**Alphons Brose,** mer., Karl-Egonstr, 11a, Berlin-Karlshorst, Germany. Heinrich Schaedel, dir., Klosterlausnitz-Thuringen, Germany.

NORTHERN MINNESOTA. 8. (Saint Paul)

Delegates:—

(2) **Allen W. Edson,** prof., Morris, Minn.
(2) Frank W. Harron, d. s., 204 Wesley Temple Bldg., Minneapolis, Minn.
(3) George Mecklenburg, p., Marquette and Grant Sts., Minneapolis, Minn.
(1) Charles N. Pace (chairman), p., 215 N. 3rd Ave. W., Duluth, Minn.
(4) **Miss Florence H. Resor,** local preacher, Buhl, Minn.
(3) **W. L. Smithies,** ex. sec., Duluth Council of Churches, 2703 E. Superior St., Duluth, Minn.
(4) Thomas A. Stafford, treas. Board of Pensions and Relief, 222 W. Adams St., Chicago, Ill.
(1) **Joseph S. Ulland,** ban., Fergus Falls, Minn.

Reserves.—(2) Lucius H. Bugbee, ed., Ch. School Publications, 150 Fifth Ave., New York, N. Y. (1) **W. G. Calderwood,** ex. sec., 916 15th Ave., S. E. Minneapolis, Minn. (2) **Hiram K. Douglas,** investor, 2024 Kenwood Parkway, Minneapolis, Minn. (3) **Mrs. F. F. Lindsay,** h. w., 25 Seymour Ave., S. E., Minneapolis, Minn. (1) Elmer E. Shawl, p., Herman, Minn. (3) George G. Vallentyne p., 3400 Park Ave., Minneapolis, Minn.

NORTHERN NEW YORK. 8. (Buffalo)

Delegates:—

(3) **G. Ray Bodley,** educator, Fulton, N. Y.
(3) William M. Caldwell, d. s., Herkimer, N. Y.
(2) Aaron B. Corbin, p., Fulton, N. Y.
(2) **Milton W. Holt,** mfr., 35 Park St., Lowville, N. Y.
(4) Ernest C. Love, d. s., Watertown, N. Y.
(1) Frederick A. Miller (chairman), field sec., Conf. Permanent Fund, Watertown, N. Y.
(4) **W. Clyde Sykes,** b. m., Conifer, N. Y.
(1) **Francis L. Thornberry,** sec. Y. M. C. A., Utica, N. Y.

Reserves.—(1) Howard D. Holmes, d. s., Herkimer, N. Y. (3) **John E. Lloyd,** sls., Pulaski, N. Y. (1) **Archie McCuen,** b. m., Tupper Lake, N. Y. (2) **Fred E. Sweetland,** ban., Mexico, N. Y. (2) James W. Wilson, p., Watertown, N. Y.

NORTHWEST GERMANY. 2. (Zurich)

Delegates:—

Heinrich Ramke (chairman), dir., Bethany Deaconess Society, Martinistr. 41, Hamburg, 20, Germany.
Heinrich Stehl, dir. Kattenstr. 7, Kassel, Germany.

Reserves.—**Johann Bruns, Jr.,** Oldenburg 1., Oldbg. Weddigenstr. 26, Germany. F. H. Otto Melle, dir., Frankfurt Theological Seminary, Ginnheimer Landstr. 180, Frankfurt a. M., Germany.

NORTHWEST INDIA. 2. (Delhi)

Delegates:—

Amar Das (chairman), d. s., Rohtak, India.
Miss Ida A. Farmer, miss., Aligarh, India.

Reserves.—James Devadasan, p., Agra, India. **Adline Lall,** evan., Aligarh, U. P., India.

NORTHWEST INDIANA. 10. (Indianapolis)

Delegates:—

(1) **William M. Blanchard,** dean, De Pauw University, Greencastle, Ind.
(4) **Charles A. Carlisle,** ban., South Bend, Ind.
(5) **William E. Carpenter,** ban., Brazil, Ind.
(2) Henry L. Davis, ex. sec., Preachers' Aid Society, 2625 N. Meridian St., Indianapolis, Ind.
(2) **C. Oliver Holmes,** ban., Gary, Ind.
(3) **Judson J. Hunt,** ban., Rensselaer, Ind.
(1) G. Bromley Oxnam (chairman), pres., De Pauw University, Greencastle, Ind.
(3) C. Howard Taylor, d. s., 506 E. Ewing St., South Bend, Ind.
(5) Ernest C. Wareing, ed., Western Edition Christian Advocate, 420 Plum St., Cincinnati, Ohio.
(4) T. Fred Williams, p., 404 N. 6th St., Lafayette, Ind.

Reserves.—(1) **Mrs. Ida H. Cline,** Conf. Sec. Woman's Foreign Missionary Society, Monticello, Ind. (3) **George H. Dennison,** dentist, Hanna, Ind. (1) Charles C. Ford, d. s., Greencastle, Ind. (2) Homer P. Ivey, d. s., Crawfordsville, Ind. (2) **D. K. Mills,** mer., Zionsville, Ind. (3) J. Emmett Porter, p., 2122 N. 11th St., Terre Haute, Ind.

NORTHWEST IOWA. 8. (Omaha)

Delegates:—

(1) **Otto F. Bartz,** publ., 628 6th Ave., Sheldon, Iowa.
(3) Robert T. Chipperfield, p., Sac City, Iowa.
(2) Herbert Clegg, d. s., Fort Dodge, Iowa.
(4) Joseph H. Edge, d. s., Spencer, Iowa.
(3) **Charles C. Harshbarger,** ban., Onawa, Iowa.
(1) Charles H. Kamphoefner (chairman), ex. sec., Pensions and Relief Fund, 1721 Nebraska St., Sioux City, Iowa.
(2) **E. A. Morling,** judge, State Supreme Court, Emmetsburg, Iowa.
(4) **David P. Smith,** ins., Box 623, Fort Dodge, Iowa.

Reserves.—(1) Orville M. Bond, d. s., 3842 Garretson Ave., Sioux City, Iowa. (2) **Ed. M. Corbett,** atty., 501-504 Security Bldg., Sioux City, Iowa. (3) Joseph F. Hutchinson, p., Storm Lake, Iowa. (3) **Fred A. Robinson,** postmaster, Estherville, Iowa. (2) John B. Walker, p., Kingsley, Iowa. (1) **W. E. Warnes,** retired, Eagle Grove, Iowa.

NORTHWEST KANSAS. 6. (Kansas City)

Delegates:—

(1) R. A. Anderson (chairman), p., Concordia, Kan.
(3) L. B. Bowers, pres., K. W. U., Salina, Kan.
(2) **C. A. Kemp,** gospel singer, Winona, Kan.
(3) **Clarence E. Rarick,** prof., Hays, Kan.
(1) **T. J. Rouse,** mer., Norton, Kan.
(2) Leon H. Sweetland, p., Hays, Kan.

Reserves.—(2) U. S. Brown, aud., Kansas Wesleyan University, Salina, Kan. (1) **B. G. Hall,** mer., Lincoln, Kan. (2) **D. N. Kirkendall,** retired, Smith Center, Kan. (1) D. B. Magge, d. s., Colby, Kan.

NORWAY. 2. (Stockholm)

Delegates:—

Edvard Sandberg (chairman), p., Fjellien 1, Bergen, Norway.

Sigvart Sorensen, mer., Torvgt 33, Hamar, Norway.

Reserves.—Mathias S. Haver, p., Stavanger, Norway. **Richard Olsen,** harbor master, Kristiansund S., Norway.

NORWEGIAN AND DANISH. 2. (Chicago)

Delegates:—

Sigbjorn Fosdal (chairman), p., 295 Carroll St., Brooklyn, N. Y.

Peter Olson, builder, 904 Belmont Ave., Racine, Wis.

Reserves.—**M. Rosness,** painter, St. Paul, Minn. Carl W. Schevenius, p., 3322 Fifteenth Ave., S., Minneapolis, Minn.

OHIO. 32. (Cincinnati)

Delegates:—

(11) **Bertice C. Ballinger,** b. m., West Mansfield, Ohio.
(3) **E. Dow Bancroft,** sec., Methodist Brotherhood, 127 W. Court St., Urbana, Ohio.
(9) George F. Barber, d. s., Lima, Ohio.
(2) Charles W. Brashares, p., 1029 Harvard Blvd., Dayton, Ohio.
(8) **Ernest Hurst Cherrington,** sec., World League against Alcoholism, Westerville, Ohio.
(5) **John H. Clark,** atty., 115 N. Main St., Marion, Ohio.
(15) **Almon E. Clevenger,** atty., 141 Columbus St., Wilmington, Ohio.
(7) **Ralph E. Dugdale,** asst. supt., pub. schools, 3730 Indian Rd., Ottawa Hill, Toledo, Ohio.
(8) Warren J. Dunham, d. s., 136 Huron St., Toledo, Ohio.
(2) **Walter T. Gardner,** mfr., Bryan, Ohio.
(16) Boyd L. George, d. s., Wilmington, Ohio.
(1) **Mrs. W. H. C. Goode,** h. w., Whitney Pl., Sidney, Ohio.
(5) David F. Helms, sec., Conf. End. Fund, 726 Brice Ave., Lima, Ohio.
(15) James F. Hoffman, p., 2409 Upland Pl., Cincinnati, Ohio.
(4) Asa J. Kestle, p., 2311 Burnet Ave., Cincinnati, Ohio.
(10) **James E. Kinney,** atty., 33 N. High St., Columbus, Ohio.
(7) Clarence H. La Rue, p., 3613 Monroe St., Toledo, Ohio.
(6) Arba Martin, p., Portsmouth, Ohio.
(6) **Judson J. McKim,** sec., Y. M. C. A., 1105 Elm St., Cincinnati, Ohio.
(4) **Mrs. William H. Mead,** h. w., Pataskala, Ohio.
(1) Isaac E. Miller (chairman), d. s., 20 S. 3rd St., Columbus, Ohio.
(13) **Mrs. C. C. Peale,** h. w., 869 Bryden Rd., Columbus, Ohio.
(16) **Mrs. Milton Edgar Rathburn,** h. w., Main St., Rutland, Ohio.
(3) Edmund D. Soper, pres., Ohio Wesleyan University, Delaware, Ohio.
(14) Edward R. Stafford, d. s., Newark, Ohio.
(12) Jesse Swank, p., 1105 S. Limestone St., Springfield, Ohio.
(10) Charles E. Turley, p., 239 E. Center St., Marion, Ohio.
(14) **A. B. Vlerebome,** b. m., Lancaster, Ohio.
(11) Edward S. Weaver, p., 1581 Franklin Park, S., Columbus, Ohio.
(13) William W. Weiser, p., McArthur, Ohio.
(12) **James A. White,** atty., 44 East Broad St., Columbus, Ohio.
(9) **Foss Zartman,** b. m., 1120 W. Elm St., Lima, Ohio.

Reserves.—(2) E. E. Fowler, p., 1630 Minnesota Ave., Columbus, Ohio. (3) **Leonard Garver, Jr.,** atty., 1306 First National Bank Building, Cincinnati, Ohio. (2) **Mrs. Mandame D. Lutz,** h. w., R. D. 4, Chillicothe, Ohio. (1) Robert O. McClure, d. s., Athens, Ohio. (3) Richard E. Scully, supt., Goodwill Industries, 3235 Epworth Ave., Cin-

cinnati, Ohio. (1) **Mrs. DeEtta G. Wilson,** h. w., 231 N. King St., Xenia, Ohio.

OKLAHOMA. 10. (Kansas City)

Delegates:—

(1) [1] Ira M. Hargett, p., 1229 S. Denver St., Tulsa, Okla.
(2) Arthur M. Jayne, (chairman), p., 4th and Robinson Sts., Oklahoma City, Okla.
(5) William R. Johnson, d. s., 301 W. Lincoln St., Blackwell, Okla.
(5) **Mrs. J. L. Jones,** h. w., Tonkawa, Okla.
(4) Jean L. LaGrone, Conf. Evangelist, 804 S. Kansas Ave., Cherokee, Okla.
(1) **Ray O. Martin,** atty., Ponca City, Okla.
(2) **James H. McBirney,** ban., Tulsa, Okla.
(3) **Chester S. McCreight,** ins., Oklahoma City, Okla.
(4) **Wilson W. Starr,** lumberman, Alva, Okla.
(3) Frank L. Templin, p., Breckenridge, Okla.

Reserves.—(2) James B. Baker, d. s., P. O. Box 336, Alva, Okla. (3) William D. King, p., 1402 W. 2nd St., Oklahoma City, Okla. (1) **G. T. Miller,** mail carrier, Mutual, Okla. (1) Otho B. Morris, d. s., 2015 W. 23rd St., Oklahoma City, Okla. (3) **G. H. Schuermann,** f., Jefferson, Okla. (2) **W. H. Wilcox,** atty., Stillwater, Okla.

OREGON. 8. (Portland)

Delegates:—

(2) Wilbert Dowson, p., 445 Taylor St., Portland, Ore.
(2) **Ulysses G. Dubach,** dean, Oregon State Coll., Corvallis, Ore.
(4) Hugh B. Fouke, Jr., p., 860 Jefferson St., Salem, Ore.
(3) Jabez C. Harrison, p., 25 E. 9th St., Portland, Ore.
(1) **Ernest W. Peterson,** ed., 242 E. 53d St., Portland, Ore.
(3) **William H. Pollard,** phy., Springfield, Ore.
(4) **Clyde E. Williamson,** ban., Albany, Ore.
(1) William W. Youngson (chairman), d. s., 604 Odd Fellows Bldg., Portland, Ore.

Reserves.—(3) **Edwin S. Booth,** ban., Roseburg, Ore. (1) **Oscar C. Bortzmeyer,** court official, 1163 Multnomah St., Portland, Ore. (1) Walter S. Gleiser, p., Newberg, Ore. (2) **L. L. Mann,** f., Pendleton, Ore. (3) Edward L. Mills, ed., Pacific Edition, Christian Advocate, 304 Artisans Bldg., Portland, Ore. (2) Clarence True Wilson, cor. sec., Bd. of Temperance, Prohibition and Public Morals, 100 Maryland Ave., N. E., Washington, D. C.

PACIFIC NORTHWEST. 14. (Portland)

Delegates:—

(6) Thomas Acheson, p., 615 S. Anderson St., Tacoma, Wash.
(7) Joseph M. Adams, p., Pullman, Wash.
(3) **Harry L. Brown,** mfr., Tacoma, Wash.
(5) **Hugh C. Gruwell,** ban., Seattle, Wash.
(7) **F. A. Hazeltine,** ed., South Bend, Wash.
(2) **John B. Hazen,** mortician, Spokane, Wash.
(4) Thomas W. Jeffrey, p., 1324 Garden St., Bellingham, Wash.
(2) [1] John G. Law, p., Yakima, Wash.
(1) J. Ralph Magee (chairman), d. s., 730 Republic Bldg., Seattle, Wash.
(3) Harold O. Perry, d. s., Provident Bldg., Tacoma, Wash.
(6) **Ferman L. Pickett,** prof., Pullman, Wash.
(4) **P. Marion Snider,** ins., Puyallup, Wash.

[1] Transferred to another Conference.

(5) Andrew Warner, conf. dir. Religious Education, Coll. Puget Sound, Tacoma, Wash.
(1) **Mrs. Rufus Woods,** h. w., Wenatchee, Wash.

Reserves.—(2) Asa A. Callender, p., Puyallup, Wash. (1) Francis A. LaViolette, ex. sec. Bd. Conf. Claimants, 730 Republic Bldg., Seattle, Wash. (3) Charles MacCaughey, p., 4022 N. 28th St., Tacoma, Wash. (3) **Charles A. Robbins,** coll. bursar, Tacoma, Wash. (1) **Logan H. Roberts,** atty., Yakima, Wash. (2) **M. Wade Smith,** prof., Moscow, Idaho.

PHILADELPHIA. 14. (Philadelphia)

Delegates:—
(4) **Clarence D. Autrim,** b. m., 1947 N. 13th St., Philadelphia, Pa.
(6) Charles M. Boswell, cor. sec., Methodist Episcopal Hospital, 20 N. 50th St., Philadelphia, Pa.
(3) **William Boyd,** retired, 250 W. Tulpehocken St., Germantown, Philadelphia, Pa.
(6) **John M. Doran,** R. R. coal agent, 1617 N. 55th St., Philadelphia, Pa.
(2) **Charles F. Eggleston,** atty., 1701 Arch St., Philadelphia, Pa.
(5) **Thomas R. Fort, Jr.,** mfr., 503 Ludlow St., Philadelphia, Pa.
(1) **William H. G. Gould,** atty., 1701 Arch St., Philadelphia, Pa.
(1) George W. Henson (chairman), d. s., 1701 Arch St., Philadelphia, Pa.
(7) Milton H. Nichols, p., 7013 Boyer St., Philadelphia, Pa.
(7) **Simon Shissler,** b. m., Lancaster, Pa.
(2) J. S. Ladd Thomas, p., 257 High St., Philadelphia, Pa.
(5) John Watchorn, d. s., 5318 Gainor Road, Philadelphia, Pa.
(3) Robert C. Wells, d. s., 916 N. 64th St., Philadelphia, Pa.
(4) Albert M. Witwer, d. s., 1208 Wakeling St., Philadelphia, Pa.

Reserves.—(3) William H. Ford, p., 111 W. Mt., Pleasant Ave., Philadelphia, Pa. (1) **Dale H. Learn,** atty., E. Stroudsburg, Pa. (3) **G. Stanley Lynch,** sls., 132 E. 5th St., Media, Pa. (2) **L. W. Munhall,** ed., 236 Harvey St., Philadelphia, Pa. (1) William C. Skeath, p., 1938 N. Park Ave., Philadelphia, Pa. (2) William G. Tyson, p., 815 S. 48th St., Philadelphia, Pa.

PHILIPPINE ISLANDS. 4. (Singapore)

Delegates:—
(1) **Pedro J. Arcilla,** phy., 1612 Juan Luna, Manila, P. I.
(2) **Buenaventura C. Lopez,** atty., Cabanatuan, N. Ecija., P. I.
(1) Ernest S. Lyons (chairman), miss. treas., 442 Rizal Ave., Manila, P. I.
(2) Benito Tovera, d. s., Tuguegarao, Cagayan, P. I.

Reserves.—(1) **Eulogio R. Dizon,** dir., Nueva Ecija Institute, Guimba, Nueva Ecija, P. I. (2) Eusebio Manuel, p., Mexico, Pampanga, P. I. (2) **Mrs. Asuncion A. Perez,** sec., Associated Charities, Manila, P. I. (1) Archie L. Ryan, seminary pres., P. O., Box 2235, Manila, P. I.

PITTSBURGH. 12. (Pittsburgh)

Delegates:—
(6) **E. T. Chamberlin,** atty., Uniontown, Pa.
(1) Albert E. Day (chairman), p., 311 S. Graham St., Pittsburgh, Pa.
(4) **Charles R. Griffith,** ed., Marion Center, Pa.
(6) Bennett W. Hutchinson, p., 417 Maryland Ave., Oakmont, Pa.
(3) **Elmer L. Kidney,** atty., Berger Bldg., Pittsburgh, Pa.
(2) **P. W. Morgan,** ban., 320 Maple Ave., Edgewood, Pittsburgh, Pa.
(5) Jacob S. Payton, p., Woodland Road, Pittsburgh, Pa.

(5) ***William H. Pratt,** atty., Berger Bldg., Pittsburgh, Pa.
(3) Walter S. Trosh, d. s., 112 W. North Ave., Pittsburgh, Pa.
(2) Ralph B. Urmy, ed. Christian Advocate, Pittsburgh Edition, 524 Penn Ave., Pittsburgh, Pa.
(1) **John W. Vickerman,** publ., 734 Clinton Place, Bellevue, Pa.
(4) William L. Wilkenson, assistant ed. Christian Advocate, Pittsburgh Edition, 524 Penn Ave., Pittsburgh, Pa.

Reserves.—(1) Sanford W. Corcoran, supt. Pittsburgh Church Union, 7th Ave. and Smithfield St., Pittsburgh, Pa. (2) Benjamin F. Crawford, p., 2317 Perryville Ave., Pittsburgh, Pa. (2) **E. E. Johnson,** ins., P. O. Box 1146, Pittsburgh, Pa. (3) **Everett W. Jones,** ban., Bridgeville, Pa. (1) **David W. Rial,** tea., 761 Princeton Blvd., Wilkinsburg, Pa.

RHODESIA. 2. (Capetown)

Delegates:—

Ruth E. Hansson, nurse, Old Umtali, Southern Rhodesia, South Africa
Thomas A. O'Farrell (chairman), d. s., Nyadiri Mission, P. B. Salisbury, Southern Rhodesia, South Africa.

Reserves.—Henry I. James, p., Old Umtali, Southern Rhodesia, South Africa. **Oril A. Penney,** nurse, Old Umtali, Southern Rhodesia, South Africa.

ROCK RIVER. 14. (Chicago)

Delegates:—

(4) Dan B. Brummitt, ed. Northwestern Edition, Christian Advocate, 740 Rush St., Chicago, Ill.
(6) **R. Clarence Brown,** r. e., 77 W. Washington St., Chicago, Ill.
(5) **Jacob Cantlin,** atty., 1008 Leroy Ave., Rock Falls, Ill.
(5) Warren N. Clark, p., 6818 W. 34th St., Berwyn, Ill.
(6) Will L. Collin, d. s., 124 Royal Ave., Rockford, Ill.
(4) **Mrs. William H. Dangel,** h. w., 324 Linden Ave., Oak Park, Ill.
(7) Ralph E. Diffendorfer, cor. sec., Bd. of Foreign Missions, 150 Fifth Ave., New York, N. Y.
(3) **George W. Dixon,** transportation, 1250 Lake Shore Drive, Chicago, Ill.
(3) Frederick C. Eiselen, pres., Garrett Biblical Institute, Evanston, Ill.
(2) **Thomas F. Holgate,** educator, 617 Library Place, Evanston, Ill.
(1) **James R. Jackson, Sr.,** mfr., 1128 Stevenson St., Freeport, Ill.
(7) **Raymond G. Kimbell,** ban., 422 Forest Ave., Wilmette, Ill.
(2) John Thompson, p., Chicago Temple Building, Chicago, Ill.
(1) Ernest F. Tittle (chairman), p., 1810 Hinman Ave., Evanston, Ill.

Reserves.—(2) **Samuel E. Bradt,** ban., DeKalb, Ill. (3) **Harry L. Guyer,** wholesale grocer, 111 Barber Ave., Polo, Ill. (2) Leon L. Hammitt, d. s., DeKalb, Ill. (1) **James A. James,** prof., 2127 Orrington St., Evanston, Ill. (3) Horace G. Smith, p., 1018 Lake Ave., Wilmette, Ill. (1) Fred D. Stone, p., 3809 N. Keeler Ave., Chicago, Ill.

SAINT JOHNS RIVER. 2. (Atlanta)

Delegates:—

Mrs. W. J. Harkness, h. w., Deland, Fla.
Lawrence Radcliffe (chairman), d. s., Daytona Beach, Fla.

Reserves.—Glenn C. James, d. s., 320 N. E. Second Ave., Miami, Fla. **Mrs. Genevieve M. Pickard,** h. w., Saint Cloud, Fla.

SAINT LOUIS. 12. (Kansas City)

Delegates:—

(2) John W. Borah, p., 1610 Benton Ave., Springfield, Mo.

* Deceased.

(3) Stephen B. Campbell, d. s., 1112 S. Garrison St., Carthage, Mo.
(6) **John F. Case,** atty., Wright City, Mo.
(4) Vestal C. Clark, p., Maryville, Mo.
(3) **Forrest C. Donnell,** atty., 705 Olive St., St. Louis, Mo.
(6) Edward Hislop, d. s., 1121 McGee St., Kansas City, Mo.
(5) **Leslie J. Lyons,** atty., 1002 Walnut St., Kansas City, Mo.
(4) **John C. Miller,** metal worker, Butler, Mo.
(5) W. R. Nelson, p., 4047 Bellfontaine St., Kansas City, Mo.
(1) **J. A. Taylor,** mgr., Hotel State, Springfield, Mo.
(1) Fred W. Wahl (chairman), p., 1102 Wilmington Ave., St. Louis, Mo.
(2) **W. H. Walker,** mine operator, 1908 Sargent Ave., Joplin, Mo.

Reserves.—(2) **Charles H. Baird,** b. m., 626 Broadway, Kansas City, Mo. (1) **Ira N. Chiles,** coll. pres., Warrenton, Mo. (3) **Sherman Houston,** f., Malta Bend, Mo. (2) Franklin F. Lewis, d. s., 437 S. Rock Hill Rd., Webster Groves, Mo. (1) A. E. Peterson, d. s., Grace Methodist Epicopal Church, Springfield, Mo. (3) John W. R. Sumwalt, p., 74th and Broadway, Kansas City, Mo.

SAVANNAH. 2. (Atlanta)

Delegates:—

Robert L. Nunnally (chairman), d. s., 1007 W. 40th St., Savannah, Ga.
Uly M. Williams, mail carrier, Waycross, Ga.

Reserves:—Joseph R. Lovejoy, mer., Greenville, Ga. Charles W. Prothro, p., Forsyth, Ga.

SHANTUNG. 2. (Chengtu)

Delegates:—

Yen L. Chou, mfr., Tsinan, Shantung, China.
Perry O. Hanson (chairman), miss., Taian, Shantung, China.

Reserves.—T'ien L. Lee, prof., Nanking Theological Seminary, Nanking, China. **Ch'uan H. Liang,** prof., Taian, Shantung, China.

SOUTH CAROLINA. 8. (Atlanta)

Delegates:—

(3) Charles C. Clark, d. s., 377 Ashley Ave., Charleston, S. C.
(4) Hugh H Cooper, d. s., 401 N. Coit St., Florence, S. C.
(1) **Isaac B. English,** barber, 903 Church St., Camden, S. C.
(3) **Robert K. Gordon,** phy., Dillon, S. C.
(2) Nathaniel W. Greene, p., Box 301, Greenville, S. C.
(1) Arthur R. Howard (chairman), sec., Colored Work Bd. of Temp., Box 847, Sumter, S. C.
(4) **Samuel J. McDonald,** r. p. clerk, 211 W. Oakland Ave., Sumter, S. C.
(2) **Joseph B. Randolph,** educator, Claflin College, Orangeburg, S. C.

Reserves.—(2) **Charles W. Caldwell,** r. p. clerk, Orangeburg, S. C. (3) Shedrick A. Funchas, d. s., Orangeburg, S. C. (3) **Phyllis M. Gibbes,** tea., York, S. C. (2) James F. Page, d. s., Orangeburg, S. C. (1) **Thaddeus H. Pinckney,** tea., St. George, S. C. (1) James W. Taylor, p., 421 S. Main St., Sumter, S. C.

SOUTH FLORIDA. 2. (Atlanta)

Delegates:—

T. A. Adams, phy., 323 Pine St., Daytona Beach, Fla.
Henry W. Bartley (chairman), d. s., 800 S. Division St., Orlando, Fla.

Reserves.—Mrs. Mary McLeod Bethune, pres., Bethune-Cookman College, Daytona Beach, Fla. Daniel W. Demps, d. s., 362 Spruce St., Daytona Beach, Fla.

SOUTH FUKIEN. 2. (Foochow)

Delegates:—

Harry C. Jett (chairman), miss., Yungchun, Fukien, China.

Mrs. Harry C. Jett, miss., Yungchun, Fukien, China.

Reserves.—Elwyn C. Parlin, S. V. M. sec., 254 Fourth Ave., New York, N. Y. **Madeleine S. Parlin,** h. w., 720 Embree Crescent, Westfield, N. J.

SOUTH GERMANY. 4. (Zurich)

Delegates:—

(1) **Eugen A. Barth,** mer., Wilhelm Blosstr. 77, Stuttgart, Germany.

(2) Johannes Herter, d. s., Obere Birkenwaldstr. 204, Stuttgart, Germany.

(1) Theophil Mann (chairman), prof., Theological Seminary, Kaiser Sigmundstr. 79, Frankfurt-Main, Germany.

(2) **Georg Spachmuller,** mfr., Schwabach b. Nuernberg, Germany.

Reserves.—(1) Heinrich Fellmann, d. s., Juedtstr. 15, Ansbach, Bavaria, Germany. (2) **Gotthold Hofmann,** gardener, Boeckingenbei, Heilbronn a. N., Germany. (2) Karl A. F. Schmidt, p., Koklengasse 11, Nuernberg, Bavaria, Germany. (1) **Oswald F. A. Storch,** paymaster, Hohenstaufenstr. 4, Ludwigsburg, Wuertt, Germany.

SOUTH INDIA. 2. (Bombay)

Delegates:—

Ephraim C. Reddy, tea., Belgaum, India.

Charles N. Weston (chairman), prin., Baldwin Boy's High School, Bangalore, India.

Reserves.—Alvin B. Coates, miss., Wilkinsburg, Pa. **Millicent Graham,** miss., Belgaum, India.

SOUTHERN. 4. (Kansas City)

Delegates:—

(1) C. F. Bohmfalk (chairman), d. s. 1205 Wyoming St., San Antonio, Tex.

(2) R. T. Pynes, d. s., Lake Charles, La.

(2) **Henry J. Veith,** b. m., 5224 Coliseum St., New Orleans, La.

(1) **C. L. Wissemann,** educator, Southern Methodist College, Dallas, Tex.

Reserves.—(2) **George E. Carter,** educator, Port Arthur College, Port Arthur, Tex. (2) A. A. Leifeste, field agt., Southwestern University, Blinn College, Brenham, Tex. (1) Oscar E. Lindstrum, d. s., 2400 Sabine St., Austin, Tex. (1) **Benjamin E. Schmitt,** b. m., Seguin, Tex.

SOUTHERN CALIFORNIA. 18. (San Francisco)

Delegates:—

(5) **Frank H. Ballinger,** ins., 2104 7th Ave., Los Angeles, Cal.

(4) Walter C. Buckner, p., 1541 "N" St., Fresno, Cal.

(6) **Clarence L. Crowell,** rancher, 14157 Sherman Way, Van Nuys, Cal.

(8) **Elias Hedrick,** retired, c/o South Arizona Bank and Trust Co., Tucson, Ariz.

(9) Elmer E. Helms, p., 3945 Ingraham St., Los Angeles, Cal.

(2) **Mrs. S. F. Johnson,** h. w., 890 N. Los Robles Ave., Pasadena, Cal.

(5) Frank Linder, p., 9th and C Sts., San Diego, Cal.

(8) Willsie Martin, p., 711 S. Plymouth Blvd., Los Angeles, Cal.

(7) **Harold V. Mather,** dir., Religious Education, 980½ S. Serrano St., Los Angeles, Cal.

(7) Richard N. Merrill, p., 5th and Pacific Sts., Long Beach, Cal.

(2) A. Ray Moore, treas., Conf. Funds, 449 Chamber of Commerce Bldg., Los Angeles, Cal.

(9) **Melvin Pettit,** fruit grower, Parlier, Cal.
(3) **Charles F. Reiche,** atty., 717 N. Roxbury Drive, Beverly Hills, Cal.
(3) Merle N. Smith, p., 829 N. Los Robles Ave., Pasadena, Cal.
(1) Frank G. H. Stevens (chairman), p., 1019 6th St., Santa Monica, Cal.
(1) **Mrs. Charles F. Van de Water,** h. w., 1321 American Ave., Long Beach, Cal.
(4) **Rufus B. von KleinSmid,** pres., University of Southern California, 3551 University Ave., Los Angeles, Cal.
(6) George A. Warmer, p., Drawer "Q," Santa Ana, Cal.

Reserves.—(1) Francis M. Larkin, sec. State Church Federation, 442 Chamber of Commerce Bldg., Los Angeles, Cal. (2) Leonard Oechsli, d. s., 1293 N. Van Ness Ave., Fresno, Cal. (3) Glenn R. Phillips, p., 1443 Alta Vista Blvd., Hollywood, Cal. (3) **Mrs. George O. Robinson,** h. w., 1303 Wentworth Ave., Pasadena, Cal. (1) **Clark Standiford,** b. m., Porterville, Cal. (2) **William R. Stewart,** r. e., 257 N. 2nd Ave., Mesa, Ariz.

SOUTHERN ILLINOIS. 10. (Indianapolis)

Delegates:—
(5) William E. Bennett, d. s., Carmi, Ill.
(2) Walter M. Brown, d. s., Carbondale, Ill.
(4) **John D. Dill,** ins., Carbondale, Ill.
(1) Claude C. Hall (chairman), p., Lawrenceville, Ill.
(1) **Cecil L. Morriss,** sls., Hamburg, Ill.
(3) **John C. Ritter,** atty., Olney, Ill.
(2) **Clark Show,** sls., Alton, Ill.
(5) **Schuyler B. Vaughn,** sls., Greenville, Ill.
(4) Frank O. Wilson, p., E. St. Louis, Ill.
(3) Clark R. Yost, d. s., Olney, Ill.

Reserves.—(2) Oliver B. Allen, p., Mount Vernon, Ill. (1) Cameron Harmon, pres., McKendree Coll., Lebanon, Ill. (3) **Mrs. Thomas J. Hilliard,** h. w., Fairfield, Ill. (1) **John M. Mitchell,** ban., Mount Carmel, Ill. (3) James G. Tucker, p., Alton, Ill. (2) **Mark Woodly,** ban., Marion, Ill.

SOUTHWEST. 6. (Covington)

Delegates:—
(2) **John S. Cullen,** mail carrier, Little Rock, Ark.
(3) John H. Ellis, d. s., 823 E. Third St., Oklahoma City, Okla.
(3) **Mrs. Victoria E. Gates,** tea., Wheatley, Ark.
(2) * William C. Rivers, d. s., 1217 W. Twentieth St., Little Rock, Ark.
(1) Benjamin F. Neal (chairman), p., Fort Smith, Ark.
(1) **George C. Taylor,** coll. pres., Little Rock, Ark.

Reserves.—(3) **Mrs. J. C. Bagsby,** tea., Russellville, Ark. (2) **Mrs. N. D. Davis,** h. w., Hot Springs, Ark. (2) David G. Franklin, p., Tulsa, Okla. (1) William S. Sherrill, p., Texarkana, Ark. (1) **C. E. White,** mer., Boley, Okla.

SOUTHWEST GERMANY. 2. (Zurich)

Delegates:—
Ernst Gideon Bek, mfr., Pforzheim, Baden, Schwarzwaldstr. 7, Germany.
J. W. Ernst Sommer (chairman), d. s., Ginnheimerlandstr. 180, Frankfurt-Main, Germany.

Reserves.—**Immanuel Mann,** mfr., and exporter, Pforzheim, Baden,

* Deceased.

Hildastr. 5, Sonnenberg, Germany. Jakob Schneider, d. s., Auerstr. 20a, Durlach, Baden, Germany.

SOUTHWEST KANSAS. 12. (Kansas City)

Delegates:—

(5) Josiah W. Abel, p., El Dorado, Kan.
(5) **Leverett C. Baker,** abstractor, Scott City, Kan.
(2) **Henry C. Ernst,** laundryman, Lyons, Kan.
(4) Nelson S. Gardner, d. s., Larned, Kan.
(2) Innis D. Harris, p., Hutchinson, Kan.
(3) Albert E. Henry, p., Hutchinson, Kan.
(6) Charles A. Kitch, d. s., Winfield, Kan.
(1) **Karl Miller,** district judge, Dodge City, Kan.
(4) **Harvey H. Motter,** federal revenue collector, Wichita, Kan.
(1) Frank E. Mossman (chairman), pres., Southwestern College, Winfield, Kan.
(3) **Miss Ida Perry,** investments, Anthony, Kan.
(6) **A. O. Rorabaugh,** mer., Wichita, Kan.

Reserves.—(2) Everett W. Freeman, d. s., Liberal, Kan. (3) Homer L. Gleckler, p., Dodge City, Kan. (1) **Harry Large,** ban., Protection, Kan. (1) Frank Neff, p., Wichita, Kan. (3) **Chet Roberts,** mer., Bucklin, Kan. (2) **Otto R. Souders,** atty., Wichita, Kan.

SWEDEN. 6. (Stockholm)

Delegates:—

(1) Theodor Arvidson (chairman), ed. and Book Concern mgr., Sibyllegat 181, Stockholm, Sweden.
(3) **Karl G. Karlsson,** ins. sec., Karlavagen 46, Stockholm, Sweden.
(2) Herbert Lihndaker, p., Norrbackagat 26, Stockholm, Sweden.
(1) **Paul Rosell,** tea., Margoretelundsgat 11, Goteborg, Sweden.
(2) **Arwid Safwenberg,** mer., Svartbacksgat 2, Uppsala, Sweden.
(3) August Stromstedt, p., St. Paulskyrkan, Adolf Fred. Torg., Stockholm, Sweden.

Reserves.—(1) **Ernst Eklof,** city treas., Gefle, Sweden. (3) **Louise Erickson,** deaconess, Sibyllegat 18, Stockholm, Sweden. (2) **Karl Hillander,** mer., Sveagat 27 A, Goteborg, Sweden. (3) Walter Hulphers, d. s., Grevturegat 31, Stockholm, Sweden. (2) Josef E. Ruther, prof., Olov. Skotkonungsgat 12, Goteborg, Sweden. (1) Arvid Sundfeldt, d. s., Halsingegatan 1, Stockholm, Sweden.

SWITZERLAND. 4. (Zurich)

Delegates:—

(1) **Arnold L. Grob,** publishing agt., 69 Badenerstr., Zurich, Switzerland.
(2) Ernest R. Grob (chairman), ed., Muehlebachstr. 148, Zurich, Switzerland.
(1) Gustav A. Marquardt, d. s., Seefeldstr. 114, Zurich, Switzerland.
(2) **Mrs. John L. Nuelsen,** h. w., 69 Badenerstr., Zurich, Switzerland.

Reserves.—(1) **Jakob Haas,** sec., Seebach, Zurich, Switzerland. (2) **Theophil Lerch,** mechanician, Horgen, Switzerland. (2) Theophil Spoerri, prof., Ginnheimerlandstr. 180, Frankfurt a. M., Germany. (1) Eduard Voellmy, p., Zeltweg 18, Zurich, Switzerland.

TENNESSEE. 4. (Covington)

Delegates:—

(2) D. T. Burch, p., 73 Wharf Ave., Nashville, Tenn.
(1) **James E. Jones,** phy., 320 S. High St., Murfreesboro, Tenn.
(2) **William D. Laws,** mail carrier, 1715 Patterson St., Nashville, Tenn.

(1) George W. Lewis (chairman), p., 919 1st Ave., S., Nashville, Tenn.

Reserves.—(2) F. N. Collier, p., 1022 2nd Ave., S., Nashville, Tenn. (2) **Mrs. Mary Drake,** tea., 1032 2nd Ave., S., Nashville, Tenn. (1) **P. W. Ivy,** mail clerk, 545 Mississippi Blvd., Memphis, Tenn. (1) J. T. Patillo, p., 624 4th Ave., S., Nashville, Tenn.

TEXAS. 6. (New Orleans)

Delegates:—

(3) Adolphus W. Carr, d. s., 2021 Whity St., Houston, Tex.
(1) Matthew W. Dogan (chairman), pres., Wiley College, Marshall, Tex.
(1) **Charles A. Hubert,** p. o., carrier, Orange, Tex.
(2) **Miles W. Jordan,** r. r. employee, 1502 Sydnor St., Houston, Tex.
(2) Julius S. Scott, p., 2414 St. Charles St., Houston, Tex.
(3) **Mrs. Rosa Simpson,** deaconess, 1311 Saulnier St., Houston, Tex.

Reserves.—(1) William H. Hightower, p., 302 Whetstone St., Marshall, Tex. (2) William D. Lewis, p., 2723 Burnett St., Houston, Tex. (1) **Theodore C. Patrick,** p. o., carrier, 814 28th St., Galveston, Tex. (2) **Lawrence C. Thomas,** sec., Wiley College Endowment, Marshall, Tex.

TROY. 12. (Buffalo)

Delegates:—

(6) Marion G. Cole, d. s., 92 Brinkerhoff St., Plattsburg, N. Y.
(1) George C. Douglass (chairman), pub. agt., Methodist Book Concern, 420 Plum St., Cincinnati, Ohio.
(2) **William L. Howland,** ban., Mechanicville, N. Y.
(5) Charles O. Judkins, p., Glens Falls, N. Y.
(3) Freeman S. Kline, d. s., 830 Lancaster St., Albany, N. Y.
(4) Edwin Lewis, prof., Drew University, Madison, N. J.
(2) Cassius J. Miller, d. s., 102 Pinewoods Ave., Troy, N. Y.
(1) **Victor K. Moore,** ban., Au Sable Forks, N. Y.
(3) **Alvah H. Rogers,** mfr., Gloversville, N. Y.
(5) **Mrs. Frank H. Ryder,** h. w., Cobleskill, N. Y.
(6) **George N. Stillman,** phy., Argyle, N. Y.
(4) **Jackson L. Townsend,** mer., Hoosick Falls, N. Y.

Reserves.—(3) Grant L. Bice, p., Cobleskill, N. Y. (1) **Charles W. Burrows,** sls., Albany, N. Y. (1) Fred L. Decker, p., 34 First Ave., Gloversville, N. Y. (2) Howard G. Hageman, p., 217 Lancaster St., Albany, N. Y. (2) **H. S. Harp,** mfr., Green Island, Troy, N. Y. (3) **Ensign Johnson,** mer., Ballston Spa, N. Y.

UPPER IOWA. 10. (Omaha)

Delegates:—

(1) Earle A. Baker (chairman), d. s., Mount Vernon, Iowa.
(1) **Maude Barr,** tea., Manchester, Iowa.
(3) William C. Cleworth, d. s., 1902 Park Ave., Cedar Rapids, Iowa.
(2) Frank W. Court, p., 1321 Brady St., Davenport, Iowa.
(3) **John L. Daniels,** salesman, Dubuque, Iowa.
(4) Edward T. Gough, p., Mount Vernon, Iowa.
(2) **Herbert C. Ring,** judge Dist. Court, Cedar Rapids, Iowa.
(4) **H. E. Taylor,** judge District Court, Waukon, Iowa.
(5) **Warren Walrod,** f., Dewitt, Iowa.
(5) J. Arthur Young, d. s., 315 Clay St., Cedar Falls, Iowa.

Reserves.—(1) Herbert J. Burgstahler, pres., Cornell Coll., Mount Vernon, Iowa. (3) Gilbert J. Chalice, d. s., Manchester, Iowa. (2) **John F. Holden,** retired, Plymouth, Iowa. (2) Otis H. Moore, p., R. F. D., Tipton, Iowa. (1) **Francis E. Palmer,** supt., Iowa School for the Blind, Vinton, Iowa. (3) **E. R. Ristine,** retired, Mount Vernon, Iowa.

UPPER MISSISSIPPI. 4. (New Orleans)

Delegates:—

(2) James W. Golden, evan., 28 W. College Ave., Holly Springs, Miss.
(1) **Guy W. Oliver,** tea., 110 Rust Ave., Holly Springs, Miss.
(1) Edward F. Scarborough (chairman), d. s., P. O. Box 527, Holly Springs, Miss.
(2) **Percy W. Tucker,** field agt., Rust College, Holly Springs, Miss.

Reserves.—(2) C. W. Butler, p., Holly Springs, Miss. (2) **Mrs. Georgia A. McEwen,** milliner, Spring St., Tupelo, Miss. (1) **Mrs. Lillian P. Rogers,** tea., Box 398, Indianola, Miss. (1) J. H. Wesley, d. s., Winona, Miss.

VERMONT. 4. (Boston)

Delegates:—

(2) John W. Hatch, retired, 106 Congress St., Bangor, Me.
(2) **Willard C. Hefflon,** mer., 235 North Main St., Saint Albans, Vt.
(1) Arthur W. Hewitt (chairman), p., Plainfield, Vt.
(1) **Mrs. Lydia B. Wells,** h. w., 35 Hubbard St., Montpelier, Vt.

Reserves.—(1) **Sanford A. Daniels,** postmaster, 8 Williston St., Brattleboro, Vt. (2) **Edmund P. Hamilton,** State employee, 63 College St., Montpelier, Vt. (1) Bailey G. Lipsky, d. s., Saint Johnsbury, Vt. (2) Oscar B. Wells, d. s., Montpelier, Vt.

WASHINGTON. 8. (Washington)

Delegates:—

(4) **James C. Boone,** clerk, 3219 Mahon St., Pittsburgh, Pa.
(3) **Arthur E. Briscoe,** atty., 14 E. Pleasant St., Baltimore, Md.
(2) Robert F. Coates, d. s., 1911 Vermont Ave., N. W., Washington, D. C.
(1) William A. C. Hughes (chairman), director Dept. of Colored Work, Bd. of Home Missions and Church Extension, 536 North 58th St., Philadelphia, Pa.
(2) **James W. Hutton,** b. m., Martinsburg, W. Va.
(3) Albert J. Mitchell, p., 306 N. Schroeder St., Baltimore, Md.
(1) **Mrs. Fannie D. Tyler,** Branch Secty., W. F. M. S., 1523 Levis St., N. E., Washington, D. C.
(4) Robert M. Williams, p., 1914 11th St., N. W., Washington, D. C.

Reserves.—(3) **Peter A. Beamon,** stenographer, 1914 11th St., N. W., Washington, D. C. (1) **Elvira Bond,** h. w., 1517 Druidhill Ave., Baltimore, Md. (3) Charles E. Hodges, p., 200 All Saints St., Frederick, Md. (2) Fairfax F. King, d. s., 2344 McCulloh St., Baltimore, Md. (1) Edgar A. Love, p., 141 West Hill St., Baltimore, Md. (2) **Mamie P. Thomas,** h. w., Clarksburg, W. Va.

WEST TEXAS. 6. (New Orleans)

Delegates:—

(1) **John W. Frazier,** tea., 810 E. 13th St., Austin, Tex.
(2) **Joseph S. Henry,** tea., 1114 S. 2nd St., Waco, Tex.
(2) Willis J. King, pres., Samuel Huston Coll., Austin, Tex.
(1) Kay W. McMillan (chairman), p., 1024 S. Main St., Fort Worth, Tex.
(3) **Mrs. Minnie M. Sanford,** ins., 1022 Pecan St., Waco, Tex.
(3) Thomas H. Wyatt, d. s., 1301 New York Ave., Fort Worth, Tex.

Reserves.—(2) **Thomas H. Brawley,** ins., 2317½ Hall St., Dallas, Tex. (3) **Eldridge M. Cooper,** tea., St. Paul Coll., Mexia, Tex. (2) Timothy B. Echols, tea., Samuel Huston Coll., Austin, Tex. (1) John W. Warren, p., 130 N. Mesquite St., San Antonio, Tex. (1) **Josephine A. Williams,** tea., 905 S. 2nd St., Waco, Tex.

WEST VIRGINIA. 12. (Pittsburgh)

Delegates:—

(6) H. E. Crowder, p., Kayford, W. Va.
(4) J. W. Engle, d. s., 710 Fifth Ave., Moundsville, W. Va.
(4) **Charles W. Evans,** ins., Professional Building, Fairmont, W. Va.
(5) L. S. Grose, d. s., 25 College Ave., Buckhannon, W. Va.
(3) William B. King, d. s., 1802 20th St., Parkersburg, W. Va.
(1) Roy McCuskey (chairman), pres., W. Va. Wesleyan College, Buckhannon, W. Va.
(5) **Mrs. Fred M. Morris,** h. w., Ferry Branch Road, Charleston, W. Va.
(3) **R. B. Nay,** mer., 1311 Market St., Wheeling, W. Va.
(2) **John Raine,** lumberman, Rainelle, W. Va.
(6) **Miss Mary I. Scott,** relig. worker, 310 Tomlinson St., Moundsville, W. Va.
(2) William M. Shultz, sec., Permanent Fund, 1211 First Ave., Charleston, W. Va.
(1) **Ulysses G. Young,** atty., 77 S. Kanawa St., Buckhannon, W. Va.

Reserves.—(2) **Harry C. Compton,** mer., Grafton, W. Va. (3) Orin D. Curtis, p., Jane Lew, W. Va. (1) **Charles H. Hartley,** agr. exten. worker, Morgantown, W. Va. (1) Denver C. Pickens, p., 201 S. Broadway, Wheeling, W. Va. (2) C. G. Stater, p., 1126 Fifth Ave., Huntington, W. Va. (3) **William T. Williamson,** b. m., Charleston, W. Va.

WEST WISCONSIN. 6. (Saint Paul)

Delegates:—

(3) Guy W. Campbell, p., Baraboo, Wis.
(1) Edwin C. Dixon (chairman), d. s., 1145 Rutledge St., Madison, Wis.
(2) Emmanuel Harris, d. s., 711 Division St., La Crosse, Wis.
(2) **Fred A. Lange,** mer., 320 Broadway St., Eau Claire, Wis.
(3) **Mrs. Lulu E. Nelson,** ins., Grantsburg, Wis.
(1) **Otto M. Schlabach,** atty., 2610 Cass St., La Crosse, Wis.

Reserves.—(1) George R. Carver, d. s., Rice Lake, Wis. (3) **Fred W. Draper,** f., Loyal, Wis. (2) John W. Harris, p., Reedsburg, Wis. (1) **John O. Paulsen,** mer., Sparta, Wis. (2) **Mrs. Wilbur F. Tomlinson,** h. w., Rice Lake, Wis.

WESTERN NORWEGIAN-DANISH. 2. (San Francisco)

Delegates:—

Melvin L. Olson (chairman), p., 750 14th St., San Francisco, Cal.
Ole I. Thorson, ship builder, 1910 Lake St., Bellingham, Wash.

Reserves.—**O. S. Arntzen,** b. m., 608 20th St., Oakland, Cal. R. B. Langness, d. s., 2352 S. "K" St., Tacoma, Wash.

WILMINGTON. 8. (Washington)

Delegates:—

(1) William E. Habbart (chairman), d. s., Dover, Del.
(2) **Arthur C. Humphries,** educator, Snow Hill, Md.
(2) Disston W. Jacobs, d. s., 2705 N. Harrison St., Wilmington, Del.
(4) John L. Johnson, d. s., Middletown, Del.
(3) **Willis L. Overdeer,** retired, 1701 West St., Wilmington, Del.
(1) **Clarence A. Short,** pres., Wesley Collegiate Institute, Dover, Del.
(4) **J. Everett Walls,** b. m., Middletown, Del.
(3) Leonard White, d. s., Salisbury, Md.

Reserves.—(1) John J. Bunting, p., Crisfield, Md. (2) Walter E. Gunby, p., Newark, Del. (3) Ernest C. Hallman, p., Denton, Md. (1) **J. T. Mears,** mer., Chincoteague, Va. (2) **I. Elmer Perry,** b. m., 29th and Boulevard, Wilmington, Del. (3) **E. J. Winder,** retired, Seaford, Del.

WISCONSIN. 6. (Saint Paul)

Delegates:—

(1) **Lloyd S. Dancey,** tea., 125 N. Charles St., Waukesha, Wis.
(2) Anton Hatlestad, p., Milton Junction, Wis.
(3) John W. Perry, p., 932 Lake Ave., Racine, Wis.
(1) Herbert J. Root (chairman), d. s., 633 N. 4th St., Milwaukee, Wis.
(2) **W. S. Watson,** tea., 107 Cottage St., Whitewater, Wis.
(3) **Mrs. W. H. Wones,** h. w., 3421 N. Frederick Ave., Milwaukee, Wis.

Reserves.—(3) **E. P. Hocking,** ins., 1015 Oakland Ave., Janesville, Wis. (2) **Mrs. Margaret Hodgins,** h. w., 1919 Riverside Ave., Marinette, Wis. (1) **Otis M. Johnson,** phy., 180 Hoyt St., Fond du Lac, Wis. (2) George K. MacInnis, p., Evansville, Wis. (1) Ira E. Schlagenhauf, p., 1202 Chapin St., Beloit, Wis. (3) Fred J. Turner, p., 306 Franklin St., Wausau, Wis.

WYOMING. 10. (Philadelphia)

Delegates:—

(1) **M. D. Aldrich,** mer., 21 Plymouth St., Norwich, N. Y.
(3) Wesley I. Andrews, d. s., 350 Chestnut St., Oneonta, N. Y.
(5) William S. Crandall, p., 91 Park St., Binghamton, N. Y.
(4) Mark A. Dawber, supt., Department Rural Work, Board of Home Missions, 1701 Arch St., Philadelphia, Pa.
(5) **Samuel H. Hicks,** retired, 253 Maple Ave., Kingston, Pa.
(4) **Mrs. Edward A. Martin,** h. w., 148 Warren St., Tunkhannock, Pa.
(2) John H. Race (chairman), publ. agt., Methodist Book Concern, 150 Fifth Ave., New York, N. Y.
(3) **William D. Southworth,** retired, 20 Conklin Ave., Binghamton, N. Y.
(2) **Harry R. Van Deusen,** atty., Scranton Life Building, Scranton, Pa.
(1) Leon K. Willman, p., 57 N. Franklin St., Wilkes-Barre, Pa.

Reserves.—(1) Alfred R. Burke, d. s., 669 Chenango St., Binghamton, N. Y. (3) **H. J. Hebel,** mer., 262 Brown St., Wilkes-Barre, Pa. (3) Clarence R. Hickok, d. s., 919 Sunset St., Scranton, Pa. (2) Fred E. Lott, d. s., 248 N. College Ave., Kingston, Pa. (2) **Willard G. Shortz,** r. e., E. Warren St., Kingston, Pa. (1) **George M. Wall,** mer., Wyoming Ave., Kingston, Pa.

WYOMING STATE. 2. (Denver)

Delegates:—

Frederick L. Beck, phy., 218 W. 26th St., Cheyenne, Wyo.
Guy E. Konkel (chairman), d. s., 3519 Warren Ave., Cheyenne, Wyo.

Reserves.—James G. Brawn, p., Laramie, Wyo. **Cecil K. Tatlock,** ins., Box 1061, Rock Springs, Wyo.

YENPING. 2. (Foochow)

Delegates:—

Frederick Bankhardt (chairman), miss., Yenping, Fukien, China.
Esther Ling, evan., Yenping, Fukien, China.

Reserves.—Ru Chen Su, tea., Yenping, Fukien, China. **Bao-wen Ting,** tea., Yenping, Fukien, China.

JAPAN MISSION COUNCIL

Representative:—

Charles W. Iglehart, miss., Tokyo, Japan.

Reserve.—Robert S. Spencer, miss., Fukuoka, Japan.

ALPHABETICAL LIST OF DELEGATES

(Names of Lay Delegates invariably printed in **Bold-face type**)

NAMES	CONFERENCES
Abel, Josiah W	Southwest Kansas
Abbott, Anna Agnes	Bombay
Abbott, Benjamin F	Central West
Acheson, Thomas	Pacific Northwest
Adams, Charles V	Central Pennsylvania
Adams, Joseph M	Pacific Northwest
Adams, Maxwell	California
Adams, T. A	South Florida
Aldrich, M. D	Wyoming
Allen, Ray	Genesee
Allison, Oscar E	Kansas
Alston, William G	Louisiana
Amstutz, Hobart B	Malaya
Anderson, R. A	Northwest Kansas
Andrews, Howard I	Central New York
Andrews, Wesley I	Wyoming
Antrim, Clarence D	Philadelphia
Archer, William D	North-East Ohio
Arcilla, Pedro J	Philippine Islands
Arnold, Frank R	Lexington
Arters, John M	Maine
Arvidson, Theodor	Sweden
Ayers, Burt W	North Indiana
Baker, Earle A	Upper Iowa
Baker, Leverett C	Southwest Kansas
Baldwin, Clinton D	Maine
Baldwin, Leonard D	Newark
Ballinger, Bertice C	Ohio
Ballinger, Frank H	Southern California
Bancroft, E. Dow	Ohio
Bankhardt, Frederick	Yenping
Barber, George F	Ohio
Barr, Maude	Upper Iowa
Barth, Eugen A	South Germany
Bartley, Henry W	South Florida
Bartz, Otto F	Northwest Iowa
Bauer, Albert E	North Indiana
Bayley, Francis R	Baltimore
Beal, Carl	Central German
Beal, Edwin G	North-East Ohio
Bean, Frank G	Des Moines
Beatty, A. Lee	Lexington
Beck, Frederick L	Wyoming State
Beeken, Mrs. Elsie R	Bengal
Beetham, Charles S	North-East Ohio
Bek, Ernst Gideon	Southwest Germany
Belcher, Harry B	New York East
Bender, Jesse D	Kansas
Bennett, Harry P	New Jersey
Bennett, William E	Southern Illinois

NAMES	CONFERENCES
Bentzinger, Edward A	Iowa
Berry, Mrs. Horatio	New York East
Bisbee, Royal D	Gujarat
Bisgrove, James F	Genesee
Bishop, George E	New York East
Bitgood, Mrs. Grace P	New England Southern
Black, Henry C	Holston
Black, Ryland M	North Dakota
Blagg, George	Iowa
Blanchard, William M	Northwest Indiana
Bliss, Edwin P	New England
Bodley, G. Ray	Northern New York
Boese, Herman R	Chicago Northwest
Bohmfalk, C. F	Southern
Boone, James C	Washington
Booth, Mrs. A. S	Colorado
Borah, John W	Saint Louis
Boswell, Charles M	Philadelphia
Bowen, Earl E	Nebraska
Bowen, Ezekiel	Lucknow
Bowers, L. B	Northwest Kansas
Boyd, Miller W	East Tennessee
Boyd, William	Philadelphia
Brashares, Charles W	Ohio
Brattin, Carl L	Montana State
Brewster, Mrs. Elizabeth F	Hinghwa
Briscoe, Arthur E	Washington
Brock, Thomas S	New Jersey
Brown, Arlo A	Newark
Brown, Earl R	North-East Ohio
Brown, Harry L	Pacific Northwest
Brown, R. Clarence	Rock River
Brown, Walter L	Central Alabama
Brown, Walter M	Southern Illinois
Brown, Mrs. W. Raymond	Genesee
Brown, William A	Nebraska
Brummitt, Dan B	Rock River
Bucknell, John R	Nebraska
Buckner, Samuel L	Kansas
Buckner, Walter C	Southern California
Bunch, Jesse W	Montana State
Burch, D. T	Tennessee
Burgan, Harry W	Baltimore
Burgum, Leslie R	North Dakota
Butler, Frederick H	Delaware
Byrer, Harry H	Baltimore
Caldwell, Harry R	Foochow
Caldwell, William M	Northern New York
Callaghan, Arthur A	Maine
Campbell, Guy W	West Wisconsin
Campbell, Stephen B	Saint Louis
Camphor, Mrs. Mary A. R	Delaware
Cantlin, Jacob	Rock River
Carder, Okey J	Missouri
Carlisle, Charles A	Northwest Indiana
Carpenter, William E	Northwest Indiana
Carr, Adolphus W	Texas
Carson, Frederick Stanley	Hinghwa

NAMES	CONFERENCES
Case, John F	Saint Louis
Chaffee, H. Almon	New York East
Chamberlain, George H	North-East Ohio
Chamberlin, E. T	Pittsburgh
Chang, David Chi-chuan	Kiangsi
Charlton, John E	Newark
Chen, Tien Tse	Hinghwa
Cherrington, Ernest Hurst	Ohio
Cherry, James	North-East Ohio
Chiang, Gweh Dung	Chengtu West China
Chiang, Hsiu Feng	North China
Chipperfield, Robert T	Northwest Iowa
Chou, Yen L	Shantung
Clark, Charles C	South Carolina
Clark, John H	Ohio
Clark, Morris	Indiana
Clark, Samuel H	Newark
Clark, Vestal C	Saint Louis
Clark, Warren N	Rock River
Clayton, Mrs. Charles B	Missouri
Clegg, Herbert	Northwest Iowa
Clemens, John H	Erie
Clevenger, Almon E	Ohio
Cleworth, William C	Upper Iowa
Coates, Cristobal G	Eastern South America
Coates, Robert F	Washington
Coffey, W. C	Minnesota
Coile, Claude C	New York
Cole, Marion G	Troy
Cole, Warren W	Maine
Collin, Will L	Rock River
Collins, Malachi C	Mississippi
Conant, Preston M	Iowa
Cook, J. Brent	Erie
Cooper, Hugh H	South Carolina
Coors, D. Stanley	Michigan
Corbin, Aaron B	Northern New York
Corson, Fred P	New York East
Court, Frank W	Upper Iowa
Crabbe, George W	Baltimore
Crandall, William S	Wyoming
Crawford, Arthur J	New York East
Creswell, George J	Holston
Crolley, Richard A	Lexington
Crowder, H. E	West Virginia
Crowell, Clarence L	Southern California
Croxall, Charles B	North Indiana
Cullen, John S	Southwest
Cunningham, Thomas O	Kansas
Cushman, Ralph S	Genesee
Cutshall, Elmer Guy	Colorado
Das, Amar	Northwest India
Das, Ignatius	Central Provinces
Dancey, Lloyd S	Wisconsin
Dangel, Mrs. William H	Rock River
Daniels, John L	Upper Iowa
Daniels, Morris S	Newark
Darling, A. Clay	Dakota

NAMES	CONFERENCES
Davidson, William J	Illinois
Davies, George	Illinois
Davis, Henry L	Northwest Indiana
Dawber, Mark A	Wyoming
Day, Albert E	Pittsburgh
De Bow, Charles L	North-East Ohio
De Maris, Furman A	New Jersey
Dennett, Edward P	California
Dennis, Arlando B	Blue-Ridge Atlantic
Dennis, Gabriel L	Liberia
De Vinney, James C	Michigan
Dick, Lewis A	Colorado
Dickinson, Luren D	Michigan
Diefendorf, Dorr F	Newark
Diefendorf, Mrs. Mable R	Newark
Diffendorfer, Ralph E	Rock River
Dill, John D	Southern Illinois
Ding, James L	Foochow
Dixon, Edwin C	West Wisconsin
Dixon, George W	Rock River
Dobbins, Edgar Y	New Jersey
Dogan, Matthew W	Texas
Donnell, Forrest C	Saint Louis
Donner, Peter B	Denmark
Doran, John M	Philadelphia
Dougherty, Frank K	North Indiana
Douglass, George C	Troy
Dowson, Wilbert	Oregon
Drake, William E	Central New York
Draper, Alvah E	New Hampshire
Dsang, Lincoln Lin Gao	Chengtu West China
Dubach, Ulysses G	Oregon
Dugdale, Ralph E	Ohio
Dunham, Warren J	Ohio
Edel, John W	Baltimore
Edge, Joseph H	Northwest Iowa
Edison, Allen W	Northern Minnesota
Edwards, John F	North Indiana
Edwards, John R	Baltimore
Edwards, Loren M	Colorado
Eggleston, Charles F	Philadelphia
Eiselen, Frederick C	Rock River
Ekebom, Josef M	Finland Swedish
Elliott, John M	Illinois
Elliott, W. A	Erie
Ellis, John H	Southwest
Emery, Sam T	New England
Enderis, Frank T	Central German
Engle, J. W	West Virginia
Engle, W. F	Illinois
English, Isaac B	South Carolina
Ernst, Henry C	Southwest Kansas
Evans, Charles W	West Virginia
Ewing, Thomas N	Illinois
Fairbanks, George A	New Hampshire
Fairchild, W. D	Illinois
Fansher, Guy J	Des Moines

NAMES	CONFERENCES
Farmer, Ida A	Northwest India
Farmer, William B	Indiana
Farr, Cinnett G	Erie
Felt, C. A	North China
Ferreri, Carlo M	Italy
Field, Howard A	Detroit
Fifer, Orien W	Indiana
Finch, Wallace H	New York East
Fisher, Frank R	Dakota
Fitch, Frank L	Detroit
FitzGeorge, Charles I	New Jersey
Fleet, Abraham L	Louisiana
Fleming, Wallace B	Kansas
Flint, Charles W	Central New York
Ford, C. Oscar	New England
Fort, Thomas R., Jr.	Philadelphia
Fosdal, Sigbjorn	Norwegian and Danish
Foster, William H	New York East
Fouke, Hugh B., Jr	Oregon
Frazier, John W	West Texas
Frease, Edwin F	North Africa
Frease, Mrs. Edwin F	North Africa
Frink, Raymond P	Dakota
Fruit, Walter R	Detroit
Fuller, Ray T	Michigan
Gaede, John C	Kansas
Gardner, Nelson S	Southwest Kansas
Gardner, Walter T	Ohio
Gates, C. Ray	Nebraska
Gates, Mrs. Victoria E	Southwest
Gates, W. Edgar	Nebraska
Gelvin, Will J	Central German
George, Boyd L	Ohio
Gettys, James R	Nebraska
Geyer, Francis L	Colorado
Gibbs, Merton S	Genesee
Gilbert, Marvin E	Nebraska
Glackemeyer, Henry A	Des Moines
Goddard, Alvin C	Maine
Goericke, Otto	Central Germany
Golden, James W	Upper Mississippi
Gomon, Charles G	Nebraska
Goode, Mrs. W. H. C	Ohio
Goodwin, Levi P	Des Moines
Gordon, D. Guthrie	Indiana
Gordon, Robert K	South Carolina
Gordon, Roy E	Kansas
Gordon, William M	Atlanta
Goss, John	New England Southern
Gough, Edward T	Upper Iowa
Gould, William H. G	Philadelphia
Grannum, Stanley E	Lexington
Gray, George H	Nebraska
Gray, Joseph M. M	Detroit
Greene, Nathaniel W	South Carolina
Griffith, Charles R	Pittsburgh
Grob, Arnold L	Switzerland
Grob, Ernest R	Switzerland

NAMES	CONFERENCES
Grose, L. S	West Virginia
Gross, Harvey	Illinois
Gross, John O	Kentucky
Grover, Harley S	North Dakota
Groves, C. W	Illinois
Gruwell, Hugh C	Pacific Northwest
Guthrie, Charles E	Genesee
Habbart, William E	Wilmington
Hagen, Miss Sadie A	New England
Hall, Claude C	Southern Illinois
Hall, Elias W	Mississippi
Hall, Miss Olive A	Delaware
Hammaker, Wilbur E	North-East Ohio
Hammond, Edmund J	Georgia
Hancock, George D	Central West
Hanson, Harry A	South India
Hanson, Perry O	Shantung
Hansson, Ruth E	Rhodesia
Hardie, Mrs. Charles H	New York East
Hargett, Ira M	Oklahoma
Hargis, David H	Delaware
Harkness, Mrs. W. J	Saint Johns River
Harper, Earl E	Indiana
Harrington, Donald M	Michigan
Harris, Emmanuel	West Wisconsin
Harris, Innis D	Southwest Kansas
Harrison, Albert	North Indiana
Harrison, Jabez C	Oregon
Harron, Frank W	Northern Minnesota
Harshbarger, Charles C	Northwest Iowa
Hartman, Lewis O	New England
Hatch, John W	Vermont
Hatlestad, Anton	Wisconsin
Havens, Mrs. Edgar	Nebraska
Hayes, Robert B	Louisiana
Hazeltine, F. A	Pacific Northwest
Hazen, John E	Pacific Northwest
Hebblethwaite, Robert C	Central New York
Heckman, Edgar R	Central Pennsylvania
Hedges, Harry E	North-East Ohio
Hedrick, Elias	Southern California
Hefflon, Willard C	Vermont
Helms, David F	Ohio
Helms, Elmer E	Southern California
Henry, Albert E	Southwest Kansas
Henry, David W	Delaware
Henry, Joseph S	West Texas
Henson, George W	Philadelphia
Herter, Johannes	South Germany
Hess, Harry E	Nebraska
Heuring, Fred A	Indiana
Hewitt, Arthur W	Vermont
Hicks, Samuel H	Wyoming
Hillman, John L	Des Moines
Hinaman, Joseph L	Genesee
Hislop, Edward	Saint Louis
Hoagland, John S	Dakota
Hoffman, James F	Ohio

Names	Conferences
Hogeboom, Nicholas	New York
Holgate, Thomas F	Rock River
Holland, Amos L	Mississippi
Holland, John W	Minnesota
Holmes, C. Oliver	Northwest Indiana
Holt, Milton W	Northern New York
Hoover, Arthur L	North-East Ohio
Hopper, Thomas V	Illinois
Horne, Frank A	New York East
Hovgard, Christopher L	Kansas
Howard, Arthur R	South Carolina
Howard, Frank D	New England
Howard, Orville F	Des Moines
Howell, Daniel W	Genesee
Howland, William L	Troy
Hsu, Ing H	Foochow
Hubert, Charles A	Texas
Hughes, Cymbrid	Maine
Hughes, William A. C	Washington
Humphries, Arthur C	Wilmington
Hunt, Judson J	Northwest Indiana
Hunter, Alfred V	Nebraska
Hurtig, Karl	Finland-Swedish
Huse, Raymond H	Central New York
Hutchinson, Bennett W	Pittsburgh
Hutton, James W	Washington
Imboden, Charles A	Illinois
Indus, Elizabeth M	Baltic and Slavic
Jackson, James R., Sr	Rock River
Jackson, J. Hugh	California
Jacobs, Disston W	Wilmington
Jacobs, Horace L	Central Pennsylvania
Jaquith, Willard E	Central New York
Jayne, Arthur M	Oklahoma
Jeffrey, Thomas W	Pacific Northwest
Jenkins, John P	Dakota
Jett, Harry C	South Fukien
Jett, Mrs. Harry C	South Fukien
Johnson, John B	Illinois
Johnson, John L	Wilmington
Johnson, Levi E	Mississippi
Johnson, Mrs. S. F	Southern California
Johnson, William R	Oklahoma
Jones, David D	North Carolina
Jones, Earle W	Detroit
Jones, Edward M	Central Alabama
Jones, Mrs. J. L	Oklahoma
Jones, James E	Tennessee
Jordan, Carl	East German
Jordan, Miles W	Texas
Jordan, Nathaniel	North India
Joy, James R	Newark
Judkins, Charles O	Troy
Kamphoefner, Charles H	Northwest Iowa
Karlsson, Karl G	Sweden
Kawashima, Suenoshin	California

NAMES	CONFERENCES
Keating, Curtis R	Des Moines
Keith, George E	New England Southern
Kemp, C. A	Northwest Kansas
Kemper, Leroy W	North Indiana
Kennedy, Hugh	Michigan
Kennedy, William	New York East
Kestle, Asa J	Ohio
Keve, Wiley A	Kansas
Kiang, Luther Pen Hsin	Central China
Kidney, Elmer L	Pittsburgh
Kile, Berton E	New England Southern
Kimbell, Raymond G	Rock River
Kin, On	Burma
King, Otto U	North Indiana
King, William B	West Virginia
King, Willis J	West Texas
Kingdon, Frank	Newark
Kingsley, Ira W	Colorado
Kinney, James E	Ohio
Kirby, Edwin	North-East Ohio
Kitch, Charles A	Southwest Kansas
Kline, Freeman S	Troy
Knight, Ewin H	Detroit
Knight, Mrs. Mildred Allen	Newark
Knoles, Tully C	California
Knotts, J. Franklin	New England
Knudson, Albert C	New England Southern
Kohlstedt, Edward D	Dakota
Konkel, Guy E	Wyoming State
Kornhaus, Franklin N	California
Kresge, Mrs. Anna E	Detroit
Kroft, Charles M	Indiana
Lacklen, Jesse	Montana State
Lacy, Carleton	Kiangsi
La Grone, Jean L	Oklahoma
Langdale, John W	New York East
Lange, Fred A	West Wisconsin
Langley, Henry G	Nebraska
Lankinen, Heikki	Finland
La Rue, Clarence H	Ohio
Lawrence, Howard C	Michigan
Laws, William D	Tennessee
Le Baron, Ira W	New England Southern
Lee, Handel	Central China
Lee, Lien Ke	North China
Leech, Arthur L	Maine
Lester, Merrill O	North Indiana
Lewis, Edwin	Troy
Lewis, George W	Tennessee
Lightner, Lawrence H	Central West
Lihndaker, Herbert	Sweden
Liljewall, Carl A. R	Eastern Swedish
Lin, T. H	Hinghwa
Linder, Frank	Southern California
Lindsey, W. H	Central Tennessee
Ling, Esther	Yenping
Ling, J. Henry	Detroit
Liu, Li Sen	Foochow

NAMES	CONFERENCES
Loeppert, Adam J.	Chicago-Northwest
Loescher, Anton F.	East German
Lofthouse, Walter H.	New York
Lopez, Buenaventura C.	Philippine Islands
Love, Ernest C.	Northern New York
Low, Preston R.	Missouri
Lowe, Mrs. John W.	Baltimore
Lowther, Edgar A.	California
Lowther, James W.	Central Pennsylvania
Luccock, Halford E.	New York East
Lugg, Thomas B.	Illinois
Lute, Ira E.	Colorado
Lynch, Charles P.	North-East Ohio
Lyons, Ernest S.	Philippine Islands
Lyons, Leslie J.	Saint Louis
Ma, Nelson	Chungking West China
MacRossie, Allan	New York
Madison, Waite H.	Central West
Magee, J. Ralph	Pacific Northwest
Mann, Theophil	South Germany
Manning, John W.	East Tennessee
Markham, O. Grant	Kansas
Marquardt, Gustav A.	Switzerland
Marsh, Daniel L.	New England
Martin, Arba	Ohio
Martin, Mrs. Edward A.	Wyoming
Martin, Edward Burns	Holston
Martin, George A.	New England
Martin, John E.	Detroit
Martin, Ray O.	Oklahoma
Martin, William C.	Holston
Martin, Willsie	Southern California
Marting, Albert L.	Central German
Mather, Harold V.	Southern California
Mattson, Gustaf W.	Eastern Swedish
McAllister, Reuben H.	Mississippi
McBirney, James H.	Oklahoma
McCallister, Heber G.	Idaho
McCarty, Battelle	North-East Ohio
McClung, George H.	Michigan
McClure, Lloyd L.	North Indiana
McClure, James E.	Illinois
McCormack, Ira G.	Colorado
McCoy, Starling F.	Florida
McCreight, Chester S.	Oklahoma
McCuskey, Roy	West Virginia
McDonald, Samuel J.	South Carolina
McFadden, John R.	Kansas
McFall, John W.	Indiana
McKay, Leo H.	Erie
McKim, Judson J.	Ohio
McKnight, Frank S.	Erie
McLain, Mrs. J. Floyd	Nebraska
McMaster, William H.	North-East Ohio
McMillan, Kay W.	West Texas
McPheeters, Chester A.	North Indiana
McPherson, Harry W.	Illinois
McRae, James A.	North Carolina

NAMES	CONFERENCES
Mead, Mrs. William H	Ohio
Mecklenburg, George	Northern Minnesota
Meeks, Benjamin W	Baltimore
Merrill, Richard N	Southern California
Mettam, John W	Minnesota
Meyers, Alfred M	Kansas
Miller, A. Lawrence	Central Pennsylvania
Miller, Cassius J	Troy
Miller, Frederick A	Northern New York
Miller, H. A	Minnesota
Miller, Isaac E	Ohio
Miller, John C	Saint Louis
Miller, Karl	Southwest Kansas
Miner, Edward F	New England
Mitchell, Albert J	Washington
Mondol, Shot K	Bengal
Moore, A. Ray	Southern California
Moore, Eugene M	Detroit
Moore, Victor K	Troy
Morgan, Delvin L	Mississippi
Morgan, Edwin C	Missouri
Morgan, Mrs. Joy E	Baltimore
Morgan, P. W	Pittsburgh
Morling, E. A	Northwest Iowa
Morris, Mrs. Fred M	West Virginia
Morris, Percy F	California
Morris, Robert G	North Carolina
Morriss, Cecil L	Southern Illinois
Mossman, Frank E	Southwest Kansas
Motter, Harvey H	Southwest Kansas
Mulvaney, Warren O	Kansas
Munoz, Frederico C	Chile
Murphy, Harvey H	North-East Ohio
Nay, R. B	West Virginia
Neal, Benjamin F	Southwest
Neasham, Mrs. J. W	Iowa
Nelson, Harold B	Central Northwest
Nelson, Mrs. Lulu E	West Wisconsin
Nelson, W. R	Saint Louis
Newland, Thomas E	Illinois
Newton, F. Homer	Detroit
Nichols, Milton H	Philadelphia
Nuelsen, Mrs. J. L	Switzerland
Nunnally, Robert L	Savannah
Nye, Reuben L	Central New York
O'Brien, William H	Indiana
Odell, Albert G	Central New York
O'Farrell, Thomas A	Rhodesia
Ohlrich, Albert J	Northwest Germany
Olds, William M	Idaho
Oliver, Guy W	Upper Mississippi
Olson, Melvin L	Western Norw.-Danish
Olson, Oscar T	Baltimore
Olson, Peter	Norwegian and Danish
Overdeer, Willis L	Wilmington
Owen, Joseph	Alabama
Oxnam, G. Bromley	Northwest Indiana

NAMES	CONFERENCES
Pace, Charles N	Northern Minnesota
Patten, Mrs. John A	Holston
Patton, William H	Georgia
Payton, Jacob S	Pittsburgh
Peale, Mrs. C. C	Ohio
Pearce, Ernest L	Detroit
Pearson, Axel G	Central Northwest
Peck, Arthur D	Alabama
Peirce, W. M	Erie
Perry, Harold O	Pacific Northwest
Perry, Miss Ida	Southwest Kansas
Perry, John W	Wisconsin
Peterson, Ernest W	Oregon
Pettitt, Melvin	Southern California
Phelps, William H	Michigan
Phillips, Mrs. Ellis L	New York
Pickett, Deets	Baltimore
Pickett, Ferman L	Pacific Northwest
Pickett, J. Waskom	Lucknow
Poffenberger, Alvin C	New Jersey
Points, Mrs. L. M	Central Alabama
Pollard, William H	Oregon
Porch, Willis T	New Jersey
Powell, Emery A	Indiana
Price, Carl F	New York
Price, Ralph R	Kansas
Pynes, R. T	Southern
Race, John H	Wyoming
Radcliffe, Lawrence	Saint Johns River
Raine, John	West Virginia
Ramke, Heinrich	Northwest Germany
Randolph, Joseph B	South Carolina
Rankin, William P	California
Rape, Chester B	Chungking West China
Rarick, Clarence E	Northwest Kansas
Rathburn, Mrs. Milton Edgar	Ohio
Ray, Spencer	Central West
Redinger, Freeman M	Erie
Reddy, Ephraim	South India
Reed, Marshall R	Detroit
Reeves, Abram R	Montana State
Reiche, Charles F	Southern California
Reineke, George F	Minnesota
Resor, Miss Florence H	Northern Minnesota
Reynolds, Mark R	New Jersey
Rice, Merton S	Detroit
Rich, M. D	Illinois
Richards, Regland V	Liberia
Richardson, J. Harry	Kentucky
Ridgeley, Vernon N	Baltimore
Ring, Herbert C	Upper Iowa
Rising, Lloyd H	Minnesota
Ritter, John C	Southern Illinois
Roan, Hans J	Idaho
Robbins, Mrs. Merlin O	Indiana
Robinson, Milton C	North-East Ohio
Robinson, William B	North-East Ohio
Rockey, Clement D	North India

NAMES	CONFERENCES
Rodriguez, Gabino	Eastern South America
Rogers, Alvah H	Troy
Rogers, Walter S	Nebraska
Root, Herbert J	Wisconsin
Rorabaugh, A. O	Southwest Kansas
Rose, Mrs. Jessie C	California
Roseberry, Henry A	Michigan
Rosell, Paul	Sweden
Rouse, T. J	Northwest Kansas
Rugg, Earle M	Indus River
Ryan, Charles C	Kansas
Ryder, Mrs. Frank H	Troy
Safwenberg, Arwid	Sweden
Salmon, Sheridan B	North-East Ohio
Sandberg, Edvard	Norway
Sandberg, Oscar G	Central Northwest
Sandmeyer, Edwin G	Illinois
Sanford, Mrs. Minnie M	West Texas
Scarborough, Edward F	Upper Mississippi
Scarborough, George W	New Jersey
Schlabach, Otto M	West Wisconsin
Schmidt, Johannes K	Northeast Germany
Schrenckengast, Isaac B	Nebraska
Schwaninger, William W	Central German
Scott, Julius S	Texas
Scott, Miss Mary I	West Virginia
Scott, Robert B	Lexington
Scrivener, George G	New England Southern
Seaton, John L	Michigan
Shanthappa, Obed	Hyderabad
Shaw, William E	Illinois
Sheffer, Charles T	Central Pennsylvania
Shepherd, William W	Kentucky
Shera, Eddy K	North Indiana
Shipman, Raymond M	Des Moines
Shissler, Simon	Philadelphia
Short, Clarence A	Wilmington
Show, Clark	Southern Illinois
Shultz, William M	West Virginia
Shy, Joseph J	Missouri
Simons, George A	Baltic and Slavic
Simpson, Leverett J	Genesee
Simpson, Mrs. Rosa	Texas
Singh, Ernest	North India
Singleton, James H	Illinois
Sinisalo, Sulo A	Finland
Skillington, James E	Central Pennsylvania
Sloan, Harold P	New Jersey
Smiley, Earl	Des Moines
Smith, Benjamin F	Lexington
Smith, Charles H	North Indiana
Smith, Chester A	New York
Smith, David P	Northwest Iowa
Smith, Merle N	Southern California
Smithies, W. L	Northern Minnesota
Snider, P. Marion	Pacific Northwest
Snyder, L. Earl	Missouri
Sockman, Ralph W	New York

Names	Conferences
Sommer, J. W. Ernst	Southwest Germany
Soper, Edmund D	Ohio
Sorensen, Ejler	Denmark
Sorensen, Sigvart	Norway
Southworth, William D	Wyoming
Spachmuller, Georg	South Germany
Spellman, Delmar D	Detroit
Spencer, George H	New England
Spencer, R. B	Colorado
Spurgeon, William H	Colorado
Spurlock, George M	Nebraska
Spurrier, Thomas	Kentucky
Stafford, Edward R	Ohio
Stafford, Thomas A	Northern Minnesota
Stanley, Calvin S	Louisiana
Stanton, Daniel H	Atlanta
Starr, Wilson W	Oklahoma
Staten, William H	Delaware
Stehl Heinrich	Northwest Germany
Stephens, Mrs. Elizabeth P	California
Stephens, John B. M	Genesee
Stevens, F. G. H	Southern California
Stillman, George N	Troy
Story, Bert L	Nebraska
Story, Earl E	New England Southern
Stringfellow, LeRoy W	New Hampshire
Stromstedt, August	Sweden
Stull, William E. B	Genesee
Sundaram, Gabriel	Hyderabad
Swank, Jesse	Ohio
Swartz, Morris E	Central Pennsylvania
Sweetland, Leon H	Northwest Kansas
Sykes, W. Clyde	Northern New York
Sylvester, Clouds B	California
Taylor, C. Howard	Northwest Indiana
Taylor, Dean	Iowa
Taylor, George C	Southwest
Taylor, H. E	Upper Iowa
Taylor, J. A	Saint Louis
Taylor, Thaddeus T	Louisiana
Templin, Frank L	Oklahoma
Tenney, Charles W	Idaho
Terzano, Giovanni	Italy
Thacore, Cyril M	Gujarat
Thayer, Frederic E	New Hampshire
Thomas, J. S. Ladd	Philadelphia
Thomas, John W	Central Alabama
Thompson, John	Rock River
Thompson, Theodora Isabelle	Indus River
Thornberry, Francis L	Northern New York
Thornburg, Mrs. Fred F	North Indiana
Thorson, Ole I	Western Norw.-Danish
Tien, Lim Un	Malaya
Tindley, Charles A	Delaware
Tipple, Ezra S	New York
Tittle, Ernest F	Rock River
Tobie, Edwin L	Illinois
Tompkins, George B	New York East

NAMES	CONFERENCES
Tonjes, John H	Chicago-Northwest
Tovera, Benito	Philippine Islands
Townsend, Jackson L	Troy
Townsend, Wilson B	Holston
Trosh, Walter S	Pittsburgh
Tsui, Ching Hsiu	North China
Tucker, Percy W	Upper Mississippi
Tun, Tha	Burma
Turley, Charles E	Ohio
Turner, John W	Louisiana
Tweedie, A. T	Detroit
Tyler, Mrs. Fannie D	Washington
Ulland, Joseph S	Northern Minnesota
Upperman, Harry Lee	Central Tennessee
Urmy, Ralph B	Pittsburgh
Van Deusen, Harry R	Wyoming
Van de Water, Mrs. Charles F	Southern California
Van Dyke, M. Faye	Central New York
Vaughn, Schuyler B	Southern Illinois
Veith, Henry J	Southern
Vernon, Orin M	Blue Ridge-Atlantic
Vickerman, John W	Pittsburgh
Vlerebome, A. B	Ohio
Vogel, George G	Newark
Von KleinSmid, Rufus B	Southern California
Wagar, Vernon W	North-East Ohio
Wahl, Fred W	Saint Louis
Walker, John M	Indiana
Walker, W. H	Saint Louis
Wallace, Charles L	North Dakota
Walls, J. Everett	Wilmington
Walls, William A	North-East Ohio
Walrod, Warren	Upper Iowa
Wareing, Ernest C	Northwest Indiana
Warmer, George A	Southern California
Warner, Andrew	Pacific Northwest
Warner, A. N	Bombay
Warriner, Eugene C	Michigan
Watchorn, John	Philadelphia
Watson, Ella M	Nebraska
Watson, W. S	Wisconsin
Weaver, Edward S	Ohio
Weir, Benjamin	Illinois
Weiser, William W	Ohio
Welch, Edgar T	Erie
Welliver, Harry B	Central Pennsylvania
Wells, Arthur M	Illinois
Wells, Edward A	New Jersey
Wells, Mrs. F. N	Illinois
Wells, Mrs. Lydia B	Vermont
Wells, Robert C	Philadelphia
Wenzel, Albert	Central Germany
Westcott, Wilbert	Newark
Westerman, John H	New York
Weston, Charles N	South India
Weyant, Peter C	New York

Names	Conferences
Whitaker, George E	New England
White, James A	Ohio
White, Mrs. Jennie Price	Maine
White, Leonard	Wilmington
White, Mrs. William H	Michigan
Wilbur, Daniel W	New York
Wilkenson, William L	Pittsburgh
William, Leon K	Wyoming
Williams, Alvin S	Central Pennsylvania
Williams, Miss Arsania M	Central West
Williams, Robert M	Washington
Williams, T. Fred	Northwest Indiana
Williams, Thomas W	Florida
Williams, Uly M	Savannah
Williamson, Clyde E	Oregon
Wilson, Frank O	Southern Illinois
Wilson, Herbert S	Delaware
Wilson, J. D	Illinois
Winchester, Robert W	North Carolina
Wishard, B. F	Central Provinces
Wissemann, C. L	Southern
Witwer, Albert M	Philadelphia
Wolfe, Mrs. Henry E	Kansas
Womer, W. A	Erie
Wones, Mrs. W. H	Wisconsin
Woods, Mrs. Rufus	Pacific Northwest
Woolever, Harry E	Central New York
Wooton, J. R	Michigan
Wortman, William P	Des Moines
Wright, Bruce S	Genesee
Wright, Louis C	North-East Ohio
Wright, Thomas J. J	New Jersey
Wyatt, Thomas H	West Texas
Yohe, Ira H	Central Pennsylvania
Yost, Clark R	Southern Illinois
Young, J. Arthur	Upper Iowa
Young, Ulysses G	West Virginia
Youngson, William W	Oregon
Zartman, Foss	Ohio
Zeratsky, August W	Chicago-Northwest
Zottele, Pedro R	Chile

ALPHABETICAL LIST OF RESERVE DELEGATES

(Names of Lay Delegates invariably printed in **Bold-face type**)

NAMES	CONFERENCES
Adams, Columbus W.	Atlanta
Aden, Fred	Eastern South America
*Alderson, William H.	New York East
Allen, Oliver B.	Southern Illinois
*Anderson, Foster C.	North-East Ohio
Angstman, Albert H.	Montana State
Arntzen, O. S.	Western Norw.-Danish
Asling, Edwin T.	Chicago Northwest
***Atkinson, Stephen G.**	Detroit
Au, S. H.	Hinghwa
*Auman, Lester W.	New York East
Auman, Orrin W.	Colorado
Aupperle, D. W.	Colorado
***Bacon, Frank A.**	Michigan
Bagnell, Robert	Central Pennsylvania
Bagsby, Mrs. J. C.	Southwest
Baird, Charles H.	Saint Louis
Baker, James B.	Oklahoma
Baldridge, Harry W.	Indiana
Bane, Harvey J.	Missouri
Banerji, Miss Benoybala	Central Provinces
Barnes, Mrs. Mozelle	Central Alabama
Harrett, Maurice E.	New England Southern
Beamon, Peter A.	Washington
Beathea, Dennis A.	Lexington
Beattys, Harry H.	New York East
Beckett, William E.	Michigan
Benezet, L. E.	North Africa
Bennett, Alvis S.	Kentucky
Benz, Henry J.	Chicago Northwest
***Bethune, Mrs. Mary McLeod**	South Florida
Bice, Grant L.	Troy
Bingaman, Samuel	Newark
Blackburn, Harry A.	Dakota
***Blackman, Samuel C.**	Nebraska
***Blystone, W. I.**	Erie
***Bond, Elvira**	Washington
Bond, Orville M.	Northwest Iowa
***Booth, Edwin S.**	Oregon
Bortzmeyer, Oscar C.	Oregon
Bowen, Arthur J.	Central China
Bowen, Howard H.	Georgia
Bradt, Samuel E.	Rock River
Brawley, Thomas H.	West Texas
Brawn, James G.	Wyoming State
Breaux, Maggie R.	Louisiana
Brose, Alphons	Northeast Germany
Brown, Clarence A.	Delaware

NAMES	CONFERENCES
Brown, Robert E.	Michigan
Brown, U. S.	Northwest Kansas
Bruns, Johann, Jr.	Northwest Germany
***Buchanan, Ross P.**	North-East Ohio
Bugbee, Lucius H.	Northern Minnesota
Bunting, John J.	Wilmington
Burgstahler, Herbert J.	Upper Iowa
***Burkhart, Robert H.**	Holston
*Burke, Alfred R.	Wyoming
Burrows, Charles W.	Troy
Butler, C. W.	Upper Mississippi
Calderwood, W. G.	Northern Minnesota
Caldwell, Charles W.	South Carolina
Callender, Asa A.	Pacific Northwest
***Campbell, Ralph M.**	Erie
Carothers, Manville	Missouri
Carter, George E.	Southern
Carter, H. L.	Central Tennessee
Carver, George R.	West Wisconsin
Chadwick, George B.	New Hampshire
Chalice, Gilbert J.	Upper Iowa
***Champion, Leroy S.**	New Jersey
Chang, Fu Ling	Chengtu West China
***Chiles, Ira N.**	Saint Louis
Chipman, Herbert L.	New England Southern
Christian, Gilbert G.	Gujarat
Clare, Mrs. Elsie B.	Burma
Clare, Maurice A.	Burma
Clark, T. Dowdney	New Jersey
Cline, Mrs. Ida H.	Southwest Indiana
Coates, Alvin B.	South India
Cofield, L. A.	Atlanta
Coldsmith, Charles I.	Kansas
Cole, Charles G.	Montana State
Cole, Walter D.	Colorado
***Coleman, Beach**	Nebraska
Collier, F. N.	Tennessee
Compton, Harry C.	West Virginia
Cooper, Eldridge M.	West Texas
***Corbett, Edward M.**	Northwest Iowa
*Corcoran, Sanford W.	Pittsburgh
Corson, Alexander	New Jersey
***Cotton, Will O.**	Idaho
Cox, Clate	Missouri
Cox, Dess C.	Dakota
Cox, Linton L.	Georgia
Crawford, Benjamin F.	Pittsburgh
Curtis, Orin D.	West Virginia
Da, G. L.	Hinghwa
Dahl, E. S.	Eastern Swedish
Dailey, Harry	Newark
Daniels, Sanford A.	Vermont
Das, Pran K.	Bengal
Dashiell, George W.	Iowa
***Davage, Matthew S.**	Louisiana
Davidson, Ellis B.	Central Pennsylvania
David, J. A.	Liberia

NAMES	CONFERENCES
Davies, Mrs. C	Malaya
Davis, Mrs. N. D	Southwest
*Day, Walter F	Illinois
Decker, Fred L	Troy
Demps, Daniel W	South Florida
Dennett, Louis L	California
Dennison, George H	Northwest Indiana
Devadasan, James	Northwest India
***DeVinney, Mrs. V. F**	Minnesota
Ding, Samson S	Foochow
Dixon, Edwin T	Baltimore
***Dizon, Eulogio R**	Philippine Islands
Dolph, Charles A	Detroit
Douglas, Hiram K	Northern Minnesota
Drake, Mrs. Mary	Tennessee
Draper, Fred W	West Wisconsin
Dunn, Charles L	Central Alabama
Echols, Timothy B	West Texas
Eckdall, Jonas E	Kansas
Edelmaier, Edward D	Central German
Eklor, Ernst	Sweden
Elliott, Edward A	New England
Ensor, E. R	Colorado
Erikson, Louise	Sweden
Evans, John E	Illinois
***Evans, William C**	New York East
Fay, Perley E	New England
Fellman, Heinrich	South Germany
Felt, Frank R	Central Provinces
Ferguson, John C	Central New York
Florence, George W	Central Tennessee
Ford, Charles C	Northwest Indiana
Ford, William H	Philadelphia
Forrest, Edward F	East Tennessee
Foster, Herbert E	Maine
Fowler, Carl H	New York
Fowler, E. E	Ohio
***Frank, Gilbert H**	Central Pennsylvania
Franklin, David G	Southwest
Freeman, Everett W	Southwest Kansas
Frey, Ernest T	North India
Fribley, Fred F	North Indiana
Frisk, Edwin J	Central Northwest
Frost, Henry H	California
Fulcher, Amasa	Blue Ridge-Atlantic
Funchas, Shedrick A	South Carolina
Gable, Mearl A	Des Moines
Gammon, B. O	Des Moines
***Garver, Leonard, Jr**	Ohio
***Gibbes, Phyllis M**	South Carolina
Gibbs, Amos	Alabama
***Gifford, Blaine H**	Erie
Gleckler, Homer L	Southwest Kansas
Gleiser, Walter S	Oregon
Goorley, John	New Jersey
***Gordon, Miss S. Irene**	Montana State

NAMES	CONFERENCES
Graham, Millicent	South India
Grant, Luther R	Central West
Grear, Mrs. Ollie E	Central West
Greene, Joseph N	Indiana
Guendel, Otto	Central Germany
Gunby, Walter E	Wilmington
***Guyer, Harry L**	Rock River
***Haas, Jakob**	Switzerland
Hageman, Howard G	Troy
Hagner, Feodor	East German
***Hall, B. G**	Northwest Kansas
Hall, Daniel E	Eastern South America
Hall, Freeland A	North Indiana
Hallman, Ernest C	Wilmington
Hamilton, Edmund P	Vermont
Hamilton, Harry S	Idaho
Hamlet, Georgia C	Lexington
Hammitt, Leon L	Rock River
Hand, J. Phelps	Baltimore
*Hanson, William C	Kansas
Harmon, Cameron	Southern Illinois
Harp, H. S	Troy
Harris, John W	West Wisconsin
Harris, Leonard C	New England Southern
Harrold, Clinton B	Dakota
***Hartley, Charles H**	West Virginia
Haver, Mathias S	Norway
Havermale, Lewis F	Chengtu West China
Heath, Arthur A	Iowa
Hebel, H. J	Wyoming
Helm, William J	Delaware
Helman, Charles E	Idaho
***Hendrix, Wilbur F**	New York East
Henry, James J	New York
Henry, William W. M	Delaware
*Hickok, Clarence R	Wyoming
Hightower, William H	Texas
***Hill, Andrew M**	Holston
Hill, C. B	Bombay
Hillander, Karl	Sweden
***Hilliard, Mrs. Thomas J**	Southern Illinois
Hocking, Mrs. C. L	Minnesota
Hocking, E. P	Wisconsin
Hodges, Charles E	Washington
Hodgins, Mrs. Margaret	Wisconsin
Hoffman, J. J	Chicago Northwest
Hofmann, Gotthold	South Germany
***Holden, John F**	Upper Iowa
Holland, Mrs. Lillie V	Mississippi
Holman, Calvin E	Kansas
Holmes, Howard D	Northern New York
Holmes, Minor J	Central West
Houston, Sherman	Saint Louis
Hubbard, Christopher C	Central West
Huber, L. Edmund	Central Germany
***Huckle, Thomas O**	Michigan
Hulphers, Walter	Sweden
***Hunter, George B**	Maine

Names	Conferences
Hutchinson, Joseph F	Northwest Iowa
Hwang, Yen-yu	Kiangsi
Hytonen, Hilja	Finland
Idle, Dunning	Detroit
Ieu, Pek-nieng	Foochow
Ivey, Homer P	Northwest Indiana
***Ivy, P. W**	Tennessee
***Izant, Mrs. Edwin O**	Michigan
*James, Glenn C	Saint Johns River
James, Henry I	Rhodesia
James, James A	Rock River
Jarnberg, Yrjo	Finland-Swedish
Jensen, Carl	Central Northwest
Johns, Halley P	Delaware
***Johnson, E. E**	Pittsburgh
***Johnson, Elwood S**	New Jersey
Johnson, Ensign	Troy
Johnson, Otis M	Wisconsin
Johnson, Samuel	Eastern Swedish
***Jones, Everett W**	Pittsburgh
Jones, Mrs. Sadie	Mississippi
Jones, William	Central Alabama
Jones, William H	Louisiana
Joshua, Ongole	Hyderabad
***Joyce, J. Burch**	Baltimore
Kao, Feng Shan	North China
***Kasting, Edna L**	Central Germany
Kaub, Louis H	Nebraska
Keck, Herbert A	Indiana
Kern, Willard I	Minnesota
*Ketcham, Charles B	North-East Ohio
*Keve, Oliver M	Nebraska
Khojabhai, Virji	Gujarat
Kiah, Thomas H	Delaware
King, Claude H	North Indiana
King, Fairfax F	Washington
King, William D	Oklahoma
Kirdendall, D. N	Northwest Kansas
Kirkpatrick, J. Walter	North Indiana
Klebe, Albert E	Central Germany
Klotz, Emil I	Central Germany
Kuhn, Sylvester A	Central Pennsylvania
Lace, John J	Colorado
Lall, Adline	Northwest India
Langness, R. B	Western Norw.-Danish
***Large, Harry**	Southwest Kansas
Larkin, Francis M	Southern California
Larkin, Thomas W	Genesee
*La Violette, Francis A	Pacific Northwest
Lawrence, H. F	Missouri
***Learn, Dale H**	Philadelphia
Lee, Albert	Idaho
Lee, Lien Sheng	North China
Lee, T'ien L	Shantung
Leffler, John F	Genesee

NAMES	CONFERENCES
Leifeste, A. A	Southern
Lerch, Theophil	Switzerland
Lewis, Franklin F	Saint Louis
Lewis, William D	Texas
Li Meong Ding	Hinghwa
***Liang, Ch'uan H**	Shantung
Lindsay, Mrs. F. F	Northern Minnesota
Lindstrum, Oscar E	Southern
Lipsky, Bailey G	Vermont
Littlejohn, Dewitt C	Detroit
Lloyd, John E	Northern New York
Lo, Ren-yen	Kiangsi
*Locke, Alfred C	Erie
Loeppert, Henry V	Chicago-Northwest
Long, Howard	Kansas
Long, John W	Central Pennsylvania
Loofbourow, Leon L	California
Lord, John T	New Hampshire
Lott, Fred E	Wyoming
Lott, James H	Alabama
Love, Edgar A	Washington
Lovejoy, Joseph R	Savannah
***Loveless, Miss Emily R**	North Africa
***Lutz, Mrs. Mandame D**	Ohio
Lynch, G. Stanley	Philadelphia
MacCaughey, Charles	Pacific Northwest
*MacInnis, George K	Wisconsin
Mackay, Martin L	Central West
MacMullen, Wallace	New York
Magge, D. B	Northwest Kansas
Manley, David H	Bengal
Mann, Immanuel	Southwest Germany
Mann, L. L	Oregon
Mann, Niels	Denmark
Manuel, Eusebio	Philippine Islands
Marable, D. A	Central Alabama
Marshall, Wiley L	Mississippi
***Martin, Mrs. Emanuel N**	Kansas
Martin, Ottis T	North Indiana
Maskevicis, Vilis T	Baltic and Slavic
Mastin, Clyde T	Nebraska
Mathur, Robert W	Lucknow
Maynor, W. R	North Carolina
McCann, Harold G	Maine
McCarty, Frank A	Illinois
*McClure, Robert O	Ohio
***McCuen, Archie**	Northern New York
McCurdy, William A	Chungking West China
McDonald, T. Morton	Indiana
***McDonough, Frank, Sr**	Colorado
McEwen, Mrs. Georgia A	Upper Mississippi
McNamee, Hastings	Missouri
***McPheeters, Emmett E**	Indiana
***Mears, J. T**	Wilmington
***Meck, George E**	North Indiana
Melear, James M	Holston
Melle, F. H. Otto	Northwest Germany
Meyer, Wilhelm	Central Germany

NAMES	CONFERENCES
Miller, Edward F	New Hampshire
***Miller, G. T**	Oklahoma
Mills, D. K	Northwest Indiana
Mills, Edward L	Oregon
Minkler, R. G	Dakota
***Mitchell, John M**	Southern Illinois
Miugellesi, Giuseppe	Italy
Moats, Francis	Des Moines
Moody, Arthur	Central New York
Moore, Otis H	Upper Iowa
Moore, Robert S	New England Southern
Morgan, Walter A	Des Moines
*Morris, Otho B	Oklahoma
***Morrow, Joseph W**	Indiana
Munhall, L. W	Philadelphia
Murkland, Harry Y	Newark
Neff, Frank	Southwest Kansas
*Neff, Warren R	Newark
***Neptune, Homer H**	North-East Ohio
Norris, Mrs. Lucie Mears	New England
Obee, Arthur W. M	Louisiana
***Oberg, A. F**	Central Northwest
Oechsli, Leonard	Southern California
Oliver, Albert I	Maine
***Oliver, C. E**	North-East Ohio
Olmstead, George W	Detroit
*Olmstead, James H	Genesee
Olsen, Richard	Norway
Olsen, T. Arthur	North Dakota
Page, James F	South Carolina
Pakianathan, Solomon S	Malaya
Palladino, Frederick	New England
***Palmer, Francis E**	Upper Iowa
Panza, Franco M	Italy
Parker, Hugh	Central New York
Parlin, Ellwyn C	South Fukien
Parlin, Madeleine S	South Fukien
Parr, Fred D	California
Parsons, William A	Blue Ridge-Atlantic
Patillo, J. T	Tennessee
Patrick, Theodore C	Texas
Patton, John A	Lexington
Paulsen, John O	West Wisconsin
Penney, Oril A	Rhodesia
Perez, Mrs. Asuncion A	Philippine Islands
Perkins, George M	Central New York
Perry, Miss Harriet Louise	Maine
***Perry, I. Elmer**	Wilmington
Peterson, A. E	Saint Louis
Phelps, Grandison M	North Carolina
Philips, Ernest M	North India
Phillips, Glenn R	Southern California
Pickard, Mrs. Genevieve M	Saint Johns River
Pickens, Denver C	West Virginia
*Pierce, Robert M	New England
Pinckney, Thaddeus H	South Carolina

Names	Conferences
Porter, J. Emmett	Northwest Indiana
*Powers, William H	Central New York
Pratt, Lawton L	Florida
Prikask, Martin	Baltic and Slavic
Pritchard, William P	New England Southern
Prothro, Charles W	Savannah
Redmond, John B	Lexington
Reed, Harry A	Newark
***Reid, William W**	New York East
Revis, Charles M	Indus River
***Rial, David W**	Pittsburgh
Rice, Samuel C	Kentucky
Rinkel, John A	Minnesota
***Ristine, E. R**	Upper Iowa
Roadman, Earl A	Dakota
***Robb, James L**	Holston
***Robbins, Charles A**	Pacific Northwest
Roberts, Benjamin S	North India
Roberts, Chet	Southwest Kansas
***Roberts, Logan H**	Pacific Northwest
*Roberts, William N	North-East Ohio
***Robinson, Fred A**	Northwest Iowa
Robinson, Mrs. George O	Southern California
Rockwell, F. H	Genesee
Rogers, Mrs. Lillian P	Upper Mississippi
Rosness, M	Norwegian and Danish
Ruther, Josef E	Sweden
Ryan, Archie L	Philippine Islands
Samson, Noah E	Hyderabad
Samuels, M. M	Kentucky
Sayre, Woodburne J	New Jersey
*Schaedel, Heinrich	Northeast Germany
*Schevenius, Carl W	Norwegian and Danish
Schlagenhauf, Ira E	Wisconsin
Schmidt, Karl A. F	South Germany
***Schmitt, Benjamin E**	Southern
Schneider, Jakob	Southwest Germany
***Schuermann, G. H**	Oklahoma
Scully, Richard E	Ohio
Seaver, James N	New Hampshire
*Severinghaus, Charles E	Central German
Shahan, George A	New York
Shaw, J. Beverly F	Mississippi
Shawl, Elmer E	Northern Minnesota
Shelly, William A	Chile
Shenton, David J	Des Moines
Shepard, Earl D	Genesee
Sherman, Walter J	California
*Sherrill, William S	Southwest
***Shortz, Willard G**	Wyoming
Sia, Ruby	Foochow
Silvis, Harry A	Erie
***Simpson, Howard E**	North Dakota
Sims, J. E	Liberia
Singh, Masin Charan	Lucknow
Skeath, William C	Philadelphia
Smith, F. L	Minnesota

NAMES	CONFERENCES
*Smith, Horace G	Rock River
Smith, M. Wade	Pacific Northwest
Smith, Roscoe	Illinois
Smith, Ulysses S	Iowa
***Snavely, H. R**	Illinois
Souders, Otto R	Southwest Kansas
Spoerri, Theophil	Switzerland
***Stafford, Mrs. Frank B**	Detroit
***Standiford, Clark**	Southern California
Stater, C. G	West Virginia
Steelman, Frank	Baltimore
Stewart, William R	Southern California
*Stone, Fred D	Rock River
Storch, Oswald F. A	South Germany
***Stuart, George P**	New England
Su, Ru Chen	Yenping
Sumwalt, John W. R	Saint Louis
Sundfeldt, Arvid	Sweden
Swan, Eric P	Central Northwest
Sweeney, Samuel H	Lexington
Sweetland, Fred E	Northern New York
Talbert, Alexander	Central West
Tatlock, Cecil K	Wyoming State
Taylor, James W	South Carolina
Thomas, Lawrence C	Texas
***Thomas, Mrs. Mamie P**	Washington
Thompson, G. B	Indus River
Thompson, William C	Delaware
***Thomsen, Johannes Brown**	Denmark
Thorpe, Jarvis L	Central New York
Ting, Bao-wen	Yenping
Tomlinson, Mrs. Wilbur F	West Wisconsin
Torregrosa, Moises	Chile
Travis, Frank F	Nebraska
Trent, Howard E	Kentucky
Tucker, James G	Southern Illinois
Tuesburg, L. W	Illinois
Tung, William Chi Hsioh	Central China
Tunnicliffe, John	California
Tuomenoksa, Niilo	Finland
Turner, Fred J	Wisconsin
Turner, Horace	Montana State
***Tyler, Wat**	Central Pennsylvania
Tyson, William G	Philadelphia
Ua, Ung Co	Hinghwa
Upton, F. C	Des Moines
Vallentyne, George G	Northern Minnesota
Vessey, Ernest	Dakota
Victor, Fred A	New York
*Voellmy, Eduard	Switzerland
***Wahl, George E**	Iowa
Walker, John B	Northwest Iowa
Walker, Mrs. Hattie R	East Tennessee
Walker, Thomas H. B	Florida
Wall, George M	Wyoming

NAMES	CONFERENCES
Wang, Gang Huo	Foochow
Ward, T. Harry	Baltimore
Warner, Mrs. A. N.	Bombay
***Warnes, W. E**	Northwest Iowa
Warren, John W	West Texas
*Wells, Oscar B	Vermont
Wells, William M	North Carolina
Wesley, J. H	Upper Mississippi
Wheeler, Clark S	Michigan
Wheeler, Edward M	New England Southern
Whiting, W. M	Mississippi
White, C. E	Southwest
White, G. LeRoy	North Dakota
Wilcox, W. H	Oklahoma
Williams, Jesse S	Mississippi
Williams, Josephine A	West Texas
Williamson, William T	West Virginia
Wilson, Clarence T	Oregon
***Wilson, Mrs. De Etta**	Ohio
Wilson, Henry R	North India
Wilson, James W	Northern New York
Windels, Charles M	East German
***Winder, E. J**	Wilmington
***Winger, W. E**	Genesee
Wise, Clarence E	Baltimore
Wolfer, Roy R	North Dakota
Woodland, Clarence T	North Carolina
Woodly, Mark	Southern Illinois
Woodyard, Evue O	Holston
Woolsey, Lester E	New York
Wright, Charles W	Newark
Yang, Tze Y	Chungking West China

* Indicates seated part or full time)

EPISCOPAL AREAS

1932–1936

UNITED STATES

Atlanta: Bishop Keeney—Saint Johns River, Florida, South Florida, Atlanta, Georgia, Savannah, South Carolina.

Boston: Bishop Burns—Maine, Vermont, New Hampshire, New England, Eastern Swedish, New England Southern, East German.

Chattanooga: Bishop Brown—Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.

Chicago: Bishop Waldorf—Illinois, Rock River, Norwegian and Danish, Chicago-Northwest, Central Northwest, Southern Illinois.

Cincinnati: Bishop Smith—North-East Ohio, Ohio, Kentucky.

Covington: Bishop Clair—Central West, Lexington, Southwest, Tennessee.

Denver: Bishop Cushman—Colorado, Wyoming State, Utah Mission, New Mexico Mission.

Detroit: Bishop Blake—Detroit, Michigan, Indiana, North Indiana, Northwest Indiana, Central German.

Kansas City: Bishop Mead—Missouri, Kansas, Southwest Kansas, Northwest Kansas, Southern, Oklahoma.

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Rock River.....**Jacob Cantlin,** John Thompson
Saint Johns River.....**Mrs. W. J. Harkness,** Lawrence Radcliffe
Saint Louis.....**John F. Case,** Fred W. Wahl
Savannah.....**Joseph R. Lovejoy,** Robert L. Nunnally
Shantung.....**Yen L. Chou,** Perry O. Hanson
South Carolina.....**Isaac B. English,** Arthur R. Howard
South Florida.....**T. A. Adams,** Henry W. Bartley
South Fukien.....Harry C. Jett, **Mrs. Harry C. Jett**
South Germany.....Theophil Mann, **Georg Spachmuller**
South India.....Ephraim C. Reddy, **Charles N. Weston**
Southern.....R. T. Pynes, **Benjamin F. Schmitt**
Southern California.....Walter C. Buckner, **Clarence L. Crowell**
Southern Illinois.....Walter M. Brown, **Clark Show**
Southwest.....John H. Ellis, **Mrs. Victoria E. Gates**
Southwest Germany.....**Ernst Gideon Bek,** J. W. Ernst Sommer
Southwest Kansas.....**Leverett C. Baker,** Albert E. Henry
Sweden.....**Karl G. Karlsson,** August Stromstedt
Switzerland.....**Jakob Haas,** Edward Voellmy
Tennessee.....D. T. Burch, **William D. Laws**
Texas.....Matthew W. Dogan, **Mrs. Rosa Simpson**
Troy.....Charles O. Judkins, **Alvah H. Rogers**
Upper Iowa.....**John L. Daniels,** J. Arthur Young
Upper Mississippi.....Edward F. Scarborough, **Percy W. Tucker**
Vermont.....John W. Hatch, **Willard C. Hefflon**
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West Texas.....Kay W. McMillan, **Mrs. Minnie M. Sanford**
West Virginia.....H. E. Crowder, **Charles W. Evans**
West Wisconsin.....Edwin C. Dixon, **Fred A. Lange**
Western Norwegian-Danish.....Melvin L. Olson, **Ole I. Thorson**
Wilmington.....John L. Johnson, **J. Everett Walls**
Wisconsin.....**Lloyd S. Dancey,** Anton Hatlestad
Wyoming.....Wesley I. Andrews, **William D. Southworth**
Wyoming State.....**Frederick L. Beck,** Guy E. Konkel
Yenping.....Frederick Bankhardt, **Esther Ling**

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C. Oliver Holmes, *Chairman;* Stanley E. Grannum, *Secretary.*

2. *Lay Activities:*
Dean Taylor, *Chairman;* Tully C. Knoles, *Secretary.*

3. *Conferences:*
Wiley A. Keve, *Chairman;* Harry E. Hess, *Secretary.*

4. *Church Property and Finance:*
Edwin P. Bliss, *Chairman;* Herbert Clegg, *Secretary.*

5. *Membership and Records:*
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6. *General Reference:*
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Atlanta.....**William M. Gordon,** Daniel H. Stanton
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Blue Ridge-Atlantic.....Arlando B. Dennis, **Orin M. Vernon**
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Burma.....On Kin, **Tha Tun**
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Central Alabama.....Edward M. Jones, **Mrs. L. M. Points**
Central China.....**Luther Pen Hsin Kiang,** Handel Lee
Central German.....Frank T. Enderis, **William W. Schwaninger**
Central Germany.....**Otto Goericke,** Albert Wenzel
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Central West.....George D. Hancock, **Miss Arsania M. Williams**
Chengtu West China.....**Gweh Dung Chiang,** Lincoln Lin Gao Dsang
Chicago Northwest.....**Herman R. Boese,** Adam J. Loeppert
Chile.....Frederico C. Munoz, **Pedro R. Zottele**
Chungking West China.....**Nelson Ma,** Chester B. Rape
Colorado.....**Lewis A. Dick,** Ira W. Kingsley
Dakota.....**A. Clay Darling,** John S. Hoagland
Delaware.....Frederick H. Butler, **Miss Olive A. Hall**
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Des Moines.....Guy J. Fansher, **William P. Wortman**
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Eastern Swedish.....Carl A. R. Liljewall, **Gustav W. Mattson**
Erie.....**W. M. Peirce,** Freeman M. Redinger
Finland.....**Heikki Lankinen,** Sulo A. Sinisalo
Finland-Swedish.....**Josef M. Ekebom,** Karl Hurtig
Florida.....**Starling F. McCoy,** Thomas W. Williams
Foochow.....Ing H. Hsu, **Li Sen Liu**
Genesee.....Charles E. Guthrie, **Leverett J. Simpson**
Georgia.....Edmund J. Hammond, **William H. Patton**
Gujarat.....Royal D. Bisbee, **Cyril M. Thacore**
Hinghwa.....**Mrs. Elizabeth F. Brewster,** T. H. Lin
Holston.....George J. Creswell, **Wilson B. Townsend**
Hyderabad.....**Obed Shanthappa,** Gabriel Sundaram
Idaho.....**Will O. Cotton,** Charles W. Tenney
Illinois.....**Harvey Gross,** Edwin L. Tobie
Indiana.....William B. Farmer, **Fred A. Heuring**
Indus River.....Earle M. Rugg, **Theodora I. Thompson**
Iowa.....Edward A. Bentzinger, **Dean Taylor**
Italy.....Carlo M. Ferreri, **Giovanni Terzano**
Kansas.....Wiley A. Keve, **O. Grant Markham**

Kentucky.....John O. Gross, **J. Harry Richardson**
Kiangsi.....**David Chi-chuan Chang,** Carleton Lacy
Lexington.....**Richard A. Crolley,** Stanley E. Grannum
Liberia.....**Gabriel L. Dennis,** Regland V. Richards
Louisiana.....**Robert B. Hayes,** Calvin S. Stanley
Lucknow.....**Ezekiel Bowen,** J. Waskom Pickett
Maine.....Cymbrid Hughes, **George B. Hunter**
Malaya.....Hobart B. Amstutz, **Lim Un Tien**
Michigan.....Hugh Kennedy, **Henry A. Roseberry**
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Missouri.....**Mrs. Charles B. Clayton,** L. Earl Snyder
Montana State.....**Carl L. Brattin,** Jesse Lacklen
Nebraska.....Harry E. Hess, **Ella M. Watson**
Newark.....**Mrs. Mabel R. Diefendorf,** George G. Vogel
New England.....**Edwin P. Bliss,** George H. Spencer
New England Southern.....**John Goss,** George G. Scrivener
New Hampshire.....Alvah E. Draper, **Frederic E. Thayer**
New Jersey.....**Edgar Y. Dobbins,** Charles I. FitzGeorge
New York.....Allan MacRossie, **John H. Westerman**
New York East.....**H. Almon Chaffee,** Halford E. Luccock
North Africa.....Edwin F. Frease, **Mrs. Edwin F. Frease**
North Carolina.....**David D. Jones,** Robert G. Morris
North China.....Hsiu Feng Chiang, **Ching Hsiu Tsui**
North Dakota.....Leslie R. Burgum, **Harley S. Grover**
North-East Ohio.....**Charles P. Lynch,** Sheridan B. Salmon
North India.....Harry A. Hanson, **Nathaniel Jordan**
North Indiana.....Merrill O. Lester, **George E. Meck**
Northeast Germany.....Albert J. Ohlrich, **Johannes K. Schmidt**
Northern Minnesota.....**Allen W. Edson,** George Mecklenburg
Northern New York.....William M. Caldwell, **Milton W. Holt**
Northwest Germany.....Heinrich Ramke, **Heinrich Stehl**
Northwest India.....Amar Das, **Ida A. Farmer**
Northwest Indiana.....**C. Oliver Holmes,** C. Howard Taylor
Northwest Iowa.....Herbert Clegg, **Charles C. Harshbarger**
Northwest Kansas.....L. B. Bowers, **Clarence E. Rarick**
Norway.....Edvard Sandberg, **Sigvart Sorensen**
Norwegian and Danish.....Sigbjorn Fosdal, **Peter Olson**
Ohio.....{ **E. Dow Bancroft,** David F. Helms, **Mrs. M. D. Lutz,** William W. Weiser
Oklahoma.....William R. Johnson, **Mrs. J. L. Jones**
Oregon.....Jabez C. Harrison, **Clyde E. Williamson**
Pacific Northwest.....**Harry L. Brown,** Thomas W. Jeffrey
Philadelphia.....**Charles F. Eggleston,** John Watchorn
Philippine Islands.....**Buenaventura C. Lopez,** Benito Tovera
Pittsburgh.....**Elmer L. Kidney,** Walter S. Trosh
Rhodesia.....**Ruth E. Hansson,** Thomas A. O'Farrell
Rock River.....**R. Clarence Brown,** Ralph E. Diffendorfer
Saint Johns River.....**Mrs. W. J. Harkness,** Lawrence Radcliffe
Saint Louis.....Vestal C. Clark, **Forrest C. Donnell**
Savannah.....**Joseph R. Lovejoy,** Robert L. Nunnally
Shantung.....**Yen L. Chou,** Perry O. Hanson
South Carolina.....Charles C. Clark, **Robert K. Gordon**
South Florida.....**T. A. Adams,** Henry W. Bartley
South Fukien.....Harry C. Jett, **Mrs. Harry C. Jett**
South Germany.....**Eugen A. Barth,** Johannes Herter
South India.....Ephraim C. Reddy, **Charles N. Weston**
Southern.....C. F. Bohmfalk, **Benjamin E. Schmitt**
Southern California.....Walter C. Buckner, **Mrs. S. F. Johnson**
Southern Illinois.....**John M. Mitchell,** Clark R. Yost

Southwest.....Benjamin F. Neal, **George C. Taylor**
Southwest Germany.....**Ernst Gideon Bek,** J. W. Ernst Sommer
Southwest Kansas.....Albert E. Henry, **A. O. Rorabaugh**
Sweden.....Theodor Arvidson, **Arwid Safwenberg**
Switzerland.....**Jakob Haas,** Edward Voellmy
Tennessee.....**James E. Jones,** George W. Lewis
Texas.....**Miles W. Jordan,** Julius S. Scott
Troy.....Edwin Lewis, **George N. Stillman**
Upper Iowa.....William C. Cleworth, **John L. Daniels**
Upper Mississippi.....James W. Golden, **Guy W. Oliver**
Vermont.....John W. Hatch, **Willard C. Hefflon**
Washington.....**Arthur E. Briscoe,** Albert J. Mitchell
West Texas.....**John W. Frazier,** Kay W. McMillan
West Virginia.....**Charles W. Evans,** William M. Shultz
West Wisconsin.....Edwin C. Dixon, **Otto M. Schlabach**
Western Norwegian-Danish.....Melvin L. Olson, **Ole I. Thorson**
Wilmington.....Disston W. Jacobs, **J. Everett Walls**
Wisconsin.....John W. Perry, **Mrs. W. H. Wones**
Wyoming.....Mark A. Dawber, **Henry R. Van Deusen**
Wyoming State.....**Frederick L. Beck,** Guy E. Konkel
Yenping.....Frederick Bankhardt, **Esther Ling**

SPECIAL COMMITTEES AND COMMISSIONS—1928-1932

COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

Ministers: F. G. Bean, A. W. Hewitt, L. L. Loofbourow, L. C. Wright.
Laymen: T. R. Fort, Jr., R. C. Kimbell, F. H. Ryder.

COMMISSION OF TWENTY-FIVE ON CENTRAL CONFERENCES

Bishop Francis J. McConnell, *Chairman;* Lewis O. Hartman, *Secretary.*

Bishop Lauress J. Birney.
Bishop Francis J. McConnell.
Bishop George A. Miller.
Bishop John L. Nuelsen.
Bishop John W. Robinson.
J. W. Arbuckle, Upper Iowa.
R. L. Archer, Sumatra Mission Conference.
H. H. Cynn, Korea.
R. E. Diffendorfer, Rock River.
W. A. Elliott, Erie.
C. M. Ferreri, Italy.
W. H. G. Gould, Philadelphia.
L. O. Hartman, New England.
T. F. Holgate, Rock River.
F. A. Horne, New York East.
G. P. Howard, Eastern South America.
H. A. Keck, Illinois.
Handel Lee, Central China.
Mrs. F. J. McConnell.
F. H. Otto Melle, Northwest Germany.
Shot K. Mondol, Bengal.
Mrs. Thomas Nicholson.
A. A. Parker, Bombay.
W. C. Terril, Southeast Africa Mission Conference.
Epigmenio Velasco, Mexico.

COMMITTEE ON CENTRAL CONFERENCES

G. Bromley Oxnam (Northwest Indiana), *Chairman;* Fred P. Corson (New York East), *Secretary.*

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Fred P. Corson, New York East.
Amar Das, Northwest India.
Furman A. DeMaris, New Jersey.
George C. Douglass, Troy.
John R. Edwards, Baltimore.
W. D. Fairchild, Illinois.
Mrs. W. J. Harkness, Saint Johns River.
J. Hugh Jackson, California.
Charles H. Kamphoefner, Northwest Iowa.
Albert C. Knudson, New England Southern.
George W. Lewis, Tennessee.

Ernest S. Lyons, Philippine Islands.
Battelle McCarty, North-East Ohio.
Kay W. McMillan, West Texas.
Frank E. Mossman, Southwest Kansas.
G. Bromley Oxnam, Northwest Indiana.
Chester B. Rape, Chungking West China.
Earle M. Rugg, Indus River.
Gabino Rodriguez, Eastern South America.
John L. Seaton, Michigan.
Howard E. Simpson, North Dakota.
J. W. Ernst Sommer, Southwest Germany.
Edgar T. Welch, Erie.
Mrs. Rufus Woods, Pacific Northwest.

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JOHN M. ARTERS (Maine), *Chairman;* EDGAR R. HECKMAN (Central Pennsylvania), *Secretary.*

Orien W. Fifer, Indiana.
A. Ray Moore, Southern California.
William B. Farmer, Indiana.
Daniel L. Marsh, New England.
Charles L. DeBow, North-East Ohio.
John L. Hillman, Des Moines.
Albert E. Day, Pittsburgh.
Elmer L. Kidney, Pittsburgh.
Frederick C. Eiselen, Rock River.
George Mecklenburg, Northern Minnesota.
Francis R. Bayley, Baltimore.
Ray Allen, Genesee.
John W. Langdale, New York East.
Horace L. Jacobs, Central Pennsylvania.

COMMISSION ON ENTERTAINMENT OF THE GENERAL CONFERENCE

WALLACE H. FINCH (New York East), *Chairman;* JOSEPH S. ULLAND (Northern Minnesota), *Vice-Chairman;* FRED D. STONE (Rock River), *Secretary.*

***Ira B. Blackstock,** Illinois.
William F. Conner, Pittsburgh.
J. Ralph Magee, Pacific Northwest.
J. Luther Taylor, Kansas.

COMMITTEE ON EVANGELISM

Bishops: Frederick D. Leete, Herbert Welch, Adna W. Leonard, H. Lester Smith, Charles L. Mead.

Ministers: Ralph S. Cushman, Genesee; Albert E. Day, Pittsburgh; Loren M. Edwards, Colorado; A. Ray Moore, Southern California; Merton S. Rice, Detroit.

Laymen: William Boyd, Philadelphia; J. Hugh Jackson, California; Berton E. Kile, New England Southern; Judson J. McKim, Ohio; Dean Taylor, Iowa.

COMMITTEE ON GENERAL CONFERENCE PROCEDURE

BISHOP FRANCIS J. MCCONNELL, *Chairman;* MORRIS S. DANIELS (Newark), *Secretary.*

John M. Arters, Maine.
Horace L. Jacobs, Central Pennsylvania.

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* Deceased.

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William H. Phelps, Michigan.
Aaron B. Corbin, Northern New York.
John R. Bucknell, Nebraska.

COMMISSION ON JUDICIAL PROCEDURE

F. R. Bayley, W. H. G. Gould, G. W. Henson, H. L. Jacobs, E. L. Kidney.

REPRESENTATIVES TO POLITICAL CONVENTIONS

REPUBLICAN:

Henry J. Allen, Wichita, Kansas.
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H. R. Snavely, Marshall, Illinois.
Mrs. W. C. Hanson, Kansas City, Missouri.
Orien W. Fifer, Cincinnati, Ohio.

DEMOCRATIC:

Wayne C. Williams, Denver, Colorado.
Tully C. Knoles, Stockton, California.
George H. Spencer, Boston, Massachusetts.
A. L. Macaulay, Carthage, Missouri.

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Bishops: Edgar Blake, W. E. Brown, H. L. Smith.
Ministers: J. J. Bushnell, J. W. Colona, G. H. Haigh, A. M. Wells, M. C. Wright.
Laymen: W. J. Blood, Edwin Bond, J. R. Clark, M. D. Crary, T. J. Sayre, J. E. MacMurry, W. A. Walls.

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Bishops: W. F. Anderson, E. H. Hughes, F. D. Leete, Titus Lowe, H. L. Smith.
Ministers: H. H. Crane, J. M. M. Gray, E. E. Harper, J. W. Langdale, O. T. Olson.
Laymen: K. P. Harrington, J. R. Houghton, H. W. Lyman, R. G. McCutchan, Albert Riemenschneider.

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Laymen: T. O. Cunningham, M. S. Davage, C. F. Eggleston, W. A. Elliott, H. N. Wriston.

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Bishop F. J. McConnell, Bishop G. A. Miller, R. E. Diffendorfer, Miss Juliet Knox, F. S. Wallace.

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Laymen: H. J. Allen, W. R. Bigelow, Mrs. M. D. Cameron, A. C. Fry, J. A. James, Manker Patten, E. F. Smith, Mrs. C. F. Van de Water.

Executive Secretary: A. C. Goddard, 150 Fifth Avenue, New York.

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Officers: Bishop W. P. Thirkield, *Chairman;* J. H. Odgers, *Secretary.*

Bishops: C. W. Burns, C. E. Locke, C. L. Mead, *W. O. Shepard, W. P. Thirkield.

Ministers: W. K. Anderson, L. B. Longacre, J. H. Odgers, P. S. Watters, W. W. Youngson.

Laymen: Guy Filkins, Paul Helms, Mrs. E. S. Mills, Paul Watkins, Powell Weaver.

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* Deceased.

TELLERS

The following groups of tellers were nominated by the Bishops and elected by the General Conference:

GROUP 1

L. H. Rising, Minnesota.
H. H. Byrer, Baltimore.
C. W. Evans, West Virginia.
G. W. Oliver, Upper Mississippi.
W. A. Walls, North-East Ohio.
B. F. Abbott, Central West.
F. L. Thornberry, Northern New York.
Wilbert Dowson, Oregon.
W. M. Gordon, Atlanta.
A. B. Dennis, Blue Ridge-Atlantic.
E. D. Bancroft, Ohio.
H. W. McPherson, Illinois.
C. L. Wissemann, Southern.
John Watchorn, Philadelphia.
W. C. Sykes, Northern New York.
J. E. Martin, Detroit.
I. E. Lute, Colorado.
W. P. Rankin, California
C. G. Coates, Eastern South America.
H. B. Amstutz, Malaya.
Carleton Lacy, Kiangsi.

GROUP 2

C. M. Kroft, Indiana.
H. A. Miller, Minnesota.
R. M. Williams, Washington.
C. R. Griffith, Pittsburgh.
A. W. Carr, Texas.
V. W. Wager, North-East Ohio.
G. E. Wahl, Iowa.
H. O. Perry, Pacific Northwest.
W. H. Patton, Georgia.
W. C. Martin, Holston.
Thomas Spurrier, Kentucky.
H. C. Ernst, Southwest Kansas.
C. E. Severinghaus, Central German.
L. A. Dick, Colorado.
Albert Wenzel, Central Germany.
Frederick Bankhardt, Yenping.
A. G. Odell, Central New York.
Frank Kingdon, Newark.
C. W. Tenney, Idaho.
E. S. Booth, Oregon.
S. B. Campbell, Saint Louis.

GROUP 3

T. A. O'Farrell, Rhodesia.
P. F. Morris, California.
C. H. Taylor, Northwest Indiana.
I. H. Yohe, Central Pennsylvania.

F. W. Harron, Northern Minnesota.
L. H. McKay, Erie.
K. W. McMillan, West Texas.
E. W. Peterson, Oregon.
J. H. Ellis, Southwest.
H. W. Lindsay, Central Tennessee.
J. H. Edge, Northwest Iowa.
V. C. Clark, Saint Louis.
R. G. Kimbell, Rock River.
H. S. Wilson, Delaware.
F. S. Kline, Troy.
W. J. Gelvin, Central German.
B. L. George, Ohio.
G. E. Konkel, Wyoming State.
J. R. Bucknell, Nebraska.
J. F. Edwards, North Indiana.
O. M. Vernon, Blue Ridge-Atlantic.

GROUP 4

J. J. Hunt, Northwest Indiana.
R. N. Merrill, Southern California.
M. C. Collins, Mississippi.
Thomas Acheson, Pacific Northwest.
R. B. Hayes, Louisiana.
J. B. Cook, Erie.
J. E. Jones, Tennessee.
L. P. Goodwin, Des Moines.
C. W. Groves, Illinois.
J. S. Hoagland, Dakota.
A. D. Peck, Alabama.
F. L. Templin, Oklahoma.
C. F. Eggleston, Philadelphia.
R. C. Hebblethwaite, Central New York.
H. A. Roseberry, Michigan.
F. L. Geyer, Colorado.
Lawrence Radcliffe, Saint Johns River.
I. G. McCormack, Colorado.
C. N. Weston, South India.
C. C. Clark, South Carolina.
Leonard White, Wilmington.

GROUP 5

E. C. Love, Northern New York.
J. H. Ling, Detroit.
W. S. Crandall, Wyoming.
R. L. Nunnally, Savannah.
C. W. Schevenius, Norwegian and Danish.
H. E. Crowder, West Virginia.
F. L. Pickett, Pacific Northwest.
F. H. Ballinger, Southern California.
George Mecklenburg, Northern Minnesota.
Morris Clark, Indiana.
E. T. Gough, Upper Iowa.
S. K. Mondol, Bengal.
F. R. Arnold, Lexington.
F. A. Hazeltine, Pacific Northwest.
B. C. Lopez, Philippine Islands.
K. G. Karlsson, Sweden.
Ejler Sorensen, Denmark.
H. C. Jett, South Fukien.

Handel Lee, Central China.
A. N. Warner, Bombay.
E. C. Reddy, South India.

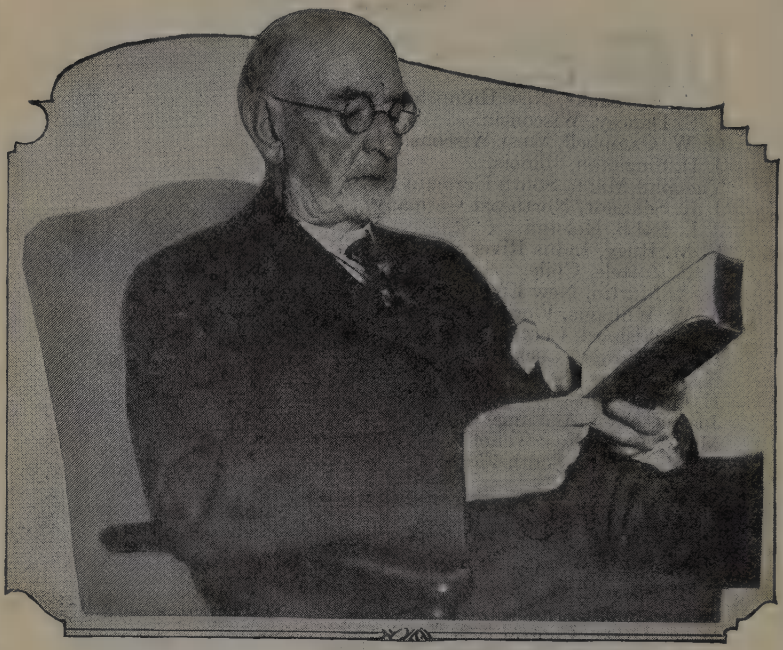
GROUP 6

V. K. Moore, Troy.
J. A. McRae, North Carolina.
J. F. Bisgrove, Genesee.
G. A. Fairbanks, New Hampshire.
L. S. Dancey, Wisconsin.
G. W. Campbell, West Wisconsin.
J. H. Singleton, Illinois.
Theophil Mann, South Germany.
J. K. Schmidt, Northeast Germany.
J. L. Robb, Holston.
E. M. Rugg, Indus River.
P. R. Zottele, Chile.
G. A. Martin, New England.
T. W. Williams, Florida.
B. F. Wishard, Central Provinces.
Ezekiel Bowen, Lucknow.
N. W. Greene, South Carolina.
H. G. McCallister, Idaho.
Joseph Owen, Alabama.
M. W. Boyd, East Tennessee.
H. W. Bartley, South Florida.

SUPERNUMERARIES

Cymbrid Hughes, Maine.
W. T. Porch, New Jersey.
J. W. Hatch, Vermont.
R. B. Spencer, Colorado.
J. W. Manning, East Tennessee.
W. E. Drake, Central New York.
A. C. Knudson, New England Southern.
A. M. Jayne, Oklahoma.
W. E. B. Stull, Genesee.
J. A. White, Ohio.
W. L. Brown, Central Alabama.
E. E. Story, New England Southern.
L. W. Stringfellow, New Hampshire.
C. G. Gomon, Nebraska.
M. S. Gibbs, Genesee.
H. P. Bennett, New Jersey.
Florence H. Resor, Northern Minnesota.
L. J. Simpson, Genesee.

In Memoriam



EARL CRANSTON, DEAN OF METHODIST BISHOPS

Born, Athens, Ohio, June 27, 1840; Died, New Richmond, Ohio, August 18, 1932

BIOGRAPHY

EARL CRANSTON—(forty-fourth in order of election to the Episcopacy) Born, Athens, Ohio, June 27, 1840; married Martha A. Behan, October 7, 1861; married (second) Laura Martin, May 12, 1874; married (third) Lucie M. Parker, November 15, 1905; A.B. Ohio University, 1861; A.M. 1866; LL.D. 1897; D.D. Allegheny College, 1882; First Sergeant to Captain in Ohio Infantry and West Virginia Cavalry, 1861-1864; entered Ohio Conference, 1867; pastor, Marietta, Ohio, 1867; Portsmouth, Ohio, 1868-69; Columbus, Ohio, 1870; Winona, Minnesota, 1871; Jacksonville, Illinois, 1872-74; Evansville, Indiana, 1874-75; Cincinnati, Ohio, 1875-78; Denver, Colorado, 1878-80; presiding elder, 1880-84; publishing agent, 1884-1896; elected Bishop, 1896, at Cleveland, Ohio; member Colorado Conference; retired May, 1916. Episcopal Residences: Portland, 1896-1904; Washington, D. C., 1904-1916. P. O. address during retirement, New Richmond, Ohio.

GENERAL OFFICERS

Bishops

Names of Retired Bishops in *Italics*.

**Earl Cranston*, New Richmond, Ohio.
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RULES OF ORDER OF THE GENERAL CONFERENCE

SPECIAL ORDER OF BUSINESS

First Day—(Monday, May 2, 1932) 10:00 A. M., Administration of the Lord's Supper, followed by the organization of the Conference and business appointed for the opening session. Organization of Committees arranged in Group A and Group B, in designated places, under direction of Bishops and Secretaries respectively assigned: Committees in Group A meet at 2:30 to 3:30 P. M. and Group B at 4:00 to 5:00 P. M.

Second Day—(Tuesday, May 3) Business session, 8:30 A. M. Report of organization of Committees in Group A and Group B; nominations, if any, from the General Superintendents and the Committee of Elected Chairmen. Episcopal Address. Committees meet: Group A, 2:30 to 3:30 P. M., and Group B, 4:00 to 5:00 P. M. for sub-committee assignments, completing organization, distribution of memorials, etc.

Third Day—(Wednesday, May 4) Business session: privileged business. First Call of the Conferences completed. Memorial Address. Adjournment at 10:15 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3:00 P. M.

Fourth Day—(Thursday, May 5) Business session: Fraternal Addresses: No addresses to exceed 30 minutes, except by Delegates of Churches outside the United States. Adjournment, 10:10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3:00 P. M.

Fifth Day—(Friday, May 6) Business session: Fraternal Addresses. Adjournment, 10:00 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3:00 P. M.

Sixth Day—(Saturday, May 7) Business session: Fraternal Addresses. Adjournment, 10:00 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3:00 P. M.

Seventh Day—(Monday, May 9) Business session: Fraternal Addresses. At 11:00 A. M. Special Order—exercises appropriate to the retirement of General Superintendents, Missionary Bishops and other General Conference Officers. Committees meet under the Rules of Order.

Whenever the above special assignments are not filled as appointed, the business of the Conference should be immediately taken up under the Rules of Order. All Rules of Order that conflict in any way with this Special Order of Business and Procedure are hereby suspended.

☞ All Special Programs, or Formal Addresses, shall be arranged for during sessions prior to May 14, 1932.

Evening Sessions shall be set apart for presentation of reports by the General Superintendents who have administered Mission fields outside the United States.

Introduction of and addresses by distinguished visitors shall be limited to the first fifteen minutes of each session.

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the devotional services, the call of the roll shall be made by the Secretary of the preceding Conference in the following manner:

I. The names of the General Superintendents elected by the General Conference, Missionary Bishops and Bishops or General Superintendents elected by Central Conferences who have died during the quadrennium, and the names of Delegates-elect who have died.

II. The names of the General Superintendents elected by the General Conference, Missionary Bishops and Bishops or General Superintendents elected by Central Conferences.

III. The roll of Delegates by Annual Conferences. Whenever a Conference is called, the Chairman of the Delegation shall report the name of any Delegate who is absent. All Delegates, not reported absent, shall be recorded in their respective Annual Conferences as present.

IV. The final roll call shall be made under II and III.

V. If a quorum is present, the Conference shall organize by the election of a Secretary (who shall perform during the quadrennium the duties assigned him), by ballot if there be more than one nomination, otherwise by acclamation and by election of such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETINGS, RECESS, AND ADJOURNMENT

RULE 2. After the first business day, the Conference shall meet at 8:30 A. M., and adjourn at 12:30 P. M. From 8:30 to 9:00 A. M. the Presiding Officer or some person designated by him shall conduct the devotional services. A recess of ten minutes shall be taken at 10:30 A. M.

THE PRESIDING OFFICER

RULE 3. The Presiding Officer shall take the chair at the hour to which the Conference stood adjourned, and bring forward all business according to the order of the Conference.

RULE 4. The Presiding Officer shall decide all Questions of Order, subject to an appeal to the Conference. In case of such appeal the question shall be taken without debate, except that the appellant shall state the grounds of his appeal, and then the Presiding Officer shall state the grounds of his decision.

RULE 5. On assigning the floor to a Delegate and before he speaks, the Presiding Officer shall ascertain and distinctly announce his name and the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 6. The Regular Order of Business shall be:

I. DEVOTIONAL SERVICES.

II. APPROVAL OF THE JOURNAL.

A Committee on the Journal consisting of five Delegates shall be elected which shall examine the daily Journal of the Secretary, comparing it with the stenographic record, and shall report to the Conference in either of the following forms:

1. "We have examined the Journal and it is correct;" or,

2. "We have examined the Journal and it is correct except in the following particular or particulars:"

If the report of the Committee be in form (1) the question shall be submitted, "Shall the Journal be approved?" If the report of the Committee be in form (2), the question shall be submitted:

a. "Shall the report of the Committee be adopted?"

b. "Shall the Journal as corrected in accordance with the report of the Committee be approved?"

Any error subsequently discovered shall be reported by the Committee to the Conference.

III. REPORT OF COMMITTEE ON QUESTIONS OF PRIVILEGE.

On the second business day the Conference shall elect nine Delegates who shall be the Committee on Questions of Privilege. To this Committee any Delegate shall submit what he considers a question of privilege relative to the business of the Conference. The Committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the Committee as matters of privilege shall be reported to the Presiding Officer and acted upon each day immediately after the approval of the Journal. The appointment of this Committee, however, shall not be construed as abridging in any measure the right of any Delegate to bring forward at any time such matters of *urgency* as involve the rights or welfare of the individual Delegate or of the Conference. (See Rule 10.)

The following Calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. Call of the Conferences.

The Annual Conferences shall be called in alphabetical order, for the presentation of written resolutions for immediate passage.

1. When a resolution has been presented and read under the Call of the Conferences, and before the Delegate who introduces the resolution speaks, the question of consideration shall be raised by the Presiding Officer, who shall ask: "Is there objection to consideration?" If objection be raised, the question of consideration shall then be put without debate, and, if there is a two-thirds vote against consideration, the resolution shall not be entertained, and only the subject of the resolution shall be recorded in the *Journal* and *The Daily Christian Advocate;* if consideration be not denied, the Delegate introducing the resolution may then speak.

2. If, after the Delegate introducing the resolution has spoken, a motion of reference be immediately made, it shall be decided without debate. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made, or if a motion to refer has been negative, the proposition shall be regarded as in possession of the Conference.

3. A motion to defer consideration and print in *The Daily Christian Advocate* shall be decided without debate. If sustained by one hundred and fifty Delegates it shall prevail; in which case the resolution shall be given precedence immediately after recess of the day it appears in *The Daily Christian Advocate.*

V. Call of the Calendar.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary.

VI. Miscellaneous Business.

Miscellaneous Business may be introduced immediately after recess unless debate continues or Orders of the Day are called.

DUTIES AND PRIVILEGES OF DELEGATES

Rule 7. No Delegate shall absent himself from the sessions of the Conference without leave, unless he be unable to attend.

Rule 8. When a Delegate desires to speak to the Conference he shall arise at his assigned seat, respectfully address the Presiding Officer, and, after recognition, proceed to the speaker's platform.

Rule 9. No Delegate shall be interrupted when speaking,

except by the Presiding Officer to call him to order when he departs from the question, or uses personalities or disrespectful language; but any Delegate may call the attention of the Presiding Officer to any improper statement when he deems a speaker out of order; and any Delegate may explain when he thinks himself misrepresented.

RULE 10. When a Delegate desires to speak to a question of privilege he shall state briefly the question in open Conference, and it shall not be in order for him to speak to the Conference until the Presiding Officer shall have decided that it is a question of privilege. Questions of privilege are limited strictly to matters relating to the rights and welfare of the individual Delegate or of the whole Conference; and must be of such immediate urgency as to justify the interruption of the regular order. (See Rule 6, III.)

RULE 11. No Delegate shall speak more than once on the same question until every Delegate who desires to speak shall have spoken; nor shall any Delegate speak more than twice on the same question, nor more than ten minutes at one time. (See also Rule 27 on Alternation.)

MOTIONS AND RESOLUTIONS

RULE 12. Resolutions shall be presented in triplicate. A motion shall be reduced to writing if the Secretary or a Delegate requests it.

RULE 13. Reading. All resolutions, written motions, reports, and communications to the Conference shall be read by the Secretary.

RULE 14. When a motion is made and seconded, or a resolution introduced and seconded; or a report read by the Secretary or stated by the Presiding Officer, it shall be deemed in the possession of the Conference.

RULE 15. The following motions shall be taken without debate:

I. To adjourn.
II. To suspend the rules.
III. To lay on the table.
IV. To take from the table.
V. To raise the question of consideration.
VI. To call for the previous question.
VII. To reconsider a non-debatable motion.
VIII. To refer, only under Rule 6, IV, 2, and Rule 18.
IX. To defer for printing, only under Rule 6, IV, 3.

RULE 16. No new motion, resolution or subject shall be entertained until the one under consideration has been disposed of, but one or more of the following motions may be made, and they shall have precedence in their order, namely:

I. To fix the time to which the Conference shall adjourn. This motion may be amended, substituted, or laid on the table.
II. To adjourn.
III. To take a recess.
IV. To order the previous question. This motion cannot be laid on the table.
V. To lay on the table.
VI. To postpone to a given time.
VII. To refer.
VIII. To substitute.
IX. To amend.
X. To postpone indefinitely.

RULE 17. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 18. Order of Voting. In voting when there is a substitute and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the Conference shall pursue the following order: The main question shall first be perfected by voting on the amendments proposed thereto, and then the Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 19. It shall be in order to move the previous question on any measure pending, except those which involve character, but the previous question shall operate only on the motion pending. If the call for the previous question be sustained by two-thirds of the Delegates voting, the motion shall be put; nevertheless, after the previous question has been ordered, it shall be in order to lay on the table or to refer.

RULE 20. It shall not be in order for a Delegate, after discussing the pending question, to make any motion that closes debate.

RULE 21. When a vote is about to be taken any Delegate shall have the right to call for the division of a question, if it be divisible into distinct propositions.

RULE 22. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

I. When a Delegate has the floor.
II. When a question is actually put, or a vote is being taken, and before it is finally decided.
III. When the previous question has been called and sustained and action under it is pending.
IV. When a motion to adjourn has been negatived, and no business or debate has intervened.

V. When a motion to fix the time to which the Conference shall adjourn is pending.

RULE 23. Reconsideration. When any motion, resolution, or report shall have been acted upon by the Conference, it shall be in order for any Delegate who did not vote with the minority to move reconsideration; a motion to reconsider a non-debatable motion shall be decided without debate.

RULE 24. Changes of *Discipline*. All resolutions proposing changes of the *Discipline* shall state the words in the paragraph to be changed and the wording to be substituted, and shall be referred to a Committee or Commission: no such change shall be considered until at least one day after the report proposing it shall have been printed in *The Daily Christian Advocate*. While the report is under consideration, amendments which are germane shall be in order.

RULE 25. When any Delegate shall move the reference of any portion of the Journal of an Annual Conference, Central Conference, Central Mission Conference, Mission Conference, or Mission to any Committee he must furnish at the same time a copy of the portion he wishes to have referred, prepared as provided by Rule 33.

REPORTS OF COMMITTEES AND COMMISSIONS

RULE 26. I. Reports signed by the Chairman and Secretary, and minority reports signed by at least ten members of the Committees of Groups A and B, and minority reports of other Committees and Commissions signed by at least one-fourth of the number of members thereof shall be considered to be in the possession of the Conference after they shall have been printed in *The Daily Christian Advocate* for at least one day. In a minority report from the Committee on Judiciary one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the Committee reports for which they are offered as substitutes. If there be two or more such reports they shall be considered in their alphabetical order. All Committee reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of Commissions and all the Committees except the Committees on Complimentary Resolutions, on Credentials and on Questions of Privilege and those not listed in Group A and Group B shall be printed in *The Daily Christian Advocate* before being presented to the Conference, and they shall not be read unless by its order.

II. When the Chairman of a Committee is not in harmony

with a report adopted by the Committee, it shall be his duty to state the fact to the Committee, which shall elect one of its members to represent it in the presentation and discussion of the report in the Conference; but, if in such a case the Committee fail to select a representative, the Chairman shall designate a member to represent the Committee, and said representative shall have all the rights and privileges of the Chairman in relation to such report.

III. The Delegate selected by the signers of a minority report to present their report shall have all the privileges in reference to the minority report that are given to the Chairman presenting the Committee report; except that the Chairman presenting the Committee report shall have the right of closing the debate on the question of substituting the minority report for the Committee report.

RULE 27. In considering reports of Committees and Commissions the Delegate securing recognition shall announce from his assigned seat upon which side he proposes to speak. If that side of the question has been presented by the Delegate preceding, and if the floor be immediately claimed by a Delegate upon the other side, the latter claim shall be recognized. If a Delegate reaches the platform without challenge he shall be entitled to all the rights of debate.

Provided, however, no report shall be finally decided or debate on a question closed without an opportunity for the presentation of that side of the question which has not been previously discussed by at least two Delegates.

Provided, moreover, that a Chairman making a report for his Committee or one of its members selected by the Committee or by its Chairman, shall be entitled to ten minutes to close the debate. The Chairman shall not be deprived of his right to close the debate even after the previous question has been ordered, and when a report consisting of two or more propositions has a seriatim consideration, the Chairman or representative of the Committee shall be entitled to the same rights and privileges on each proposition, thus decided separately, as he would have had if the report had been considered as a whole. A similar privilege is granted to the Delegate in charge of a minority report. See Rule 26, II and III.

VOTING

RULE 28. Every Delegate shall vote who is within the bar of the Conference at the time a question is put, unless for special reasons he is excused by the Conference.

RULE 29. I. Voting shall be by the uplifted hand, but a count vote may be ordered, when the Delegates shall rise from their seats and stand until they have been counted. Delegates voting in the minority may have their votes recorded.

II. Votes may be taken also by ballot or by Ayes and Noes; and in either case they shall be duly collected from Delegates officially engaged outside the bar of the Conference. It shall be in order for any Delegate to call for the Ayes and Noes on any question before the Conference, and if sustained by one hundred Delegates, the vote thereon shall be so taken in the following manner: The Secretary shall prepare uniform ballots upon which each Delegate shall write his name and vote. These shall be passed to the several Chairmen of the Annual Conference delegations, who shall inspect them and report the totals and pass them to the Secretary for record. The detailed vote by Conferences shall be published in the Conference *Journal* and *The Daily Christian Advocate.*

RULE 30. A call for a vote by orders must be made and seconded by Delegates of the same order, which call must be supported by one third of the Delegates of that order voting.

RULE 31. When voting by orders, the taking, announcing, deciding, and recording the vote of each order shall be separate. Any incidental question bearing upon such vote shall be decided by the Conference acting as one body. A vote by orders shall be a count vote, in which the vote of the order making the call shall be taken first and then that of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 32. Memorials, resolutions, and miscellaneous papers for reference to a Committee must be sent in triplicate, without announcement, to the Secretary.

RULE 33. I. Delegates presenting such memorials, petitions, and other papers for reference shall fold them and write plainly on the back the items in order, as follows:

1. Name of Delegate presenting paper.
2. Conference to which the Delegate belongs.
3. Conference, Society, Board, Delegate, Ministerial or Lay Member, Church, or Organization from which the paper comes.
4. Subject to which it relates.
5. First name on the petition.
6. Number of other petitioners.
7. Committee to which it is to be referred.

II. Memorials, petitions, etc., for reference to Committees may be mailed to the Secretary at any time within four months previous to the General Conference session, for early classification and reference to the several Standing Committees and Commissions.

III. Memorials, resolutions, and other papers, indorsed according to Rule 33, I, must be delivered by the Secretary to the Committee on Reference (Rule 36) and published in the *Jour-*

nal. In the case of memorials and documents of unusual length, not intended for publication, one complete copy shall be furnished and two copies of the indorsement.

RULE 34. There shall be the following Standing Committees:

American Bible Society,
Book Concern,
Boundaries,
Complimentary Resolutions,
Credentials,
Education,
Episcopacy,
Federation,
Foreign Missions,
Fraternal Delegates,
Home Missions and Church Extension,
Hospitals, Homes, and Deaconess Work,
Itinerancy,
Judiciary,
Pensions and Relief,
Questions of Privilege,
Reference,
Revision,
Rules,
State of the Church,
Temperance, Prohibition and Public Morals,
Temporal Economy.

I. The Committee on The American Bible Society shall consist of one Ministerial and one Lay Delegate from each Episcopal Area.

II. The Committee on Complimentary Resolutions shall consist of seven Delegates.

III. The Committee on Credentials shall consist of seven Delegates. It shall report on the membership of the Conference, the absence of Delegates and the seating of Reserve Delegates, together with all other questions directly related to the attendance or excuse of Delegates. The report of this Committee shall be the basis of settlement with the Delegates for their *per diem* allowance.

IV. The Committee on Federation shall consist of seven Ministerial Delegates and eight Lay Delegates. To this Committee shall be referred all memorials, petitions, papers and other documents relating to Denominational co-operation, Community Churches and all other interests centering in Federation and Union.

V. The Committee on Fraternal Delegates shall consist of seven Delegates, who shall extend the courtesies of the Conference to Fraternal Delegates, and shall present and introduce

them to the Conference at the time designated for their respective addresses. To this Committee shall be referred all communications of greeting from Churches and religious bodies. Replies to such communications shall be prepared by the Committee, and, if adopted by the Conference, shall be forwarded by the Secretary.

(The entertainment of fraternal delegates shall be arranged for by the Commission on Entertainment of the Conference.)

RULE 35. The Committee on Judiciary shall consist of twenty-five Delegates. To it shall be referred all appeals coming to the Conference under the provisions of the Discipline, Rulings of the Bishops and all other questions specifically assigned to it by the Conference. It shall not be in order to lay on the table or to postpone indefinitely reports of this Committee, except reports on questions specifically assigned to it by the General Conference.

RULE 36. The Committee of Reference shall consist of the Secretary of the Conference and two Ministerial and two Lay Delegates, of which Committee the Secretary of the Conference shall be Secretary.

I. The Secretary of the Conference may also appoint an Assistant Secretary to co-operate with him in keeping the records of this Committee, which records shall be made a part of the *Journal* of the Conference. To this Committee shall be referred all petitions, memorials, appeals, and other documents, not otherwise provided for, which have been presented to the Conference and require its action.

II. The Committee of Reference shall refer and distribute as expeditiously as possible all petitions, memorials, appeals, and other documents referable to the Committees and Commissions. This reference shall be made as indicated generally by the names of the respective Committees and Commissions and their specified duties.

III. The Committee of Reference shall number consecutively its references to the several Committees and shall publish in *The Daily Christian Advocate* the number, subject, and Committee reference of all documents assigned.

IV. The Committee of Reference shall have power to withdraw a reference, either upon request or upon its own initiative, and to refer the same to another Committee. The Committee of Reference shall also have power to withhold from reference and publication any document which it shall deem personal. It shall also have power to withhold any document which is not properly referable to any existing Committee, and such paper shall be submitted to the Conference.

RULE 37. The Committee on Revision shall consist of seven Delegates. To it shall be sent, for the correction of verbal errors and infelicities only, all Committee reports (except the

reports of The Committee on Boundaries and the Committee on Judiciary) as finally passed and before their final printing in *The Daily Christian Advocate.* To the Committee on Revision the Conference may refer any resolution or report for clarification and definiteness of statement.

RULE 38. The Committee on Rules shall consist of five Delegates, to which Committee shall be referred all matters pertaining to the Rules of Order and parliamentary procedure in the business of the Conference and Committees.

RULE 39. The following Standing Committees, arranged in two Groups, designated Groups A and B, shall meet on the days and at the hours fixed in the Special Order of Business, and after the sixth business day, at 3:00 P. M., on the following days:

GROUP A—*Monday, Wednesday, Friday.*

Boundaries,
Episcopacy,
Hospitals, Homes, and Deaconess Work,
Itinerancy,
State of the Church,
Temporal Economy.

GROUP B—*Tuesday, Thursday, Saturday.*

Book Concern,
Education,
Foreign Missions,
Home Missions and Church Extension,
Pensions and Relief,
Temperance, Prohibition, and Public Morals.

I. To the Committee on Book Concern, all memorials, petitions, and other documents relating to the Book Concern, the Book Committee, publications and publishing interests.

II. To the Committee on Boundaries, all memorials, petitions, and other documents relating to the Boundaries of Conferences.

III. To the Committee on Education, all memorials, petitions, and other documents relating to the Board of Education, our Institutions of Learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the Negro people; relating to Church Schools, Methodist Brotherhood, Church School literature, and all other matters affecting our Church School work; relating to our Young People's work, the literature of the Epworth League, and all other matters affecting the interests of the Epworth League.

IV. To the Committee on Episcopacy, all memorials, peti-

tions, and other documents relating to the General Superintendency, Missionary Episcopacy and the Superintendency of Central Conferences.

V. To the Committee on Foreign Missions, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Missionary Work outside the United States.

VI. To the Committee on Home Missions and Church Extension, all memorials, petitions, and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

VII. To the Committee on Hospitals, Homes, and Deaconess Work, all memorials, petitions, and other documents relating to Hospitals, Homes, and Deaconess Work.

VIII. To the Committee on Itinerancy, all memorials, petitions, and other documents relating to the Pastorate, the District Superintendency, Organization of and Membership in the Annual, Central, Central Mission, Mission Conferences, or Missions, Ratio of Representation, Conference Claimants, except matters relating to Pensions and Relief, Local Preachers, and, also, the Journals of Annual, Central, Central Mission, and Mission Conferences.

IX. To the Committee on Pensions and Relief, all memorials, petitions, and other documents relating to the subject of Pensions and Relief for our Preachers, Missionaries, their widows and dependent children, Deaconesses, and other Church workers.

X. To the Committee on State of the Church, all memorials, petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other Committees.

XI. To the Committee on Temperance, Prohibition and Public Morals, all memorials, petitions, and other documents relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions involving the attitude of the Church toward Public Morals.

XII. To the Committee on Temporal Economy, all memorials, petitions, and documents relating to the business and administration of the Quarterly, District, Lay, Central Mission, Mission, Annual, Central, and General Conferences, and all temporal matters relating to Church membership, property, finance, and other temporal interests, including statistical reports.

RULE 40. Assignment to Committees in Groups A and B. As soon as practical after the election of Delegates the Secretary

of each Annual Conference shall call together the Ministerial Delegates and Lay Delegates for organization. They shall elect from their number a Chairman and a Secretary, and shall assign their Ministerial and Lay Delegates, in such manner as they may determine, to the Committees in Groups A and B so that no Annual Conference shall be without a Delegate of each Order in every Committee, and so that every Delegate of each Order shall be assigned to at least one Committee. When the number of Ministerial Delegates shall exceed the total number of Committees in Groups A and B, the Ministerial Delegates and Lay Delegates shall be assigned to the Committees so that not more than two Delegates of each Order shall be assigned to any Committee, and such double assignment shall be made to Committees only to the number to which the Delegates of each Order exceed the total number of the grouped Committees. The Chairman shall forward to the Secretary of the Conference immediately after the assignments have been completed, the names and addresses of the Delegates, arranged alphabetically, indicating the order to which each belongs and the Standing Committees in Groups A and B to which each is assigned; and from these returns the Secretary shall prepare the roll of these Committees, as far as possible in advance of the opening of the Conference.

Rule 41. The quorum of every Committee in Groups A and B shall be thirty-five; in all Commissions and other Committees it shall be a majority of their members. Each Committee and Commission shall organize with such officers as may be required, and all business shall be conducted according to the Rules of Order of the Conference as far as they can be applied. Immediately after the organization of Committees and Commissions, the officers shall be reported to the Conference, and their names, with the local address of both Chairman and Secretary, shall be printed under the Roster of Committees in *The Daily Christian Advocate.*

II. Committees shall not originate business, but shall consider only those subjects referred to them by the Conference, and those memorials and petitions which are received by the Secretary not later than the *tenth* business day of the Conference. They shall report on all the subjects before them.

III. After a subject has been referred to a Committee it shall not be in order for any other Committee to consider that subject. But should a committee ascertain that a subject which was intended for and belongs under the Rules to it, has been sent to another Committee, it shall report the fact to the Committee of Reference, which shall assign all the papers to the proper Committee. Should there be doubt about the reference, the same shall be reported at once by the Committee of Reference to the Conference.

IV. Whenever in any Committee any change in the *Discipline* is adopted which will affect the work of any of the Boards of the Church whose work is under consideration by one of the Standing Committees, there shall be a Committee of Conference composed of three members from each Standing Committee involved, appointed by the Chairman of each Committee; which Committee of Conference shall consider said proposed legislation and report back to their respective Committees before any report on the proposed legislation is made to the General Conference.

V. Committee reports changing the *Discipline* shall recite not only the line and paragraph to be amended, but also the sentence, section or paragraph as amended.

VI. Committees and Commissions whose hours of meeting are not specifically fixed by the Conference, shall organize as soon as possible after their members have been elected, and shall meet for the prompt performance of their duties.

VII. On the first and second business days, nominations for the Committees on the American Bible Society, Complimentary Resolutions, Federation, Fraternal Delegates, *Journal,* Judiciary, Questions of Privilege, Reference, Revision and Rules shall be presented by the General Superintendents for action by the Conference.

RULE 42. There shall be a Committee of Elected Chairmen, composed of the Chairmen elected by the Committees of Groups A and B, Judiciary, Revision and Rules, of which Committee the Secretary of the Conference shall be Chairman *ex-officio;* and one of the Assistant Secretaries shall be designated for the Committee's Secretary. This Committee shall meet on the first business day at 8 P. M. and thereafter on order of the Conference or on call.

MISCELLANEOUS

RULE 43. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 44. No persons, except Delegates, ushers, pages and officers of the Conference, shall stand in the open spaces of the Conference room or enter within the bar of the Conference.

RULE 45. The ushers shall keep the aisles clear for the exclusive use of Delegates, ushers, pages and officers of the Conference, and none but Delegates shall be seated within the bar of the Conference.

RULE 46. In all matters not specified herein, the proceedings of the Conference shall be governed by established common parliamentary law.

RULE 47. These rules may be suspended at any time by a vote of two-thirds of the Delegates.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF 1932

ANALYSIS OF THE ADDRESS

I. Salutation and Remembrance.

II. The Problem.
"To get the Principles of Christianity Put into Practice."

III. The Program.
Application of this Principle.
1. Within the Church.
(a) Evangelism. (b) Education. (c) Missions. (d) Other Important Activities.
2. In Certain Aspects of Our Social Life.
(a) Industry. (b) Temperance and Prohibition. (c) World Peace.

IV. The Power.
The Rediscovery and Reaffirmation of God, with Special Emphasis Upon the Revelation of Himself.
1. Calvary.
2. Pentecost.

The Address of the General Superintendents to the General Conference of the Methodist Episcopal Church in Session at Atlantic City, New Jersey, United States of America, 1932

To the Members of the General Conference of the Methodist Episcopal Church, assembled in Atlantic City, New Jersey, United States of America, May 2, 1932:

Grace be unto you, and peace from God our Father and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

We pause to speak reverently the names of our nine brethren who have departed in the Lord since the last session of our General Conference:

Joseph Flintoft Berry
Luther Barton Wilson
Frank Milton Bristol
Theodore Sommers Henderson
William Orville Shepard
Richard Joseph Cooke
Francis Wesley Warne
Joseph Crane Hartzell
Isaiah Benjamin Scott

We give God hearty thanks for the good examples of all these, His servants who, having finished their course in faith, do now rest from their labors.

We present our message to the Church under the threefold division: The Problem, The Program, The Power.

The Problem

Looking out upon the world of his day, the Beloved Disciple exclaimed: "And we know that we are of God and the whole world lieth in wickedness." So sweeping a generalization would not be true to facts after nineteen centuries of Christian history. But certainly a bitter conflict between the powers of darkness and the powers of light marks the life of the whole wide world in this hour in which we gather for our Quadrennial World Conference. The forces of evil were never more aggressive, never more defiant. Surely, no assembly in all the history of the world ever had greater need for the wisdom which cometh from above than this General Conference. We need a message from God for the world.

It is well to remember that periods of great religious awakening have usually been preceded by general indifference and the decay of spiritual earnestness. History teaches us that an age conscious of self-exhaustion presents the most favorable opportunity for the Gospel. Ours is such an age. In the first chapter of Romans, in which Paul lays bare the intolerable conditions of the world, he cries exultantly, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." In the same chapter in which John declares that the whole world lieth in wickedness he also proclaims, "This is the victory that overcometh the world, even our faith." What, then, is our hope?

Until about the middle of the sixteenth century human knowledge was under the tutelage of antiquity, but the Renaissance, followed by the Reformation, developed the critical movement with its far-reaching influences. It was indeed a sound principle that the foundations of all knowledge should be thoroughly examined. As was to be

expected, the Christian faith, including the documentary sources of its origin, came in for careful scrutiny, with the result that the Christian religion has been brought to high intellectual vantage ground.

Consider the findings of the critical study of the original sources of Scripture teaching. No words ever written have been subject to such severe review as have the texts of both the Old and New Testaments. This scholarly criticism, which our fathers feared would destroy our Scriptures, has necessitated a changed point of view, but has in effect made the Scriptures all the more impregnable. It is cause for thanksgiving that biblical criticism has achieved a result so helpful to a right understanding of biblical facts. With this powerful vindication of its genuineness, the New Testament has entered upon a new era of authority and conquest. The sum total is that the old Book which we learned to reverence and love at our mother's knee has passed through the alembic of the world's critical thought, and by the consensus of intelligent judgment it now emerges from the test clarified and shining with a new luster. The method of approach is different, but in all matters essential to faith we may still exclaim with Isaiah: "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

Many members of this General Conference will recall the fierce controversy between science and theology. The victory of physical science was widely proclaimed as fully accomplished. Some of the leading scientists espoused this view. In the flush of their early discoveries not a few of them, departing from the scientific method, became as intolerant as any of the theologians. Not content to dogmatize in their own realm, they became hypercritical of all religion. But a great change has come over the leaders in the field of scientific research. In the broadening and deepening of their knowledge they have developed a chastened spirit of openmindedness. The recent upheaval in the mood and method of science has given pause to the dogmatic intolerance of yesterday, when it was taken for granted that science held the key to all mys-

teries and had spoken the last word upon all these controversial subjects. We cite the utterances of three leaders in evidence of this change.

Sir James Jeans writes: "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a nonmechanical reality: the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter."

Sir Arthur Eddington, in a recent radio message to the civilized world, said: "I would say that when from the human heart the cry goes up, 'What is it all about?' it is no true answer to look only at that part of experience which comes to us through sensory organs and reply, 'It is about atoms and chaos, it is about a universe of fiery globes moving on to impending doom; it is about noncomputed algebra.' Rather it is about a spirit in which truth has its shrine, with potentialities of self-fulfillment in its response to beauty and right."

Professor Robert A. Millikan declares, in his discussion, "Science and Life": "The most important thing in the world is the belief in the reality of the moral and spiritual ideals. It was because we lost that belief that the World War came, and if we do not find a way to regain and to strengthen that belief, then science is of no value." Thus Professor Millikan deliberately hands over the leadership of the world's progress from science to religion.

Religion and science are the twin sisters of the world's progress. It is not too much to say that we have to-day a formidable group of most distinguished scholars who proclaim that the physical is ever glorified by the spiritual and that beyond the realm of the physical material order, and forever linked closely with it, is another order of spiritual reality in the understanding and development of which is clearly lodged the further progress of the human race.

Chesterton declares: "We have found all the problems

there are; it is now time we started to find some of the answers." Profoundly true, but with keener prophetic insight and clearer vision, John Wesley set forth both the problem and its answer in one arresting sentence: "The problem of problems is to get the principles of Christianity put into practice."

The Program

Application of this Principle Within the Church

In the effort to achieve this high purpose the first method of the Methodist Founder was an insistent emphasis upon personal religion. Early Methodism was an organized, continuous, sustained effort to seek out the last individual man, woman, and child with an offer of the Gospel of the living Christ. With such power was this Gospel proclaimed and experienced that it shook the British Isles to their very foundations and, according to the testimony of one of Britain's most brilliant historians, saved England from the horrors of the French Revolution. The redemption of the individual ever must be the basic unit in the Christian program. It still remains that "the soul of all improvement is the improvement of the soul."

Strongly as he emphasized personal salvation, Wesley insisted just as vigorously upon the social interpretation of the Gospel and the application of its teachings to the whole range of human life. This also is our task and the Wesleyan charter for modern Methodism's efforts to proclaim the Gospel as the cure for every ill.

The Scriptures declare that "judgment must begin at the house of God." If, in harmony with Wesley's teachings, we insist upon the application of the principles of Jesus in other phases of life and fail honestly to accept those principles for ourselves we are likely to hear the critical rejoinder—"Physician, heal thyself." We have countless volumes upon the Christianizing of the social, the economic, the political orders. Is it not fitting that we should strive earnestly to make the church program more truly Christian? Do our methods in evangelism, education, and missionary effort square themselves with the teachings, purpose and spirit of our Lord? The an-

swer to these questions leads to the very heart of the problem as it concerns our fitness for the task which we face.

Evangelism

The word Evangelism is one of the richest words in the Christian vocabulary. It means, "the proclamation of good news." What is this good news? It is, that God hath visited and redeemed His people. This He accomplishes by incarnating Himself in human life. The place of Jesus of Nazareth is absolutely unique and supreme. He presents and reveals God. Jesus sets a new standard, gives a new meaning to our lives. Here is the incarnation. He becomes the example. He furnishes the motivation. He leads the way in demonstrating how life may be uplifted by the inflow of the divine into the human and the human into the divine. Thus Jesus was hailed as Immanuel—"God *with* us"—which in the light of Pentecost becomes *"God in us."*

It remains for the Christian forces to achieve the world's redemption by making actual the fact that God lives and moves and has His Being in man, in both personal and corporate life. All the features of man's earthly existence are thus to yield to the divine persuasion until the life of man shall be lifted to the level of God's life. Here, then, will appear the positive method of the evangelistic enterprise—to reveal God to men. A child once prayed, "Help me to be good and to grow up to God." To help people to be good and to grow up to God is precisely the task of the Church.

At the heart of this redemptive purpose we behold the heavenly Father whose very name and nature are love, a God who is all love and always love, "whose punishment is pardon, whose retribution is reconciliation, whose revenge is forgiveness"; in proof of whose infinite concern for His children He manifests the extent of His love in the death of Christ upon the Cross. We frequently hear the judgment that our generation has little sense of sin. Is this not due to our failure to realize vividly the holiness of God? Think of Isaiah who, when he received the vision of God's purity, cried, "Woe is me! for I am

undone; because I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts."

The "good news" is both personal and social. It finds its personal significance in the actual experience of forgiveness, regeneration, assurance, fellowship, and complete surrender to God. Atonement thus ceases to be a matter of speculation and becomes the deepest fact of human experience as the at-one-ment of God and man is realized in the experience of believers.

The social significance of the good news is found in the ideal of the kingdom of God. The Holy City is beheld coming down from God out of heaven, accompanied by the proclamation, "Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God Himself shall be with them and be their God." A new and surprising world order is to be attained. God in Christ reconciling the world unto Himself, is the very center of the picture. Man, his creature, stands by his side as coworker. So God and man work to achieve for man a life like unto the life of God. No wonder that with such a vision as this the early disciples went everywhere crying with bold earnestness "Repent, repent"—"Change your mind,"—for the kingdom of heaven is at hand. The discouraged belief that God had forgotten is now supplanted by this ideal of the Kingdom, the most transcendently appealing vision ever revealed to men.

The broad content of this marvelous message of Good News needs to be strongly stressed. The whole idea has been cheapened by narrowing its meaning. An emotional appeal without the background and content of the good news is utterly unworthy of any servant of God. The salvation thus offered is deeply personal, the personal God offers himself through the personal Christ to the personal believer. With a due appreciation of the supreme worth of this message some basic principles must ever be remembered.

Evangelism is not something added to the Christian program. The Christian religion is evangelism.

The pastor and his people are the rightful leaders in

any truly effective effort to upbuild the church. In the main it is the pastor's obligation. We urge our pastors everywhere to think in terms of a sane, steady, day-by-day effort which shall include appeal, pastoral care, instruction and sympathetic oversight week in and week out through the church year.

Childhood is a marvelously rich field for the propagation of this good news. We are deeply thankful that Methodism has come to see the significance of Jesus' action when He placed a little child in the midst. Our children must be made familiar with this good news of the Gospel. When its divine truths are firmly implanted in the garden of a child's heart his nature will respond and quickly yield the fruits of the Spirit. At this point Christian evangelism and Christian education meet. We are discovering that it is possible to teach a child to love God and to wish to please Him even as it is to teach him to love and to wish to please his earthly parents. The home is the unit of society. No environment is comparable to that of a Christian home for the religious nurture of child life. A home without religion is like a rose without a perfume. It becomes, therefore, an important responsibility that the minister do all in his power to cultivate family religion.

There is deep significance in the question asked of candidates for full membership in Annual Conference—"Will you diligently instruct the children in every place?" If we could have a generation of pastors who would pursue this course with thoroughgoing evangelistic faithfulness the spiritual results would be incalculable. Whenever a pastor meets a child the occasion should prove the child's opportunity, the pastor's opportunity, the church's opportunity, God's opportunity. It is likewise essential that the greatest possible care be exercised that teachers of intelligence and kindling Christian experience be selected for the church schools, and that these teachers be properly trained. Our churches should also support both morally and financially the work of week-day religious instruction.

We have been hearing much in recent years about the

"revolt of youth." We believe the phrase overstates the fact. Nevertheless the subject calls for careful consideration. Wise tactful methods are needed when dealing with this important group. These young people, having emerged from childhood into the stage of life which abounds in idealism, reveal three outstanding characteristics—the love of reality, the call to self-expression, and the urge to the heroic. To do its work with this generation the gospel message must meet these needs. Some would have us believe that the modern youth movement tends to reject approved standards of morality long held in high honor, especially those governing sex relationships and marriage. But the whole problem in its true significance is deeply religious and spiritual. Judged in the light of its fullest meaning, the Youth Movement, where hostile to Christianity, is sometimes only a protest against the inadequate interpretation of the Christian religion. We have heartening news that the statistical reports from the Conferences in the United States for 1931 show gratifying increases among the Church schools and Epworth Leagues in all vital facts. If we make religion consist in some outer form or profession, youth will have none of it. But if we succeed in teaching them that the mind of Christ is the real approach to the best that life has to offer the appeal will prove effective. With the spirit of the true Shepherd we can help them through the difficulties which they are almost certain to meet in their educational pursuits by enabling them to see the biological and psychological as well as the ethical reasons for the fundamental obligations of Christian morality, and we can clearly interpret to them the courage and beauty of the life of Christ, so appealing to their innate religious idealism. Let us ever hold before them the challenge of finding life by losing it for the sake of Christ's great Kingdom of love.

At the present time two phases of evangelism are enlisting special attention—personal evangelism and preaching missions. Both are truly scriptural. No effort is adequate unless it be aggressively personal. By this method the Gospel won its first triumphs. Witness the

opening chapters of John's Gospel. We have scriptural authority likewise for stressing preaching: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." Continuing earnestly our evangelistic programs for children and youth, we should also hold fast to the Wesleyan emphasis upon adult conversion. The story of the child in the midst should not lead us to overlook the stories of Nicodemus, Simon Peter, and Saul of Tarsus. The power of salvation in Christ is equal to the transformation of those whose habits seem to be fixed. New faith in the gospel comes to our churches whenever they witness men and women, who have reached the middle or later years of life, yielding to the saving power of Christ and standing before their communities as trophies of redemption. Miracles of this nature have always attended our ministry and are to-day occurring in many places. It is both our reproach and our challenge that this adult field still offers us millions of opportunities for real evangelism. Whatever the method or to whatever class the appeal be made it is important that the sense of immediate expectance be present in every approach. The call to acceptance of Christ is always urgent. Christ becomes our message and our message becomes Christ. The technique of the true pastor shepherd demands that he discover and experience in himself the depth of the riches, both of the wisdom and knowledge of God which are found in Christ and that he learn to present these truths of the Gospel to the minds and hearts of men with compelling winsomeness. Do we actually offer the personal Christ in our preaching as often as we should? Let us give serious thought to the question.

With the spirit of the Lord upon him, with a dynamic like this pulsing in his soul and burning on his lips, the true prophet pastor and shepherd sees a new glory in the vision of Isaiah—"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace!" And in that other passage: "Ho, every one that thirsteth come ye to the waters and he that hath no

money come ye, buy and eat, yea, come buy wine and milk without money and without price." The proclaimer of the good news feels the thrill of a reality deep as the life of God as he beholds Jesus fulfilling all prophetic aspiration when, with outstretched arms, he cried to all who heard him in Galilee and to all future generations: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Our Educational Program

Methodism dates its beginnings in Oxford University. The educational impulse which marked those days continues a positive force. The early circuit rider flashed upon the scene a character of heroic mold and adventurous spirit, his saddle bags filled with Bibles, hymnals, and other publications of The Methodist Book Concern. He rode forth, a Knight of the Cross, to lay the foundations of the New Republic in the teachings and spirit of Jesus. His work abides. In the United States evangelism and education have always been regarded as the handmaidens of progress in the program of the church. Here we have evangelism and education on horseback.

A cultured, devoted, progressive ministry is imperative for the church in our day. For the training of such leadership we are dependent upon our theological seminaries. The value of these schools is beyond all reckoning. They should receive the most generous support from the entire church.

The Conference Course of Study linked with the Book Concern constitutes an educational system of great worth. This is one of the largest schools for the training of preachers in the world, and is now offering graduate as well as under-graduate courses. The Conference Course has never been so highly approved by competent critics as it is to-day. It has been the instrument of

educating thousands of our preachers who otherwise would have been ill-fitted for their calling.

The Methodist Book Concern never took so outstanding a position among publishing houses as it does in the year 1932. Underlying the whole Book Concern enterprise, with its amazing success through nearly one hundred and fifty years, we find the deep conviction of its founders that it could do a most important work in the education of Methodists and in molding Christian public opinion and likewise that the institution could bring needed financial help to retired ministers. Supplementing, therefore, the publication of books, church papers were launched, with the idea of sowing the gospel seed as widely as possible, and bringing the influence of religion to bear upon every home. Is there less need of this ministry to-day than there was a century ago? We answer, "no," and hasten to add that there is an even greater call at the present time for the dissemination of Christian truth than obtained in the days of the fathers. It is now proposed, nevertheless, largely for financial reasons, to consolidate the *Advocates* and reduce their number. Not a few leaders see in the proposed move a retreat whose effect will be felt in every activity of the church. Would not many of our local churches be closed if they were required to pay dividends to a figure beyond their own expenses? Is it not fair, also, to consider the immense influence of our *Advocates* in gaining income for all our causes? It is our conviction that the whole problem should be viewed primarily, not from the standpoint of financial profit and loss, but from the angle of the influence of Methodist papers upon the total life of the church and Kingdom. Is there not danger in leaving large areas of the church to the standards of the secular press?

The Liberal Arts College is America's unique contribution to higher education. This type of institution has been well characterized by President Hoover as "the seedbed" of leadership. One half of the million college and university students in the United States are in the smaller

colleges, which often possess meager equipment as compared with the larger institutions of learning.

There are credited to the Methodist Episcopal Church in the United States the following—

Universities	5	Graduate Schools of Theology	4
Colleges	38	Training Schools for Foreign-Speaking Ministers	2
Affiliated Colleges	1	Graduate Schools of Theology	1
Junior Colleges	4	Medical School	1
Secondary Schools	23	Hospital and Nurse Training School	1
Training Schools	8		
Schools for Negroes:			
Colleges	9		
Junior Colleges	2		
Secondary Schools	1		

The student enrollment at our schools for 1930-31 was as follows:

Colleges and Universities	63,350
Junior Colleges	637
Secondary Schools	4,681
Theological Schools	852
Total	69,520

This list will show that Methodism has at the present time one school for every nineteen months of its entire history. As a Church, we are expending annually $25,000,000 for Christian education. Probably no phase of our work has yielded more gratifying results than our efforts for education among our colored people. The Negro possesses traits which should be conserved for their high value in the determination of our ultimate national character. The educational policy of the church has this aim constantly in mind and eagerly seeks to discharge its responsibility.

The Board of Education began its work of loans and gifts to students in 1873. From that year to December 31, 1931, the total sum of $6,411,183 has been distributed to 44,043 young men and women to help them secure an

education. Only the records of eternity will make known the significance of such an achievement.

The educational standards of our schools and colleges are safeguarded by the University Senate whose personnel includes picked leaders from all parts of the country.

In recent years our educational movement has been marked by a developing interest in the Wesley Foundations. For a long period the church was slow to appreciate the religious opportunity offered by state and privately endowed institutions, but now the Foundation work has become one of the most fruitful of our activities. Here we have a field which commands our closest attention. At the present time Wesley Foundation programs are in operation at sixty of the larger student centers, reaching an aggregate Methodist following of 40,000 in a total enrollment for this type of approximately 300,000.

The *Christian Student* for October, 1931, gives church preferences in ninety-eight publicly controlled colleges and universities in the United States with a student population of 293,811 as follows:

Methodist	57,964
Presbyterian	34,541
Baptist	27,488
Congregationalist	22,966
Roman Catholic	20,674
Protestant Episcopal	15,843
Lutheran	11,645
Hebrew	9,434
Christian Science	4,440
Mormon	3,357
Reformed	1,443
Evangelical	1,263
Brethren	1,152
Disciples	1,111
Unitarians	1,047
Friends	515
All Others	6,722
No Preference	32,206

In numbers the Methodist students rank first in two-thirds of these institutions. The followers of Wesley, the Oxonian, take education as a matter of course. This enthusiasm for education marks particularly our ministry. Our preachers and their wives educate their children no matter at what sacrifice. Their record in this regard is a story of heroism. It compels admiration from those who know the facts.

The work of religious education in the Foreign Field carried on by the joint commission representing the Board of Foreign Missions and the Board of Education is most promising. It has attracted wide attention, and there is earnest appeal for its enlargement.

Education is everywhere held in high regard—the very atmosphere of our modern life—but the great *need* is for a stronger *Christian* emphasis in all its processes. "The problem of problems" once more is "to get the principles of Jesus put into practice." If our own educational institutions do not carry this emphasis there is little excuse for their existence and no real appeal for their support.

Certain recent developments of our educational life clearly point the way. The study of the student personnel in Methodist institutions in the United States shows that those colleges which stand pre-eminently for the Christian spirit and ideals are attracting students from all parts of the country and the whole world. It is significant that the great educational foundations which at the beginning of their work objected to denominational oversight, more recently have learned deeper wisdom. They have come to see that a church affiliation which affords academic freedom is an asset of the greatest value.

The National Educational Association, at its meeting in 1928, declared, "The individual self, nature, society, and God—these four, and in particular the adjustments which the individual must make—constitute the objectives of education. No greater task rests upon the secondary school than to help its pupils find their God." If this deliverance had been made by our Board of Education, it would have caused no surprise, but coming from

the National Education Association, which is independent of all denominational and even Christian affiliation, it is a most remarkable and encouraging utterance.

A preliminary paper on Religious Education at the Jerusalem Conference, by Drs. Luther A. Weigle and J. H. Oldham, states that "there are a good many signs that educators are coming more and more to recognize that education without religion is incomplete and that this truth has been too much forgotten in the past. It is not necessary to reconcile ourselves to the thought that the great historic achievements of Christian education in non-Christian lands belong to the past. Christian education may only now be entering on its greatest opportunity. Its future may be even greater and more splendid than its past, if among Christians of this and coming generations there is a worthy response to the call of a great adventure. The Christian purpose in education is to inspire men with faith to fight life's battles, to fill their minds with hope and to enable them to meet the demands and problems of life with a song of victory in their hearts." It is earnestly hoped that this noble and authoritative utterance upon the deepest meaning of Religious Education will so inspire the leaders in this field that mere pedagogic method shall ever be regarded as incidental to the fundamental spirit of true religious education.

The sum of it all is this: there is a new, urgent and widespread need for a stronger Christian emphasis in the training of the young.

Missions

Missions form the channel through which the Gospel has flowed as it has encircled the world. Jesus went to the Syro-Phœnecians; Peter broke down the barriers between Jew and Gentile; Paul planted the church among the Greek and Roman peoples. These newly developed churches in turn took up the great enterprise. Part of their missionary task was the winning of the barbaric tribes of Northern and Central Europe, whose conversion to Christianity has turned out to be a matter of deep

interest to us, their progeny. We ourselves are deeply indebted to the missionary zeal of the earlier followers of Christ who were not satisfied simply to enjoy their new faith, but earnestly desired to share it with the rest of the world. This spirit has sometimes found expressions which have hindered rather than advanced the Kingdom, as in the case of the Inquisition. But wherever the methods of promotion have been in harmony with Gospel teachings, the spread of genuine Christianity has been the result.

This vital Gospel has proved to be a barrier-breaking power overcoming obstacles between nations, races and classes, whether at home or abroad. Indeed, it never can be content with anything but a condition of brotherhood in which there are neither Jew nor Greek, Barbarian nor Sythian, bond nor free. Modern civilization owes the belief in the possibility of a world Christian internationalism largely to the work of missions in non-Christian lands. No other influence has made so powerfully for breadth of world outlook, world vision and world sympathy. In the first century Paul said, "We preach Christ . . . the power of God and the wisdom of God." In the twentieth century, the Jerusalem Conference said, "We believe in a Christlike world. We know nothing better; we can be content with nothing less." In so stating its faith the Jerusalem Conference has brought us back to the historical missionary motive and to the only one that can justify the continuance of our endeavor.

During the past twenty-five years changes so far-reaching in their implications as to stagger the imagination have taken place. We live in a smaller world, a sophisticated world, a new world. And it was this world which the Jerusalem meeting of the International Missionary Council faced in 1928. That great gathering marked the emergence of a new technique, a new method, a new statesmanship. At the World Missionary Conference, held in Edinburgh in 1910, twenty out of 1,200 delegates, or only one-sixtieth, were nationals; at Jerusalem eighteen years later there were 120 out of 240 delegates, or one-half of the Conference. Edinburgh thought in terms of paternal-

ism; Jerusalem, in terms of fraternalism. "Fraternalism" is the new word in the missionary movement. The General Conference of 1928 entered upon a new era of world conquest in which it linked arms with the nationals in every field. The "Central Conference" legislation provided for the election of bishops by Central Conferences and gave to mission fields larger freedom, independence and autonomy. With its fresh emphasis upon human brotherhood in actual practice this measure sent a thrill to the very ends of the earth, and its daring pioneering arrested the attention of every Christian denomination. We are under obligation to accept the logic of our leadership. What next? As fast as possible we must make way for indigenous organizations. We face two lines of development in foreign missions. By giving larger independence to the churches in China, India, South America and other fields we have made possible emergence in the days to come of a kind of International United States of Methodism to be governed by an Ecumenical Conference with certain specified general powers. Or we may proceed to encourage the establishment of independent churches after the pattern of the Japan Methodist Church, with friendly relations with the Methodist Episcopal Church in America. Both developments have been going on before our very eyes, especially during the past four years. In China, India and South America, the Central Conferences have elected bishops as follows: In China, John Gowdy and C. P. Wang. In India, Jashwant Rao Chitambar. In South America Juan E. Gattinoni. In Mexico and Korea independent national Methodisms have been established. We should give most careful consideration to both these developments. Which will bring promise of the larger success in terms of the kingdom of God? Here is the fundamental question which this General Conference must face with most earnest prayer and painstaking thought. It is the conviction of the Bishops that, whatever course we follow, we should be careful to bind the various sections of Methodism by living ties; and to provide a federal plan lest we lose our ecumenical character.

But while our representatives on these fields have been learning new and improved methods of carrying on the great work, and have been meeting decreased appropriations with genuine loyalty and sacrifice, the church on the home field has been gradually moving from under the load. We still remember the thrill of triumph which came to Methodism as it rallied to the Centenary cause. Since that time our aspirations to advance have been unsuccessful. There has been no end of cultivation, but a tragic and growing lack of response from our membership. All honor to those churches which have held the line for an advance.

What is the cause of the decline? Is our approach too indirect because of an over-elaborate organization? Have we, for the sake of the simplification of our appeal, sacrificed essential personal contacts between the sources of supply and the needy fields? Have we been so absorbed in securing money for missions that we have failed to follow up the collection of funds with a program of missionary education? Have we overlooked the training of our people in stewardship? Have we imperiled our future by making too extravagant claims for the accomplishments of Centenary and World Service dollars? In pointing to the great needs of a waiting world have we implied that a few years of good giving would accomplish things which only a century of steady growth could produce, thereby sowing seeds of disappointment among our people? Have we become too engrossed in local building enterprises or in meeting current budgets with decreasing receipts?

Whatever the causes of our present predicament we must discover a new spiritual dynamic. We must remind ourselves that a church which ceases to be missionary in spirit is a church which is already dead at the heart. We must come to a new understanding and evaluation of the Good News as it is proclaimed by Jesus. We must realize that institutional loyalty, important as it is, cannot constitute the primary motive for our continued efforts toward world redemption. We can clarify our vision by trying to imagine what this world

would be without the faith, purity and love which have their source in Christ. In contemplating the sin and hatred which now threaten the happiness and safety of mankind, we shall find new incentives for spreading the gospel. Preaching has accomplished miracles in the past and holds promise of still greater things in the future until God's "will shall be done on earth as it is done in heaven." "He shall not fail nor be discouraged till he hath set righteousness in the earth," was the word of Isaiah, who had far less warrant for his unwavering faith than we possess in this day. The church of Christ is committed to that faith and to the effort necessary to make it a reality. God calls us; we must not fail. Christ leads on; we must follow. "Our starting point is fixed; it is the creative love of God. Our goal is fixed; it is the realized kingdom of God. Our way is fixed; it is found in Him who said 'I am the way.'" The command of our Lord to make disciples of all nations has lost none of its lure or luster. For bold, sheer adventure, nothing in all history is comparable to the commission to build among all nations a Kingdom of universal love. Never did its uniqueness appear so compelling as to-day. The centuries have developed no other integrating ideal about which the moral forces in the life of mankind can rally for a better world. Here and now we dedicate ourselves anew to the great gospel enterprise, with prayer for guidance and strength to him who sealed his commission with the promise "Lo! I am with you alway, even unto the end of the world."

Other Important Activities

It is said that because John Wesley was a practical mystic nothing could daunt him. We have been viewing our task and the needs of the world from the mountaintop of gospel vision, and have indicated that gospel's movements in the broad fields of evangelism, education, and Christian missions. But we are under obligation to become realistic idealists. We must come to close grips with other actual situations and perplexing problems. The gospel must be made to walk among men. We need

organization for conquest and victory. Let us review, then, the work of some of the other boards and societies through which Methodism functions in actual contact with the world's needs. Much of the discussion of missions in general applies to the home fields as well as to the fields abroad. But a further emphasis should be given to the Board of Home Missions and Church Extension, to which fall such tasks as the redemption of great cities, the uplift of vast rural populations, the care of thousands of non-English speaking men, women, and children, the building of new frontier churches, the sustenance of underpaid ministers and workers, the encouragement of work among the Negroes, the care of the remnant of our Indian population, the building up of the Goodwill Industries and co-operation in Evangelism, Education, and general missionary enterprises. These form a challenge which requires the gearing of the resources of the church efficiently for a wide field of service.

The urge toward practical philanthropy finds expression in the building of our network of hospitals and homes. Less than fifty years ago we built our first Methodist Hospital in Brooklyn, New York City. Now we have seventy-seven hospitals, with an investment of $56,000,000, and an annual budget of $12,500,000. Last year 287,000 patients were treated in these homes of healing.

The work of the Woman's Home Missionary Society has been marked with high intent and realization. During the quadrennium this Society celebrated its fiftieth birthday. This anniversary had been preceded by a five-year building program of institutions and organizations. Over a million dollars were thus expended in buildings. An intensive citizenship program was also carried on whose results cannot be computed. Participation in all the activities of the local church has been especially emphasized during the past four years, and co-operation with other Boards of the church has been helpful to the Society. The value of Stewardship both as a method of finance and as a way of life has always been stressed by this organization and is probably one of the principal

reasons for the unique financial success of the Society. A survey of the institutions under its care and of its organizational plans is still under way. As a result of this study various changes have been made which promise increased efficiency in carrying forward its share of Methodism's program in bringing the world to Christ by making America more nearly a Christian nation.

The Woman's Foreign Missionary Society has filled another quadrennium with devoted and fruitful service. In spite of lowered incomes and hardships at the home base, these noble women are determined, as the secretary from Germany writes, "to put our Lord's missionary command above our economic conditions." The receipts of the four years are $9,692,079.29. This represents an increase over the preceding quadrennium of $168,100.00. The members of the Society always count the pennies. Their bigs are made up of many littles, and represent both saving and sacrifice. Their slogan for the current year is Simplicity and Sacrifice, and they see to it that both fructify in Service.

The Society has 727 active missionaries and nearly 6,000 indigenous workers in its service. It has more than 200,000 women and girls under religious instruction and 64,467 pupils in its schools. To every missionary teacher there are 105 national teachers. Four hundred and twelve national doctors and nurses minister to many thousand patients a year. College and hospital administrators, writers, social workers, leaders of great movements are among the nationals whom the Society has trained. It celebrated its sixtieth anniversary in 1929, in Columbus, Ohio. At that time, workers both at home and abroad co-operating, there was launched a movement which promises to be fully as significant as was the original undertaking of the Founders in 1869. The aim of the forward movement is the enlistment of the Methodist women of all lands in a crusade for Christ.

There are many other matters relating to administration. What type of Episcopacy is best adapted to the present situation and the future development of the

church? Should we abandon the Area System or intensify it? Should we go back to a more general superintendency? Should we adopt a diocesan form? This General Conference should surely make provision for the care of an Area in the case of the decease or permanent disability of an effective bishop. Under the law the bishops have authority, in case of a vacancy, to provide for the superintendency of Annual Conferences, but not for Areas as such, unless it be by redistribution of the Conferences.

The District Superintendency constitutes another issue concerning which there is strong divergence of opinion. Some insist that we should reduce the overhead expense of supervision. The simplification of our benevolent program; the present unsatisfactory law of the church touching marriage of divorced people; right standards for the admission of men into our ministry; a more equitable adjustment of support; the question of dealing with ministers who are continually ineffective; the care of retired preachers and their families by the Board of Pensions and Relief; the status of laymen in the Annual Conferences; the style of ecclesiastical architecture; the cost of church edifices; the deplorable lack of dignity in worship, in correcting which we risk a tendency toward excessive ritualism—these and a multitude of other subjects will suggest themselves to the members of this General Conference as requiring careful study. It is likely that the proceedings of this body will develop other problems of pressing interest. Adaptiveness has been one of the marks of the genius of Methodism. We should preserve that characteristic at all hazards, but our procedure should be based upon carefully considered conclusions. For many years our system of supervision has been under discussion. Many changes have been proposed. Some of them have merit, others are mere novelties. Some features of the problem are too large and important to be settled by hastily prepared proposals. The General Conference, as a great deliberative body, will be on guard against the danger of speedy and piecemeal legislation.

One abuse has grown up in recent years which gives the bishops deep concern. It centers about that recent legislation embodied in Paragraph 58 of the *Discipline*, touching nonresident members. It has been abused so extensively as to reduce the total membership of the church by hundreds of thousands. We believe this accounts very largely for the reported decline in our membership. We recognize that the carrying of "deadwood" is no benefit to the church or the Kingdom, but pastors and members of our Quarterly Conferences should understand that church membership among us is inviolate. Membership in the church can be vacated only by one of three methods—by voluntary withdrawal, by expulsion after trial, or by transfer to the Church triumphant. The practice of Official Boards has so generally disregarded the rights of members and so often failed to indicate the Shepherd heart that we regard it as imperative that at this session of the General Conference positive and mandatory legislation should be enacted upon this highly important matter.

Christian Unity

The attitude of our church toward Christian unity has been unvarying. John Wesley gave generous character to Methodism in that great saying, "I desire a league offensive and defensive with every soldier of Jesus Christ." In thought and spirit we acknowledge loyalty to that catholic standard. We have never proclaimed ourselves "The Church." We do glory in the privilege of being one branch of the true church of Christ. In our organization and spirit we are well situated for unity with other Christian bodies. We strictly repudiate all conceptions of prelacy. Our bishopric, as we see it, is only an office for service. Recent years have witnessed a very evident trend toward union, particularly within denominational families. Our Commission on Interdenominational Relations, which will make a full report to the General Conference, has been actively engaged in conversations with representatives of the Methodist Episcopal Church, South; the Methodist Protestant Church; the

Presbyterian Church of the United States of America, and the Protestant Episcopal Church. Definite results have not yet been secured, but genuine progress has been achieved in mutual understanding and good will. We are ready and eager to go forward toward a more general realization of the highest ideals of the kingdom of God. We recognize that such large movements require time for their development and we desire to maintain a patient attitude. We are giving generous support to the Federal Council of the Churches of Christ in America, the organization through which at present we are enabled to gratify the strong urge which we feel toward closer co-operation with the different branches of the church of God. We therefore proclaim to all the world the words of our human founder that "We desire a league offensive and defensive with every soldier of Jesus Christ."

Application of the Principle in Certain Aspects of Our Social Life

It is our purpose now to show that the standards of Jesus must be applied to all the institutions of modern civilization. We are often met in such an undertaking with the rejoinder that it is our business "to preach the simple Gospel." That is precisely what we are doing. In our better understanding of the meaning of the Christian revelation we have come to see that its message is social as well as individual. Nothing which concerns human welfare can be foreign to this Gospel. We make no apology, therefore, for holding firmly to a broad application of Jesus' teachings. Besides all this under free government every citizen must bear his share of responsibility for existing conditions. It is said that Frederick D. Maurice felt "a sort of self-reproachful complicity in every sinful tendency of his age." So does every man of sensitive conscience. In his immortal second inaugural, Abraham Lincoln set the North and South side by side in their responsibility for slavery, though most people blamed only the South. He said, "God gives us, both North and South, this terrible war, as the woe due to those by whom the offense came." It is as much our

business to be engaged in making a better world as it is for each of us to seek personal purity and holiness.

We add to all these considerations an appeal to high patriotism. No civilization which ignores the Christian ideals can endure. The nation that sinneth—it shall surely die. Responsiveness to the divine standards is the only guarantee of perpetuity to any nation, people or civilization.

The most common failure of modern institutions is their neglect of human values. Life has become appallingly cheap as the frequent abductions and startling figures of homicide witness. A report by the Southern Commission on the Study of Lynching reveals that out of twenty-one victims of lynching in 1930, two were "certainly" innocent and eleven others were "possibly" so. While there were twenty lynchings in 1930, twice as many as in 1929, the rate has decreased from 225 in 1892 to an average of 17 annually during the past six years. Lynching is an unpardonable blight. We pray earnestly for the day when it shall utterly cease.

During the period of eighteen months in which we participated in the World War members of the American Expeditionary Force who were killed in action and died of wounds totaled 50,150. In a recent period of the same length 51,400 persons were killed by automobiles in the United States. In 1930, 33,000 persons were killed in such accidents and an additional 990,000 were injured. What avails our high speed if we kill people by the thousands and injure them by the hundreds of thousands? When will State Welfare departments in charge of automobile traffic learn wisdom from the experience of the railroads and deny absolutely to drinking or incompetent persons the right to drive? The safeguarding of human life calls for such action. The steel rails hold a locomotive to a well-defined course, but an automobile with a drunken or reckless driver is a frightful peril. Police Commissioner Herbert Wilson, of Boston, says, "This is an age of speed and of machines, but remember that gasoline and alcohol will not mix."

When Jesus expounded the law of the Sabbath in the

words, "The Sabbath was made for man and not man for the Sabbath," he stated a principle of universal value. Human life is of supreme worth. In the final analysis every phase of life is to be adjudged by its sensitiveness to human welfare. Money is for the making of manhood; man should never be degraded by a method of making money. Business is for man, not man for business; national and international policy is for man, not man for national and international policy; government is for man, not man for government; the state is for man, not man for the state; civilization is for man, not man for civilization. Jesus Christ is always for man. With this basic principle in mind we now propose to apply the Christian standards in some large areas of our modern life. Again the problem is to get the principles of Jesus put into practice.

The Christian Standard in Industry

The American Republic is only a little more than a century and a half old. In the great cities of the Middle West people still live who as children were carried there in covered wagons, and who remember vividly the perils of wild beasts and savages which threatened their households. But the seventy-five years since these early pioneers found their "better country" have transformed America. The inventive genius of the last century, by perfecting machinery, has laid the treasures of the world at our feet. This fact is true not for America only, but for other lands as well. Changes have been rapid. The church did not anticipate them; often did not recognize them when they arrived. Organized Christianity, through the early periods of industrialism, tolerated as apparently necessary many sordid standards in the business world. But the church has awakened. It has discovered that the industrial standards of a new machine age hold the world in a firm grip, providing big profits for those at the top, while often disregarding the welfare of the common man. The conscience of the church has been increasingly stirred with regard to this issue. The adoption of the

Social Creed at the General Conference of 1908 gave wide official recognition of the claims of the social gospel, an emphasis which has since found parallel expression in our sister churches, Protestant, Catholic and Jewish. It is to our honor that the Methodists officially pioneered this modern movement. The gospel of social reconstruction has had to fight its way against many powerful adversaries. The path of its progress is stained with the blood of its warriors, some of them far-famed and "millions who, humble and nameless, the straight hard pathway trod."

It required two events of recent history to sharpen our insight into the ruthlessness of the pagan forces which now so largely rule the affairs of men and nations. We refer, of course, to the Great War and to the present world-wide industrial depression, with its millions of unemployed. We recognize clearly to-day that these events represent the logical conclusion to which the system under which we live was sure ultimately to bring the world. As we contemplate the present sorry plight of the children of men there is being born a new, deep conviction in our hearts—that the hope of the world lies in Jesus Christ and His Gospel, and that to build a world on anything else but His teachings and His spirit of love is to build on the sand. This conviction is based not on the experience and faith of a previous generation, not even upon the faith of the apostles, but on the rude, costly, cruel, awakening experiences of our own age. In dealing with questions of nationalism, industry and business the church has always been accused of getting outside its legitimate field; now we need no vindication other than the deplorable facts of our contemporary life to demonstrate convincingly that whether in the field of nationalism or business the choice which lies before the world is either "Christ or chaos."

The followers of Christ have the task of remaking the world upon the Christian teachings of brotherhood, and we recognize as sacred no system which would stand in the way of the free and unfettered development of manhood at its best. In taking this attitude we must also

be ready to assume our share of the blame for things as they are. But now that we are awake to the seriousness of the situation and to the need of the gospel for making over the institutions of society as well as for the transformation of individual lives, we have put our hand to the plow and we dare not turn back, lest we become unfit for the kingdom of God.

Our agricultural people have been not only an economic, but a moral and religious mainstay of society. From our farms have come many of our sturdiest leaders. Methodism has been incomparably enriched by the preachers and laymen who were reared and inspired in our rural churches and communities. There is, therefore, a religious as well as a commercial reason for maintaining the agricultural life of our various states and countries on a basis that will provide such prices for the products of the land as may insure proper living conditions and comforts for our farmers and their families.

Analyzing the situation as it is to-day, we find granaries bursting and thousands starving; cotton piled high in warehouses, millions insufficiently clad and prices so low as to be the despair of the planter; banks bulging with money and widespread poverty; machinery equipment standing idle with multitudes in need of the things the machines could produce; mountains of coal and people freezing; able-bodied men and women, eager to work and not too particular about the amount of their wage, forced to take the necessities of life for themselves and their children from charity. It can not be denied that the industrial practices of past decades have given us the deplorable conditions of to-day. Industry has as a rule given labor a grudging, insufficient wage, keeping it down by child exploitation, by suppression of legitimate organizations, and by other expedients, while at the same time huge fortunes have been amassed for the favored owners of the resources of production. To-day the burden is without conscience shifted to the worker who, after giving his labor for miserable financial results, is turned off to starve or beg. Thus, the machine, which might have been used to lift the load of poverty from the backs of all

the people, has been used selfishly for the benefit of the few. Such a situation is intolerable.

According to the estimate of Dr. W. I. King, of the National Bureau of Economic Research, 1 per cent of the people own 33 per cent of the wealth of the country; 10 per cent own nearly two-thirds, while the poorest 25 per cent possess only about 3.5 per cent of the wealth.

Only 3,000,000 of the 51,000,000 legally employable workers of the country get a living wage, and over 16,000,000 of the total receive less than $25 per week.

We as a church recognize that the wicked saying, "Might makes right," is the complete antithesis of the religion of Jesus, and yet we are forced to confess with shame that the system of business which has grown up side by side with the church has proceeded largely on the basis of this un-Christian maxim.

It is a satisfaction to note the increasing disposition on the part of industry to feel a responsibility for the worker. We heartily commend those who are trying to conform their business policies to Christian principles. The worth of human life lies at the root of the social teaching of Jesus. When industry has violated that ideal it has been anti-Christian. And more! It has demonstrated that anti-Christian practices are not only bad religion, but that they are also bad business. We as a church stand ready to share the blame for these conditions. But we know now that the kingdom of God cannot be built upon the poverty of the many and the absurd and cruel wealth of the few. From the viewpoint of citizenship we of America know that the democracy for which our fathers died may be destroyed by the inhuman and un-Christian monopoly of great wealth. Such a monopoly would destroy business itself. And if not corrected it would destroy society and the state. In no uncertain terms and with deep conviction we call upon the leaders of both capital and labor to remake the whole structure of industrial life upon the teachings of Christ, who said, "Whosoever heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended and

the floods came and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Those who refuse to listen to the demands for such reconstruction constitute a most dangerous threat to the development of orderly civilization. For if by their continued resistance this needed reconstruction is made impossible as an orderly development, a breaking point is sure to come, as a result of which much that is good in our present civilization will perish in the attempt to do away with much that is evil.

Temperance and Prohibition

We are confronted to-day with a serious crisis in our work for a sober world. It is proposed by the wets that we abandon Federal Prohibition and turn back to local and state control. Guided by the events of history let us see what this would mean.

More than fourscore years ago the right of the American people to outlaw the alcoholic drink traffic was asserted by state legislation and established by Supreme Court decision.

For a century the Temperance Revolution was an idea working on public opinion outside law and government. To-day it is a fact fully approved by law and government, armed with every resource of legal action. A century ago the alcoholic drink traffic had every right of property, of free contract and police protection, and appeared to be forever secure. To-day it is a hunted outlaw bearing the mark of Cain. Between the old social order characterized from center to circumference with drink customs and traffic, and the new social order, still in the making, there lies a century of mighty changes.

The prophets and statesmen of the early temperance movement saw clearly the necessity for this battle with intemperance. Washington, on the eve of the presidency, had pronounced strong drink "the source of all evil and the ruin of half the workmen of the country." Legal action by the state to abolish drinking was a principle unrecognized. But men of thought and action, battling against heavy odds, reached out beyond moral suasion

and temperance education to establish the right of temperance legislation. At the first World Temperance Convention, Horace Greeley exclaimed: "Temperance advocates, carry your prayers into politics—deposit your temperance convictions in the ballot box."

As early as 1847 it was decided that there is nothing in our Constitution to prevent the people from regulating or prohibiting the liquor traffic. The decisions of the Supreme Court from the time of Chief Justice Taney, a distinguished son of Maryland, until now form the legal dictionary of the temperance movement. Chief Justice White in 1917 climaxed these in the immortal words: "The absolute power of government over the whole liquor business is a closed question. It reaches to the prevention of personal use by destroying the means of obtaining intoxicants."

Acting upon the early interpretation of the Supreme Court, as written by Taney, the Pine Tree State voted to make the great experiment, and the Maine Law was enacted. The Supreme Court had already blessed the principle of state prohibition. Henceforth, the temperance forces for more than forty years pursued the outlawry of the drink traffic exclusively under the principle of local self-government, while holding to National Prohibition as the distant goal of their strategy. The movement against intemperance by political and legal action advanced during the first great period of railroad building to statewide action and, finally, during the second great period of railroad building and with the advent of the automobile, proceeded to a federal policy. And here we come upon a fact of history which is also a sentence of judgment During these times the liquor people were the foes of local or state control. They withstood every effort to fasten the collar of the law about the neck of the liquor business. They relied upon national regulation to keep the channels of commerce wide open to the liquor traffic and to block every advance of the temperance movement. The liquor interests have been driven at length from their legal strongholds and have lost control of the Federal government. They have recently ex-

perienced a radical change of heart and have now turned to State Rights. Thus a total revolution in political doctrine and strategy has taken place. The temperance forces and the liquor interests have changed sides completely.

Why this radical change of front? Why have the temperance forces, after a half-century of effort to organize their movement into municipal and state law, advanced from local to national principles? Why has the opposition, after resisting for seventy years every form of local control, repudiated national and adopted local principles? The answers to these questions are vital.

State prohibition is a deposit of the national temperance awakening in the second quarter of the nineteenth century. Massachusetts recommended legal action in 1820. Six years later the temperance movement became aggressive. The policy of local option was established in the thirties, and the principle of prohibition received in 1847, as already stated, the approval of the Supreme Court. Armed with the highest legal assurance that the people have power to outlaw the alcoholic drink traffic, the temperance cause won victory after victory until within five years (1851-1855) thirteen states abolished brewery and saloon. The temperance forces were on the march. There was for a brief time hope that the wave of temperance sentiment would cover the land.

Then suddenly the movement halted. The repeal of the Missouri Compromise revived the discussion of slavery and the cause of temperance suffered greatly. Ten out of thirteen states reversed themselves. As an exigency of war finance a close business alliance between the Federal government and the liquor traffic was formed in 1862, for revenue purposes. This was part of a war measure to tax everything. Despite the fact that it would be impossible to devise a more effective form of legal and political security or a more fatal barrier to the progress of the temperance cause than this economic alliance of the government with the liquor business, the liquor men, with incredible blindness, organized nationally to resist these tax burdens. For fifty-five years the govern-

ment received an immense revenue from the liquor traffic. The Federal authority set up a nation-wide licensing system which laid the hands of national law on the whole liquor business, not to suppress it, but exactly the opposite, that it might become a partner in the business.

The temperance cause well nigh perished under these conditions. It reached the low-water mark of its influence in the seventies, when it had no voice in legislation and no influence upon the administration of government. The liquor interests were everywhere in political ascendancy. Flushed with domination, the organized traffic blacklisted all aspirants for public office who were total abstainers. Against these they declared a political boycott. Federal officials sat in annual conventions bearing the greetings and congratulations of the government over the growing prosperity of brewery, distillery and saloon, and gave assurance of active co-operation to promote the business at home and abroad. In sinister consistency with all this, corruption in politics, cynicism in morals, deadness in religion, incapacity for great idealism settled down upon an exhausted nation.

Again the Supreme Court spoke. In a decision, which marks the beginning of the epoch of national prohibition, it ruled that the people of a state could not close the gates of interstate commerce against the liquor traffic. Of course, the Supreme Court did not make this law. It simply interpreted the law. The people, under the principle of local self-government, could not, even in self-defense against so great an evil, forbid railways or other carriers from transporting alcoholic drinks across town and state lines.

The liquor business thus came out of one of the greatest of legal battles, completely master of the situation. State control had been swept away in fact in the maelstrom of the Civil War; it was now swept away in principle by judicial authority. In view of the enormous advantages of the liquor interests, in view of the immense benefits which they derived from national control and their business alliance with the government, in view of the ultra-political and legal security of the whole busi-

ness against local interference, well might temperance men and women ask, whether the temperance cause had a future.

It proved to be a turning point in the history of the movement when friend and foe alike knew that state control had been done to death. All the liquor business had to do with respect to a no-license community was to locate at a convenient point outside and announce business as usual. And states were no better off. Temperance workers in state legislatures before 1917 will recall how representatives of the liquor interests argued that it simply was a waste of time for any state to prohibit the liquor traffic. State authority could only stultify itself in prohibiting a business which the national government stood ready to legalize anywhere and everywhere. Who to-day could believe this but for the fact that thirty years ago there were more than three thousand nationally licensed liquor dealers in the prohibition State of Kansas, a typical case, and that Uncle Sam received big revenues by selling liquor-lawlessness in temperance communities

The temperance forces were thus driven by the very failure of state prohibition to seek a national Constitutional Amendment as a method of doing what could not be done otherwise. The Church of God girded itself again for the struggle. The Woman's Christian Temperance Union gave tremendous re-enforcement. There ensued thirty more years of political war (1887-1917) between the temperance and the liquor forces. The "drys" gained steadily as the evils of the liquor traffic burned their way into men's consciences. Town after town, county after county, state after state voted dry despite the difficulties of local enforcement. As a result, by 1917, out of the 3,072 counties in the United States, all but 461 were dry by their own vote. Attempts were also made to win back the substance of state and local control through Acts of Congress. The Wilson Act of 1891, which forbade receipt of imported liquors in a dry area for sale purposes; the Webb-Kenyon Act of 1913, which forbade receipt for personal use; the Reed Bone Dry Amendment

of 1917, which forbade all interstate commerce in alcoholic drinks in prohibition states, are three stages in the struggle of temperance communities to recover local control. Consent of Congress was secured to uphold local prohibition by locking the gates of interstate commerce against the outlawed business. The sole design of these Congressional statutes was to restore the rights of self-government in temperance communities. But the effort was futile, because the liquor traffic, then as now, was lawless.

When the repealists to-day attack the national outlawry of the liquor traffic on the ground that it is national and does not respect public opinion in certain states, they must be sharply reminded that from 1862 until 1917 the dry sentiments of people in many states and thousands of communities were disregarded by a Federal policy which the liquor dealers themselves promoted.

The most ardent advocate of the temperance cause will gladly admit that if communities and states, where public opinion demanded it, could have outlawed the alcoholic drink traffic effectively without nationalizing prohibition, there would have been no provocation for taking this final step of constitutional amendment.

Prohibition has proven itself embarrassing in certain regions, where public opinion protests, just as in the previous order of things dry states doing their utmost to outlaw the liquor traffic had liquor imposed upon them against their will. This dilemma is the crux of the opposition to the Eighteenth Amendment. In view of two very dynamic things, namely, the commercial power of Congress and our present travel and transportation facilities, cities and states can neither in law nor in effect restrain the liquor traffic without nationalizing prohibition.

We are now, from the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico, closely knit together in one common life. Each unit of local self-government is so instantly and easily accessible to every other part that dry towns, cities and states must either submit again

to have the liquor traffic imposed upon them against their will, or insist that prohibition be enforced wherever public opinion lags behind. One or the other social system must go. There is no room in our national household for two antagonistic systems, one legalizing the liquor traffic, the other outlawing it. We can no more have a nation half drunk and half sober than in the days of Lincoln it was possible to have a nation half slave and half free. If choose we must, surely the choice of the American people will be dictated by reason, conscience, patriotism and the interests of the family and the home.

Yet around us to-day the repealists are demanding that we renounce the policy slowly hammered out upon the anvil of education, agitation, and counsel; slowly constructed by a century of legislation and judicial interpretation. The object of that policy has been and is to put the use of alcoholic drinks in the course of ultimate extinction. We are asked to forget all the wide and varied experiences of by-gone days and to abandon all the good work of a century.

As a possible substitute for national prohibition the repealists have not been able in fourteen years to think out anything better than the reactionary proposal to turn the whole liquor question back to local control or the desperate expedient of having the government go into the alcoholic drink businses. What we commonly hear is, "Leave it to the communities that want the traffic back again to solve the problem for all of us." Leave it to the sidewalks of New York and the slums of Chicago!

Lincoln said that resistance to the national control and solution of the slavery question in the name of the sacred right of local self-government was a device to debauch public opinion. We have a like condition to-day.

A form of state control is now proposed which is said to be different. In what respect different? It is represented to possess all sorts of political magic. The temperance communities are asked to surrender every political bond of security. Allow the wet states to get out from under the Eighteenth Amendment and then trust them

implicitly to protect the dry states? How absurd! Let the government go into the alcoholic drink traffic! The picture of the Stars and Stripes floating over brewery, distillery and retail liquor houses is utterly repugnant to all right feeling and extremely offensive to patriotic sentiment. It shall never be.

What could better expose the utter political, intellectual and moral bankruptcy of the liquor interests than their inability to submit anything more significant? National outlawry has its difficulties. Who expected anything else? But can they be compared to the dangerous implications of these counter-proposals? The liquor interests refuse to be controlled by any law. The sooner the government recognizes that fact the better. Ours is a government by the consent of the governed. It never has been a government by the consent of those who defy law and order. National prohibition has the support of the sober, industrious, God-fearing, law-abiding element of the nation. Have faith in the American people! As between an enlightened, constructive, forward-looking national policy, the purely reactionary proposal of state control or the desperate expedient of putting the government into the liquor business, the millions of American people who were responsible for the Eighteenth Amendment can be trusted to make wise choice.

Meanwhile we do well to remind ourselves of certain outstanding features of the present situation.

First—The Eighteenth Amendment has closed the American saloon. Any law which accomplished that is entitled to the gratitude of the American people. If we still have the speak-easy, is it not true that long before prohibition the lawless resort was both the breeder and the parasite of the liquor traffic?

Second—It is clear that the liquor interests refuse any and every form of restraint or control. When local or state procedure goes against them they demand Federal intervention. When Federal authority bids fair to do them harm, they urge state control. Through all the years of this long struggle, their course has been one of insincerity and hypocrisy. They have never been inter-

ested to discover the best form of control, but have always sought to evade every regulation. They acknowledge no law save that of avarice and appetite.

Third—When we consider the forces arrayed against it we conclude that the Amendment has made remarkable progress. No law of our country has been called upon to resist a propaganda so conscienceless and so vast. During this conflict to preserve the sanctity of law, the Metropolitan Press, with rare exceptions, has written one of the most shameless chapters in the history of the Republic. All honor to the papers, whether in city or town, that support the Constitution. The liquor interests of Europe have been invoked by the wets and are active in co-operation for repeal. A small but outstanding group of some of America's rich men are now seeking, by the expenditure of vast sums of money, to secure the repeal of the Eighteenth Amendment. This would evidently shift the burden of taxation from their own shoulders to the backs of the poor.

Through the better part of eight years, prohibition enforcement was largely in the hands of its enemies. Considering this fact we must conclude that there is a vast power of public opinion behind it or it would not have survived. The present administration has given the Eighteenth Amendment the best enforcement it has had, but the government must deal with it in more vigorous fashion. We urge that this law, adopted for the welfare of the nation, may be allowed to make full proof of its worth.

It seems to be necessary in these days of muddy thinking to remind the public that behind the activities of temperance forces has been a sincere ethical interest. They have fought liquor, not because it has made men happy, but because it has made men unhappy. Back in the license days the evils of the liquor traffic were manifest. Alcohol and poverty, crime, under-privileged children, disease and corrupt politics were all of a piece and their connection was as apparent as that of a knot of snakes in a glass cage. With the passage of the Eighteenth Amendment this connection became less obvious,

and the enemies of prohibition becloud the thinking of many by creating the impression that it is prohibition rather than liquor which is the breeder of evils. The "wets," whose law-breaking proclivities are a matter of long history, are now playing the role of reformers. They are concerned for the law of the country and the welfare of its people. They would have us go back to license so that the laws may be better observed, so that hard times may be ended, so that people may cease to drink alcoholic beverages. What a spectacle!

There are honest "wets," we admit. They are not those described above. They are men who will frankly state that they want liquor back so that they may drink it themselves. These men are to be respected for their honesty, and pitied for their weakness. Our answer to them is that their appetites can be satisfied only at too great a social cost; our appeal to them is that they put the general good above self gratification and that they should be law-observers instead of law-breakers.

As a church we can follow no course except the one that will reduce the consumption of beverage alcohol to the minimum. We are convinced that national prohibition is that method.

Shall the citizenship of the United States barter the souls and bodies of its youth, and the homes of its people in any effort to legalize the liquor traffic again? In the name of God and humanity, we protest. We stand with the Anti-Saloon League, our own Board of Temperance and with the overwhelming majority of church people, against this insidious effort to restore the reign of John Barleycorn. With millions of other citizens we are committed to the permanency of the Eighteenth Amendment with all the patriotic, humanitarian, and moral earnestness of which we are capable. And we object to attempts to repeal an article of the Constitution by clamor, straw votes and propagandism. We urge a new, vigorous educational campaign by civic and Christian bodies among the youth of our land that they may know the truth in this matter—the truth that shall make and keep them free from the deadly scourge which threatens all sacred

human values. It is the time to hold steady; the time to re-enforce morally and financially the established agencies arrayed against the demon rum. Let all who believe in a sober nation stand together. Victory for the right is sure in the end.

Peace or War?

The principle of world progress is stated in a verse of Scripture, "Be not overcome of evil but overcome evil with good." This does not refer simply to personal sin. It is a universal principle of action suggesting the difference between the negative and the positive attitudes in the midst of the forces of human life. The nations of our contemporary world have allowed the evils of fear, superstition, competition and hatred to overcome the higher values of international co-operation and good will. There is crying need just now for an integrating moral center about which the constructive forces of national and international life may gather. It is clear that the President of the United States holds this view. Nothing could be more to the point than his radio address delivered to the Methodist Ecumenical Conference assembled in Atlanta, Georgia. He says: "May I close this brief message with a word upon the theme very close to my heart and, I believe, equally close to yours? I refer to peace among all men that dwell on the earth, to a future free from the horrors, the wrongs, and the results of wars between nations. It seems strange and incredible that after all the centuries of man's experience with war we still have to discuss it and argue against it."

"It seems even more strange that with all the crushing burdens resting upon every nation because of wars we still make progress against them at snail's pace. The nations groan under taxation, people of all lands suffer daily from economic depression, governments are perplexed—and yet we go on using incalculable sums in evident dread of those that may come upon us. A new mind must be made in the world on this subject; a new spirit must be created within the nations and between the nations. I appeal to you as representatives of Methodists

everywhere to unite with all other lovers of good will and followers of the Prince of Peace for the making of human brotherhood, in which the peace of God shall prevail in the lives of men." The burden of the President's heart is that, notwithstanding the unbearable oppressions of war, we make progress against them all too slowly. The recent history of the American diplomacy illustrates this fact.

Presidents Wilson, Harding and Coolidge have likewise spoken vigorously to the same general effect—so much so that their utterances could be used to confirm the words spoken by President Hoover on his accession to office—"Our foreign policy has one primary object and that is peace."

How, then, may the snail's pace be made to give way to a speed more consistent with our times? Human progress advances in epochs. The length of an epoch depends upon the great moral ideal about which its forces revolve. When the fullness of time for the ideal has come that particular epoch gives way to a new development. This must have been in the mind of Victor Hugo when he declared, "Nothing is quite so powerful in this world as an idea whose time has come." We stand at the end of an epoch in which war-mindedness was the center. That era has brought modern civilization to the brink of ruin. The whole world is a-tremble in the balance between hope and despair. Our present situation is surely sufficiently serious to show thinking men what war will do to a generation of human beings.

In our endeavor to reach life's highest ideals we have gone beyond the day when war-mindedness is of any value in our program of progress. From an economic point of view war is insanity. From the viewpoint of world morale it is chaos. In a word, war, from every viewpoint, "is hell," as Sherman declared. At the close of every conflict there is always much discussion upon the question, "Who won the war?" Under modern methods of conflict, no nation can ever again win a war. A nation may demonstrate its military superiority, but no power can ever win any war, without such vast costs as are bound

to outweigh the gains. Science, by making possible mass destruction of life and property, has forever put an end to war-winning. The nations of the earth are ready for a new epoch with friendly co-operation and good will at its center. The idea of world peace has come to its own. All civilization eagerly awaits action consistent with the demands of the new day.

In the Kellogg-Briand treaty the nations of the world are officially on record that they have abolished war as an instrument of national policy. The Geneva Conference now in session is endeavoring to carry to further effect the promise of this treaty and to consider all proposals for the reduction of armaments. This would seem to be the next rational move. Otherwise the promises will be adjudged as worth nothing at all. In the reduction of armaments any nation should be proud to participate. Let us make a bold adventure in behalf of human weal. Let the nations be born anew to this great vision and before the world covenant to safeguard human values.

To act decisively for world peace would be in fulfillment of the deepest law of life for men and for nations. "Whosoever will save his life must lose it," and whosoever shall lose his life to serve a high moral ideal shall save it. Let us take a course consistent with this idealism, readjust our policy on war debts which are impoverishing Europe as well as ourselves, and then let us take the lead in the reduction of war machinery. Let us declare to all the world that our dominant interests are not economic, industrial, political, imperial, but that we respond earnestly to the sacredness of human values. It is a time to put into practice the teachings of Jesus. Such course on the part of the United States would lift the whole world to a new hope and brighter outlook. Thus, and thus only, can America preserve herself, and in preserving herself, help to save the world.

We therefore repeat with renewed emphasis the action found in paragraph 598 of our last *Discipline*, as representing another alliance for peace that our country may add to our participation in the Kellogg-Briand Treaty and the Geneva Conference: "We call upon our members

as citizens to exert themselves to the utmost to secure the participation of their respective governments in a World Court, which shall have affirmative jurisdiction over all international disputes and shall develop and administer international law upon the basic principle that war is a crime. We urge upon our members their duty as citizens to secure the participation of their respective governments in an effective Association of Nations which shall undertake to remove the causes of war and to lead the world into the ways of peace."

Recognizing militarism as a chief enemy of humanity, we cannot escape the conviction that another war might confront our people, in one country or another, with a definite choice between Christ and anti-Christ. We would not seek to interfere with the consciences of our individual members and ministers. The right of private judgment is a part of our Christian heritage and should be protected against both Church and State. Nor would we, as a Church, seek to bind the consciences of our people with reference to possible future situations which may involve undue individualism or unworthy corporate pressure. But our convictions compel us to declare ourselves against the manufacture for profit and the sale of munitions of war by private corporations; against all forms of militaristic propagandism that make for the mind toward war rather than the mind toward peace; and against all movements that tend to create larger armaments or to hinder international agreements which are calculated to decrease and finally to banish the war system. Our supreme thought and determination are, and we trust ever will be, directed to the fulfillment of the most noble utterance of history, the Sermon on the Mount, and to the establishment on the most permanent foundation of the kingdom of the Prince of Peace.

The Power

We see now the magnitude of the task to which we must dedicate ourselves. To make the practices of our

church square themselves with the spirit of Jesus and to secure the dominance of His principles in such vast areas as industry, temperance reform and international affairs is a gigantic undertaking. It is no less a task than to fill the words Christianity and Civilization with the content of the mind of Jesus. Oh, that it might be done! The very dream of it is enough to make us cry out with Paul, in agony of soul, "Who is sufficient for these things?" Where, then, may we hope to discover the power adequate for such an undertaking?

The discovery and release of power is one of the amazements of scientific progress. A distinguished experimenter tells us that in a tiny lump of coal there is sufficient power, if it could all be released and conserved, to drive the steamship *Mauretania* from Liverpool to New York and back again. If God has so compacted his material universe with energy, certainly he must have provided power for the higher work of spiritual conquest. That power does exist and awaits release. It is nothing less than the energy of his own infinite life which he imparts to men for personal and world redemption.

For the needs of a distressed world God in Christ must be rediscovered and reaffirmed. We must somehow make the resources in him available for human need. He must become actual in thought, in life, in program. Perhaps we are in a better way than we are aware for the realization of a Christ-filled world. We are witnessing to-day a most remarkable revival of interest in God, the fact of God, the reality of God, the certainty of God, the helpfulness of God. This interest in God is nowhere more evident, strange as it may seem, than among those who are forever proclaiming that there is no God. If they are so sure in their atheism, why do they persist in agitating the subject? If they are fully convinced, why do they not rest quietly content in their philosophy? One is reminded of the professed atheist who arose to speak and began his address as follows: "My grandfather was an atheist, my father was an atheist, and, THANK God,

I am an atheist." This incident recalls the observation of Isaiah, "He that is so impoverished that he hath no oblation chooseth a tree that will not rot. He getteth unto him a cunning workman to prepare a graven image that shall not be moved." Saint Augustine stated a truth that is universal when he said, "Thou hast made us for thy self and our souls are restless until they find rest in thee."

Probably never in the history of the world has that fine saying of Plato had such remarkable fulfillment as in our own day, "Whether a man wants to be a philosopher or does not want to be a philosopher, he has to be a philosopher; and whether a man wants to be religious or does not want to be religious, he has to be religious, because the universe—its mysteries, its allurements, its beckonings—will never let him alone."

From far down below all the restlessness of our age we hear deep calling unto deep in the heart cry of humanity, "Oh, that I knew where I might find him!"

In the realm of Christian philosophy we find the same condition greatly accentuated. God is now the theme of the thinkers urgently, insistently. He is the subject of their constant research, whether He be infinite or whether He be limited.

These facts are full of encouragement as a background, but they will not suffice as a weapon of warfare for the church of God in our day. The real friends of God are supposed to have passed beyond speculative attitudes into the realm of certainty, into an actual fellowship with the great Companion which is more deep, more real than any human friendship can possibly be.

Calvary

The lifting power of two great manifestations of God must be made available for the rescue of our age. These are the revelations of Calvary and of Pentecost. World redemption is the measure of the mind, the purpose,

the wisdom, the love, the power of God. God centers His vast undertaking in Jesus Christ. Here was an approach entirely unlike anything in human experience. The lowliness of Christ's life and the manner of his death as redemptive elements were the principal causes of surprise and offense. Nevertheless, Paul takes his bold stand upon the declaration, "But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are both Jews and Greeks, Christ the power of God and the wisdom of God." In the gospel record Caiaphas the High Priest spoke more truly than he knew when he gave counsel to the Jews that it was expedient that one man should die for the people. That is a continuous principle in human progress. Always somebody must be dying for the common weal. It is God's way. He summons the noblest souls of every generation to this lofty sacrifice. Where there is no response decay sets in. This divine principle holds in every age and among all nations. The gift of life is the price of redemption. No other way will suffice to redeem a race from moral corruption. It is God's costly method of uplift.

Hence, the centrality of the cross. Modern Christianity has gone sadly astray at this point. In trying to further the work of the Kingdom we have tried everything else —organization, publicity, programs, social service, ethical culture, apportionments, everything except the cross. The weakness of modern Christianity is that it has so largely neglected the cross. Kagawa declares that the cross is the only fundamental doctrine of Christianity. But some, alas, have made it only incidental.

In a moment of vision Paul exclaims, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

So also our Saviour set his face steadfastly to go to Jerusalem, knowing well that he was going to Calvary. He said to his disciples that the Son of Man must suffer and be killed. He did not try to evade his male-

factors. Escape would have been easy, but He chose the path of courage and sacrifice, at the same time denying that he was a helpless victim. The meaning of it all is that our Lord welcomed the cross as an opportunity. He went to it triumphantly, not through any artificial compulsion nor through any meaningless martyrdom, but that by it he might reveal to men the depth of God's love and the price necessary, owing to the hardness of the human heart, to deliver mankind from bondage to sin. The author of the Epistle to the Hebrews gives us a passage which should cause every man to hide his face in the dust for shame. Speaking of Jesus, he says, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus is the hero of all the ages. Before such strength we stand awe-stricken in wonder, love, and praise.

Theology, perhaps without intending to do so, has greatly weakened the effectiveness of the meaning of the cross by referring it so largely to the court of heaven and by making it a doctrine to be believed instead of a life to be lived. This has given it a far-awayness which makes it seem unreal. God will take care of that aspect of the matter. Leave it to Him. We should accept the cross naturally as Jesus accepted it, as the divine method of redemption operative here and now—the acme of life's privilege—the deepest secret of life's meaning.

But the spirit of the cross goes even deeper. In our study of the character of God we are getting new glimpses of the meaning of the cross as it reveals the divine nature. The cross is at the very heart of the Father as truly as at the heart of Jesus. If God be a Christlike God, as we believe, and if the cross best symbolizes Christ, then it follows that it best symbolizes God also. The great truth of the cross pervades God's universe. No man can sense the meaning either of the cross or of the universe who has not learned the lesson of the gift of self, of life, of all.

In the eighth chapter of Romans, Paul represents the

whole creation as groaning and travailing in pain in earnest expectation, yearning to be delivered from the bonds of corruption into the glorious liberty of the sons of God. Waiting! Waiting! How long, O Lord, how long will we keep thee and thy creation waiting? When will the sons of God claim their heritage to leadership? When will we actually dedicate ourselves to the great business of making sure that Christ "shall see of the travail of his soul and be satisfied?" When? "Behold, now is the accepted time; now is the day of salvation."

When the mother of Zebedee's sons came to Jesus asking that each of them might have a position of honor, Jesus said to them, "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?", thereby pointing to his sufferings and death. And they said, "We are able." Little did they know what it all meant.

As we face our task we acknowledge that our burden often seems greater than we can bear. We, too, like those of old, have stumbled at the cross. But seeing its place in God's plan of human redemption we would today "present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service." Thou Master of us all, we would share thy agony, live thy life, breathe thy spirit. We do earnestly pray, according to the measure of strength which thou dost impart to the sons of men, "Lord, make us able." "Make us worthy."

The writer of the Apocalypse portrays a scene of discouragement and offers a cure. "And I saw in the right hand of him that sat upon the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, . . . and I wept much. . . . And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book. And I beheld, and Lo, in the midst of the throne

stood a Lamb as it had been slain. . . . And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb. . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests. And I beheld, and I heard the voice of many angels round about the throne, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

It required for the stupendous task none other than the Lion of the tribe of Judah himself transformed into the Lamb slain. No *man* was adequate. The Lamb slain is the center of every picture. Before him the beasts and the elders fell down and worshiped. About him gathered the mighty chorus which sang the new song: Unto him, the Lamb slain, rang out the hallelujahs of the skies. The cross! The glorious cross! The eternal cross!

Pentecost

Suppose now it be possible to make the cross really dynamic. This was the very thing which took place in the experience of the disciples at Pentecost when their great commission of world conquest was sealed by the promise, "Lo, I am with you alway, even to the end of the world." When Calvary and Pentecost meet it is for world redemption. Such coincidence represents the fullness of God's time. The cross gives purpose to Pentecost. Pentecost gives dynamic to the cross. This baptism was given for the specific purpose of world conquest in the name of Christ.

Nothing has been more harmful to the church than the neglect of Pentecost. Jesus pointed to Pentecost as holding greater possibilities than all the achievements of his ministry in the flesh when he declared, "Greater

works than these shall ye do because I go unto the Father."

Not long ago we celebrated the anniversary of Pentecost—once within a century. Have we forgotten that Pentecost was the birth of the early church? We have too long been content with an intellectual persuasion of a far-away God and a theologically interpreted Christ. These beliefs are valuable as a background, but they are not adequate to the redemption of such a world as ours in such a day as ours. God must be realized. Jesus must be re-lived. The Holy Spirit must be graciously received, joyously and continuously expressed, the very life of our life, the very power of our Christian profession. We have lost the radiance of that presence. The fathers had it. We must regain it. Otherwise we perish as a living force for God and his Kingdom. God is seeking a church which will gladly become the revelation of his power for individual and world salvation. The great happening of Pentecost was the empowering of men. This came about through the gift of the Holy Spirit which gave the sons of God an overwhelming consciousness of God's presence. This was their power.

The Holy Spirit is the Spirit of God as he enriches and guides the religious experience of believers. The Spirit of God achieving his redemptive purpose completely infills the receptive personality of Jesus. The Spirit of God thus attains a new experience in the human. The life of God in Jesus is perfect, the life of Jesus in God is perfect. This life becomes the conscious possession of those who gladly accept it. The Spirit of God has ranged and infilled the realms of divine and human personality. It is not strange, therefore, that the disciples used the term Holy Spirit with the content of a personal, intimate, beautiful tenderness. We feel the glow of it as we hear their joyful words; the power of it as we observe their boldness in the presence of every enemy.

We see our problem clearly. We feel the appeal of it. We earnestly desire to do our duty, but alas, "That which we would, we do not." Our lack is motivation. How shall we acquire it? It is deeply wrought into all our

thinking that the motive power for Christian living and achievement is in the living Christ of Pentecost. But unless it become actual for service through his believing children his work languishes. "Jesus Christ alone can save the world, but even Jesus Christ cannot save the world alone." He summons his Church to his enterprise.

Where did the disciples and the early church find power? They found it at Pentecost. We must find it there. God has provided no better way for us. But that way is wide open.

It is a mistake to regard Pentecost as separate and apart from the other events and experiences of the Christian life. Every doctrine of Scripture and of experience demands Pentecost for its deepest realization and crowning. In one of the councils of our church recently an honored servant of God asked whether the church still believes in immortality. It seemed to him we were neglecting that important truth. Only the experience of Pentecost, giving us a vivid realization of the eternal life here and now, can work in us the faith and power of an endless life. Whenever we fail to experience a doctrine we cease preaching it. When we cease preaching it we and our people cease believing it. In our treatment of the great fact of immortality we must not be content to stop at Athens, we must go on to Jerusalem and from Aristotle and Plato to the Risen Christ of Pentecost.

Harnack said thirty years ago, "There is no other fact in all history which mankind needs so much to have brought home as this—a man of the name of Jesus Christ once stood in our midst." That is a fine appreciation of the historic Jesus, but it is not enough. Professor Harnack himself has recently taken a more advanced position. Asked by a distinguished minister of our own Church where may be found the seat of authority in religion he replied, with glowing countenance, "It is found when the Jesus of History becomes the Christ of experience." Here is a truly Wesleyan utterance. It is suggestive of the

strange warming of John Wesley's heart in Aldersgate Street.

Only Pentecost can assure this great fact to our souls. Pentecost makes Christ present, living, real, vibrant. A man of the name of Jesus Christ stands in our midst, to-day—closer than language can portray or imagination can conceive; close as our very deepest self in our soul's hunger for God. And that manifestation signalized Pentecost. There is wide complaint in our day regarding the lack of the note of certainty in religion. Nothing but the experience of Pentecost in our own hearts and in the heart of the entire church can give us a conviction of certainty as regards the great doctrines of our faith. Convincing, satisfying certitude in matters of religion does not come from without. It results only from the blessed ministry of God's good Spirit in the hearts of believers.

This, then, is our immediate imperative call—to experience in our innermost souls the actual presence and indwelling of the ever-living mystical Christ, guiding us in our perplexities, strengthening us in our weakness, supporting us in our discouragements, leading us on unafraid in our efforts to realize his glorious vision of the kingdom of God.

We observe a marked change of strategy in the Christian procedure after Pentecost. Human plans give way to a waiting for the mind of the Spirit. Human instrumentality becomes less conspicuous—divine leadership and direction more dominant. God took charge of the Christian enterprise. The early church acknowledged in Him full right to command. Dare we accept and apply the lesson? A cultivated Christian young woman with a radiant experience has written, "If Christians had ever been brave enough to make Christ alive, nobody would now be saying that Christianity is dead." How, then, may we hope to attain so deep, so great, so rich a secret? The early church found it in Pentecost. So must we. How is it that we have failed so largely in our aspirations for this attainment?

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

We have been too self-reliant, depending upon our human resources, forgetful of our divine riches. "It is not by might nor by power, but by my spirit," saith the Lord.

We have been too much absorbed in temporal concerns. As we have been busy here and there, the truly important values of life have slipped from us.

We have been too noisy. How little heed does this raucous generation pay to the exhortation, "Be still and know that I am God." We have neglected all too long the secret place of the Most High—the place of prayer; of deep quiet consciousness of need, of mutual suffering with our Lord, of secret, blissful aloneness with God.

There are choice souls who somehow carry with them the atmosphere of eternal worlds. To be with them is to find one's self thinking of abiding verities—of duty, of destiny, of God. That secret is entrusted only to those who make it a habit to practice the presence of God.

The church must attain such an experience and create such an atmosphere. It will never conquer in this bewildered and bewildering world unless it find that secret and hold it priceless above every other thing. Our God is not the God of the dead, he is the God of the living, and his church must prove it by becoming the tabernacle of his continuous indwelling, of his ever-guiding, sustaining, inspiring presence.

If now this General Conference could come to the consciousness of the open heavens; if we bring to all matters of discussion and decision the moral, quiet meditation and earnest prayer, making sure that we have discovered the mind of the Spirit; if delegates, aware of their sacred responsibility, bring to the session of each day the priceless possession of the presence of God in their hearts, it would lift the entire church to a higher level of life and devotion. It would send us back to our homes and to our world-wide fields with a song of victory in our hearts, assured that God lives because he lives in us.

And why not? Why not now? Behold, God is here! God is here!

Earl Cranston,
John W. Hamilton,
William F. McDowell,
William Burt,
William F. Anderson,
John L. Nuelsen,
Edwin H. Hughes,
Francis J. McConnell,
Frederick D. Leete,
Wilbur P. Thirkield,
Herbert Welch,
Thomas Nicholson,
Adna W. Leonard,
William F. Oldham,
Charles B. Mitchell,
John W. Robinson,
Eben S. Johnson,
Lauress J. Birney,
Ernest L. Waldorf,
Charles E. Locke,
Ernest G. Richardson,
Charles W. Burns,
Edgar Blake,
Frederick T. Keeney,
H. Lester Smith,
Charles L. Mead,
Robert E. Jones,
Matthew W. Clair,
George A. Miller,
Titus Lowe,
Brenton T. Badley,
Wallace E. Brown,
Raymond J. Wade,
James C. Baker,
Edwin F. Lee,
Chih Ping Wang,
John Gowdy,
Jashwant Rao Chitambar,
John E. Gattinoni.

JOURNAL

OF THE

GENERAL CONFERENCE OF 1932

MONDAY MORNING, MAY 2, 1932

MAY 2 FIRST DAY. *Morning.*

THE THIRTY-FIRST SESSION OF THE DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in the Municipal Auditorium, Atlantic City, New Jersey, on the second day of May, nineteen hundred thirty-two, at ten o'clock A. M.

Bishop William F. McDowell, senior effective Bishop of the Church, called the Conference to order, saying:

Devotions.

In the name of the Father and of the Son and of the Holy Spirit, the Thirty-first General Conference of the Methodist Episcopal Church is now called to order for worship and service.

O come let us sing unto the Lord, let us make a joyful noise unto the Rock of our Salvation. O praise the Lord, all ye nations, praise Him all ye people. Enter into His gates with thanksgiving and into His courts with praise.

The Bishop announced Hymn 1, beginning "O for a Thousand Tongues to Sing," which was sung.

The Apostles' Creed was recited by the entire assembly, followed by the singing of the *Gloria Patri.*

Sacrament of the Lord's Supper.

The Sacrament of the Lord's Supper was then administered under the direction of Bishop William F. McDowell and Bishop Ernest G. Richardson, the complete Ritual Service appropriate to such administration being employed, after which the sacramental elements were distributed to the Bishops and to the members of the General Conference.

The Conference was then in recess.

Recess

During the recess, Hymn 19, beginning, "Come, Thou Fount of Every Blessing," and Hymn 310, beginning, "And Can It Be That I Should Gain," were sung, Musical Director Earl E. Harper leading the singing.

The Conference later reconvened with Bishop McDowell presiding.

MAY 2
FIRST
DAY.
Morning.
Roll Call.

John M. Arters, Secretary of the last General Conference, at the request of the presiding Bishop, called the Conference roll. The Conference stood while the names of the following Bishops, who have died during the quadrennium, were called:

Deceased Bishops.

JOSEPH FLINTOFT BERRY,
FRANK MILTON BRISTOL,
RICHARD JOSEPH COOKE,
THEODORE SOMMERS HENDERSON,
WILLIAM ORVILLE SHEPARD,
FRANCIS WESLEY WARNE,
LUTHER BARTON WILSON;

and also the names of the following Missionary Bishops, who have died during the quadrennium:

JOSEPH CRANE HARTZELL,
ISAIAH BENJAMIN SCOTT;

and the following deceased Ministerial Delegates-elect:

Deceased Delegates-elect.

WILLIAM CLAUDIUS RIVERS, of the Southwest Conference,
TIMOTHY ASBURY SPECKMAN, of the Central German Conference;

and the following deceased Lay Delegates-elect:

AXEL FERDINAND BENSON, of the Central Northwest Conference,
JOHN NATHANIEL DRYDEN, of the Nebraska Conference,
THEODORE HENRY MAYTAG, of the Iowa Conference,
WILLIAM HENRY PRATT, of the Pittsburgh Conference,
FREDERICK WILLIAM VANDERSLOOT, of the Central Pennsylvania Conference;

and the following deceased Ministerial Reserve Delegate-elect:

JOHN RUSSELL RICH, of the Erie Conference;

and the following deceased Lay Reserve Delegate-elect:

FRANS ALFRED KARELL, of the Finland-Swedish Conference.

The presiding Bishop offered prayer at this juncture.

The roll of Bishops was called and the following responded to their names:

MAY 2
FIRST
DAY.
Morning.
Bishops
Present.

JOHN W. HAMILTON,
WILLIAM F. MCDOWELL,
WILLIAM BURT,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
CHARLES B. MITCHELL,
JOHN W. ROBINSON,
EBEN S. JOHNSON,
LAURESS J. BIRNEY,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
EDGAR BLAKE,
FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE A. MILLER,
TITUS LOWE,
BRENTON T. BADLEY,
WALLACE E. BROWN,
RAYMOND J. WADE,
JAMES C. BAKER;

Missionary Bishop:

EDWIN F. LEE;

Central Conference Bishops:

CHIH PING WANG,
JOHN GOWDY,
JASHWANT RAO CHITAMBAR.

MAY 2 FIRST DAY. *Morning.*

The roll of Delegates and of properly seated Reserve Delegates (Marked "r") was called by Annual Conferences in alphabetical order, and eight hundred and fourteen persons responded to their names as follows:[1]

Delegates in Attendance.

ALABAMA

Ministerial: Joseph Owen. Lay: Arthur D. Peck.

ATLANTA

Ministerial: Daniel H. Stanton. Lay: William M. Gordon.

BALTIC AND SLAVIC

Ministerial: George A. Simons. Lay: Miss Elizabeth M. Indus.

BALTIMORE

Ministerial: Francis R. Bayley, Harry W. Burgan, John R. Edwards, Benjamin W. Meeks, Oscar T. Olson, Vernon N. Ridgely. Lay: Harry H. Byrer, George W. Crabbe, J. Burch Joyce (r), Mrs. John W. Lowe, Mrs. Joy E. Morgan, Deets Pickett.

BENGAL

Ministerial: Shot K. Mondol. Lay: Mrs. Elsie R. Beeken.

BLUE RIDGE-ATLANTIC

Ministerial: Arlando B. Dennis. Lay: Orin M. Vernon.

BOMBAY

Ministerial: A. N. Warner. Lay: Anna Agnes Abbott.

BURMA

Ministerial: On Kin. Lay: Tha Tun.

CALIFORNIA

Ministerial: Edward P. Dennett, Suenoshin Kawashima, Tully C. Knoles, Edgar A. Lowther, William P. Rankin, Clouds B. Sylvester. Lay: Maxwell Adams, J. Hugh Jackson, Franklin N. Kornhaus, Percy F. Morris, Mrs. Jessie C. Rose, Mrs. Elizabeth P. Stephens.

CENTRAL ALABAMA

Ministerial: Edward M. Jones, John W. Thomas. Lay: Walter L. Brown, Mrs. L. M. Points.

CENTRAL CHINA

Ministerial: Handel Lee. Lay: Luther Pen Hsin Kiang.

CENTRAL GERMAN

Ministerial: Frank T. Enderis, Albert L. Marting, Charles E. Severinghaus (r). Lay: Will J. Gelvin, Edna L. Kasting (r), William W. Schwaninger.

CENTRAL GERMANY

Ministerial: Albert Wenzel. Lay: Otto Goericke.

CENTRAL NEW YORK

Ministerial: Howard I. Andrews, Charles W. Flint, Robert C. Hebblethwaite, Raymond H. Huse, Harry E. Woolever. Lay: William E. Drake, Willard E. Jaquith, Reuben L. Nye, Albert G. Odell, M. Fay Van Dyke.

CENTRAL NORTHWEST

Ministerial: Axel G. Pearson, Oscar G. Sandberg. Lay: A. F. Oberg (r).

[1] The arrangement of the delegates of the respective Conferences is in all cases alphabetical.

MAY 2
FIRST
DAY.
Morning.

CENTRAL PENNSYLVANIA

Ministerial: Edgar R. Heckman, Horace L. Jacobs, A. Lawrence Miller, James E. Skillington, Morris E. Swartz, Alvin S. Williams. Lay: Charles V. Adams, Gilbert H. Frank (r), James W. Lowther, Harry B. Welliver, Ira H. Yohe.

CENTRAL PROVINCES

Ministerial: B. F. Wishard. Lay: Ignatius Das.

CENTRAL TENNESSEE

Ministerial: Harry Lee Upperman. Lay: W. H. Lindsey.

CENTRAL WEST

Ministerial: Benjamin F. Abbott, George D. Hancock, Spencer Ray. Lay: Lawrence H. Lightner, Waite H. Madison, Miss Arsania M. Williams.

CHENGTU WEST CHINA

Ministerial: Lincoln Lin Gao Dsang. Lay: Gweh Dung Chiang.

CHICAGO NORTHWEST

Ministerial: Adam J. Loeppert, John H. Tonjes. Lay: Herman R. Boese, August W. Zeratsky.

CHILE

Ministerial: Frederico C. Munoz. Lay: Pedro R. Zottele.

CHUNGKING WEST CHINA

Ministerial: Chester B. Rape. Lay: Nelson Ma.

COLORADO

Ministerial: Elmer Guy Cutshall, Loren M. Edwards, Francis L. Geyer, Ira W. Kingsley, Ira G. McCormack. Lay: Mrs. A. S. Booth, Lewis A. Dick, Ira E. Lute, R. B. Spencer, William H. Spurgeon.

DAKOTA

Ministerial: John S. Hoagland, John P. Jenkins, Edward D. Kohlstedt. Lay: A. Clay Darling, Frank R. Fisher, Raymond P. Frink.

DELAWARE

Ministerial: Frederick H. Butler, David H. Hargis, David W. Henry, Charles A. Tindley. Lay: Mrs. Mary A. R. Camphor, Miss Olive A. Hall, William H. Staten, Herbert S. Wilson.

DENMARK

Ministerial: Ejler Sorenson. Lay: Johannes Brown Thomsen (r).

DES MOINES

Ministerial: Frank G. Bean, Guy J. Fansher, Levi P. Goodwin, John L. Hillman, Raymond M. Shipman. Lay: Henry A. Glackemeyer, Orville F. Howard, Curtis R. Keating, Earl Smiley, William P. Wortman.

DETROIT

Ministerial: Howard A. Field, Frank L. Fitch, Walter R. Fruit, Joseph M. M. Gray, John E. Martin, Eugene M. Moore, Marshall R. Reed, Merton S. Rice. Lay: Stephen G. Atkinson (r), Earle W. Jones, Mrs. Anna E. Kresge, J. Henry Ling, Delmar D. Spellman, Mrs. Frank B. Stafford (r), A. T. Tweedie.

EAST GERMAN

Ministerial: Carl Jordon. Lay: Anton F. Loescher.

EAST TENNESSEE

Ministerial: John W. Manning. Lay: Miller W. Boyd.

EASTERN SOUTH AMERICA

Ministerial: Gabino Rodriguez. Lay: Cristobal G. Coates.

EASTERN SWEDISH

Ministerial: Carl A. R. Liljewall. Lay: Gustaf W. Mattson.

ERIE

Ministerial: John H. Clemens, J. Brent Cook, Cinnett G. Farr, Frank S. McKnight, Freeman M. Redinger. Lay: Ralph M. Campbell (r), W. A. Elliott, Leo H. McKay, W. M. Peirce, Edgar T. Welch.

FINLAND-SWEDISH

Ministerial: Karl Hurtig. Lay: Josef M. Ekebom.

FLORIDA

Ministerial: Thomas W. Williams. Lay: Starling F. McCoy.

FOOCHOW

Ministerial: Harry R. Caldwell, Ing H. Hsu. Lay: James L. Ding, Li Sen Liu.

GENESEE

Ministerial: Ray Allen, James F. Bisgrove, Ralph S. Cushman, Charles E. Guthrie, Daniel W. Howell. Lay: Mrs. W. Raymond Brown, Merton S. Gibbs, Leverett J. Simpson, John B. M. Stephens, William E. B. Stull, W. E. Winger (r).

GEORGIA

Ministerial: Edmund J. Hammond. Lay: William H. Patton.

GUJARAT

Ministerial: Royal D. Bisbee. Lay: Cyril M. Thacore.

HINGHWA

Ministerial: Frederick Stanley Carson, T. H. Lin. Lay: Mrs. Elizabeth F. Brewster, Tien Tse Chen.

HOLSTON

Ministerial: George J. Creswell, Edward Burns Martin, William C. Martin. Lay: Henry C. Black, Andrew M. Hill (r), James L. Robb (r).

HYDERABAD

Ministerial: Gabriel Sundaram. Lay: Obed Shanthappa.

IDAHO

Ministerial: Heber G. McCallister, Charles W. Tenney. Lay: Will O. Cotton (r), Hans J. Roan.

ILLINOIS

Ministerial: William J. Davidson, Thomas N. Ewing, W. D. Fairchild, Thomas B. Lugg, Harry W. McPherson, Thomas E. Newland, Edwin G. Sandmeyer, William E. Shaw, James H. Singleton, Edwin L. Tobie, Arthur M. Wells. Lay: John M. Elliott, W. F. Engle, Harvey Gross, C. W. Groves, Thomas V. Hopper, Charles A. Imboden, John B. Johnson, James E. McClure, M. D. Rich, Benjamin Weir, Mrs. F. N. Wells, J. D. Wilson.

INDIANA

Ministerial: William B. Farmer, Orien W. Fifer, Earl E. Harper, Charles M. Kroft, John W. McFall, John M. Walker. Lay: D. Guthrie Gordon, Fred A. Heuring, Joseph W. Morrow (r), Emery A. Powell, Mrs. Merlin O. Robbins.

INDUS RIVER

Ministerial: Earle M. Rugg. Lay: Theodora Isabella Thompson.

IOWA

Ministerial: E. A. Bentzinger, George Blagg, Preston M. Conant. Lay: Mrs. J. W. Neasham, Dean Taylor, George E. Wahl (r).

ITALY

Ministerial: Carlo M. Ferreri. Lay: Giovanni Terzano.

MAY 2
FIRST
DAY.
Morning.

KANSAS

Ministerial: Oscar E. Allison, Samuel L. Buckner, Wallace B. Fleming, Roy E. Gordon, Christopher L. Hovgard, Wiley A. Keve, J. R. McFadden, W. O. Mulvaney. Lay: Jesse D. Bender, Thomas O. Cunningham, John C. Gaede, O Grant Markham, Mrs. Emanuel N. Martin (r), Alfred M. Meyers, Charles C. Ryan, Mrs. Henry E. Wolfe.

KENTUCKY

Ministerial: John O. Gross, William W. Shepherd. Lay: J. Harry Richardson, Thomas Spurrier.

KIANGSI

Ministerial: Carleton Lacy. Lay: David Chi-chuan Chang.

LEXINGTON

Ministerial: Frank R. Arnold, Stanley E. Grannum, Benjamin F. Smith. Lay: A. Lee Beatty, Richard A. Crolley, Robert B. Scott.

LOUISIANA

Ministerial: William G. Alston, Calvin S. Stanley, John W. Turner. Lay: Matthew S. Davage (r), Abraham L. Fleet, Robert B. Hayes.

LUCKNOW

Ministerial: J. Waskom Pickett. Lay: Ezekiel Bowen.

MAINE

Ministerial: John M. Arters, Arthur A. Callaghan, Alvin C. Goddard, Cymbrid Hughes. Lay: Clinton D. Baldwin, Warren W. Cole, George B. Hunter (r), Mrs. Jennie Price White.

MALAYA

Ministerial: Hobart B. Amstutz. Lay: Lim Un Tien.

MICHIGAN

Ministerial: D. Stanley Coors, James C. DeVinney, Hugh Kennedy, George H. McClung, William H. Phelps, John L. Seaton, J. R. Wooton. Lay: Frank A. Bacon (r), Thomas O. Huckle (r), Mrs. Edwin O. Izant (r), Henry A. Roseberry, Eugene C. Warriner, Mrs. William H. White.

MINNESOTA

Ministerial: John W. Holland, John W. Mettam, Lloyd H. Rising. Lay: H. A. Miller, George F. Reineke.

MISSISSIPPI

Ministerial: Amos L. Holland, Levi E. Johnson, Delvin L. Morgan. Lay: Malachi C. Collins, Elias W. Hall, Reuben H. McAllister.

MISSOURI

Ministerial: Okey J. Carder, Edwin C. Morgan, L. Earl Snyder. Lay: Mrs. Charles B. Clayton, Preston R. Low, Joseph J. Shy.

MONTANA STATE

Ministerial: Jesse W. Bunch, Jesse Lacklen. Lay: Miss S. Irene Gordon (r).

NEBRASKA

Ministerial: Earl E. Bowen, John R. Bucknell, James R. Gettys, Marvin E. Gilbert, Charles G. Gomon, Harry E. Hess, Alfred V. Hunter, Oliver M. Keve (r), Henry G. Langley, Bert L. Story. Lay: Beach Coleman (r), C. Ray Gates, W. Edgar Gates, George H. Gray, Mrs. Edgar Havens, Mrs. J. Floyd McLain, Walter S. Rogers, George M. Spurlock.

NEWARK

Ministerial: John E. Charlton, Dorr F. Diefendorf, Frank Kingdon, Warren R. Neff (r), George G. Vogel, Wilbert Westcott. Lay: Leonard

D. Baldwin, Samuel H. Clark, Morris S. Daniels, Mrs. Mabel R. Diefendorf, James R. Joy, Mrs. Mildred Allen Knight.

NEW ENGLAND

Ministerial: C. Oscar Ford, Lewis O. Hartman, J. Franklin Knotts, Daniel L. Marsh, George A. Martin, George H. Spencer. Lay: Edwin P. Bliss, Sam T. Emery, Miss Sadie A. Hagen, Frank D. Howard, George P. Stuart (r), George E. Whitaker.

NEW ENGLAND SOUTHERN

Ministerial: Albert C. Knudson, Ira W. LeBaron, George G. Scrivener, Earl E. Story. Lay: Mrs. Grace P. Bitgood, John Goss, George E. Keith, Berton E. Kile.

NEW HAMPSHIRE

Ministerial: Alvah E. Draper, LeRoy W. Stringfellow. Lay: George A. Fairbanks, Frederic E. Thayer.

NEW JERSEY

Ministerial: Thomas S. Brock, Furman A. DeMaris, Charles I. Fitz-George, Harold P. Sloan, Edward A. Wells, Thomas J. J. Wright. Lay: Harry P. Bennett, Edgar Y. Dobbins, Alvin C. Poffenberger, Willis T. Porch, Mark R. Reynolds, George W. Scarborough.

NEW YORK

Ministerial: Claude C. Coile, Walter H. Lofthouse, Allan MacRossie, Ralph W. Sockman, Ezra S. Tipple, Peter C. Weyant. Lay: Mrs. Ellis L. Phillips, Carl F. Price, Chester A. Smith, John H. Westerman, Daniel W. Wilbur.

NEW YORK EAST

Ministerial: Harry B. Belcher, George E. Bishop, Fred P. Corson, Wallace H. Finch, John W. Langdale, Halford E. Luccock, George B. Tompkins. Lay: Mrs. Horatio Berry, H. Almon Chaffee, Arthur J. Crawford, William H. Foster, Mrs. Charles H. Hardie, Frank A. Horne, William Kennedy.

NORTH AFRICA

Ministerial: Edwin F. Frease. Lay: Mrs. Edwin F. Frease.

NORTH CAROLINA

Ministerial: Robert G. Morris, Robert W. Winchester. Lay: David D. Jones, James A. McRae.

NORTH CHINA

Ministerial: Hsiu Feng Chiang, C. A. Felt.

NORTH DAKOTA

Ministerial: Leslie R. Burgum, Charles L. Wallace. Lay: Harley S. Grover, Howard E. Simpson (r).

NORTH INDIA

Ministerial: Harry A. Hanson. Clement D. Rockey. Lay: Nathaniel Jordan, Ernest Singh.

NORTH INDIANA

Ministerial: Charles B. Croxall, Frank K. Dougherty, John F. Edwards, Leroy W. Kemper, Merrill O. Lester, Chester A. McPheeters, Charles H. Smith. Lay: Burt W. Ayers, Albert E. Bauer, Albert Harrison, Otto U. King, Lloyd L. McClure, Eddy K. Shera, Mrs. Fred F. Thornburg.

NORTH-EAST OHIO

Ministerial: Earl R. Brown, Charles L. De Bow, Wilbur E. Hammaker, Edwin Kirby, Battelle McCarty, William H. McMaster, William N. Roberts (r), William B. Robinson, Sheridan B. Salmon, Vernon W. Wagar, Louis C. Wright. Lay: Charles S. Beetham, James Cherry, Harry E. Hedges, Arthur L. Hoover, Charles P. Lynch, Harvey H. Murphy, C. E. Oliver (r), Milton C. Robinson, William A. Walls.

May 2
First
Day.
Morning.

NORTHEAST GERMANY

Ministerial: Heinrich Schaedel (r). Lay: Johannes K. Schmidt.

NORTHERN MINNESOTA

Ministerial: Frank W. Harron, George Mecklenburg, Charles N. Pace, Thomas A. Stafford. Lay: Allen W. Edson, Miss Florence H. Resor, W. L. Smithies, Joseph S. Ulland.

NORTHERN NEW YORK

Ministerial: William M. Caldwell, Aaron B. Corbin, Ernest C. Love, Frederick A. Miller. Lay: G. Ray Bodley, Milton W. Holt, W. Clyde Sykes, Francis L. Thornberry.

NORTHWEST GERMANY

Ministerial: Heinrich Ramke. Lay: Heinrich Stehl.

NORTHWEST INDIA

Ministerial: Amar Das. Lay: Miss Ida A. Farmer.

NORTHWEST INDIANA

Ministerial: Henry L. Davis, G. Bromley Oxnam, C. Howard Taylor, Ernest C. Wareing, T. Fred Williams. Lay: William M. Blanchard, Charles A. Carlisle, William E. Carpenter, C. Oliver Holmes, Judson J. Hunt.

NORTHWEST IOWA

Ministerial: Robert T. Chipperfield, Herbert Clegg, Joseph H. Edge, Charles H. Kamphoefner. Lay: Otto F. Bartz, E. M. Corbett (r), W. E. Warnes (r).

NORTHWEST KANSAS

Ministerial: R. A. Anderson, L. B. Bowers, Leon H. Sweetland. Lay: C. A. Kemp, Clarence E. Rarick, T. J. Rouse.

NORWAY

Ministerial: Edvard Sandberg. Lay: Sigvart Sorensen.

NORWEGIAN AND DANISH

Ministerial: Carl W. Schevenius (r). Lay: Peter Olson.

OHIO

Ministerial: George F. Barber, Charles W. Brashares, Warren J. Dunham, Boyd L. George, David F. Helms, James F. Hoffman, Asa J. Kestle, Clarence H. La Rue, Arba Martin, Isaac E. Miller, Edmund D. Soper, Edward R. Stafford, Jesse Swank, Charles E. Turley, Edward S. Weaver, William W. Weiser. Lay: Bertice C. Ballinger, E. Dow Bancroft, Ernest Hurst Cherrington, John H. Clark, Almon E. Clevenger, Walter T. Gardner, James E. Kinney, Mrs. Mandame D. Lutz (r), Judson J. McKim, Mrs. William H. Mead, Mrs. C. C. Peale, Mrs. Milton Edgar Rathburn, A. B. Vlerebome, James A. White, Mrs. De Etta G. Wilson (r), Foss Zartman.

OKLAHOMA

Ministerial: Arthur M. Jayne, William R. Johnson, Jean L. La Grone, Otho B. Morris (r), Frank L. Templin. Lay: Mrs. J. L. Jones, Ray O. Martin, G. H. Schuermann (r).

OREGON

Ministerial: Wilbert Dowson, Hugh B. Fouke, Jr., Jabez C. Harrison, William W. Youngson. Lay: Edwin S. Booth (r), Ernest W. Peterson, William H. Pollard, Clyde E. Williamson.

PACIFIC NORTHWEST

Ministerial: Thomas Acheson, Joseph M. Adams, Thomas W. Jeffrey, Francis A. LaViolette (r), J. Ralph Magee, Harold O. Perry, Andrew Warner. Lay: Harry L. Brown, F. A. Hazeltine, Ferman L. Pickett,

Charles A. Robbins (r), Logan H. Roberts (r), P. Marion Snider, Mrs. Rufus Woods.

PHILADELPHIA

Ministerial: Charles M. Boswell, George W. Henson, Milton H. Nichols, J. S. Ladd Thomas, John Watchorn, Robert C. Wells, Albert M. Witwer. Lay: Clarence D. Antrim, William Boyd, John M. Doran, Charles F. Eggleston, Thomas R. Fort, Jr., William H. G. Gould, Simon Shissler.

PHILIPPINE ISLANDS

Ministerial: Ernest S. Lyons, Benito Tovera. Lay: Eulogio R. Dizon (r), Buenaventura C. Lopez.

PITTSBURGH

Ministerial: Albert E. Day, Bennett W. Hutchinson, Jacob S. Payton, Walter S. Trosh, Ralph B. Urmy, William L. Wilkenson. Lay: Elmer L. Kidney, P. W. Morgan, David W. Rial (r).

RHODESIA

Ministerial: Thomas A. O'Farrell. Lay: Ruth E. Hansson.

ROCK RIVER

Ministerial: Dan B. Brummitt, Warren N. Clark, Will L. Collin, Ralph E. Diffendorfer, Frederick C. Eiselen, John Thompson, Ernest F. Tittle. Lay: R. Clarence Brown, Jacob Cantlin, Mrs. William H. Dangel, George W. Dixon, Thomas F. Holgate, James R. Jackson, Sr., Raymond G. Kimbell.

SAINT JOHNS RIVER

Ministerial: Lawrence Radcliffe. Lay: Mrs. W. J. Harkness.

SAINT LOUIS

Ministerial: John W. Borah, Stephen B. Campbell, Vestal C. Clark, Edward Hislop, William R. Nelson, Fred W. Wahl. Lay: Ira N. Chiles (r), Forrest C. Donnell, Leslie J. Lyons, John C. Miller, J. A. Taylor, W. H. Walker.

SAVANNAH

Ministerial: Robert L. Nunnally. Lay: Uly M. Williams.

SHANTUNG

Ministerial: Perry O. Hanson. Lay: Ch'uan H. Liang (r).

SOUTH CAROLINA

Ministerial: Charles C. Clark, Hugh H. Cooper, Nathaniel W. Greene, Arthur R. Howard. Lay: Isaac B. English, Robert K. Gordon, Samuel J. McDonald, Joseph B. Randolph.

SOUTH FLORIDA

Ministerial: Henry W. Bartley. Lay: Mrs. Mary McLeod Bethune (r).

SOUTH FUKIEN

Ministerial: Harry C. Jett. Lay: Mrs. Harry C. Jett.

SOUTH GERMANY

Ministerial: Johannes Herter, Theophil Mann. Lay: Eugen A. Barth, Georg Spachmuller.

SOUTH INDIA

Ministerial: Ephraim C. Reddy. Lay: Charles N. Weston.

SOUTHERN

Ministerial: C. F. Bohmfalk, R. T. Pynes. Lay: Benjamin E. Schmitt (r).

SOUTHERN CALIFORNIA

Ministerial: Walter C. Buckner, Elmer E. Helms, Frank Linder, Willsie Martin, Richard N. Merrill, A. Ray Moore, Merle N. Smith,

May 2 First Day. *Morning.*

Frank G. H. Stevens, George A. Warmer. Lay: Frank H. Ballinger, Clarence L. Crowell, Elias Hedrick, Mrs. S. F. Johnson, Harold V. Mather, Melvin Pettit, Charles F. Reiche, Clark Standiford (r), Mrs. Charles F. Van de Water.

SOUTHERN ILLINOIS

Ministerial: William E. Bennett, Walter M. Brown, Claude C. Hall, Frank O. Wilson, Clark R. Yost. Lay: John D. Dill, Mrs. Thomas J. Hilliard (r), Cecil L. Morriss, John C. Ritter.

SOUTHWEST

Ministerial: John H. Ellis, Benjamin F. Neal, William S. Sherrill (r). Lay: John S. Cullen, Mrs. Victoria E. Gates, George C. Taylor.

SOUTHWEST GERMANY

Ministerial: J. W. Ernst Sommer.

SOUTHWEST KANSAS

Ministerial: Josiah W. Abel, Nelson S. Gardner, Innis D. Harris, Albert E. Henry, Charles A. Kitch, Frank E. Mossman. Lay: Leverett C. Baker, Henry C. Ernst, Harry Large (r), Karl Miller, Miss Ida Perry.

SWEDEN

Ministerial: Theodor Arvidson, Herbert Lihndaker, August Stromstedt. Lay: Karl G. Karlsson, Paul Rosell, Arwid Safwenberg.

SWITZERLAND

Ministerial: Gustav A. Marquardt, Eduard Voellmy (r). Lay: Jakob Haas (r), Mrs. John L. Nuelsen.

TENNESSEE

Ministerial: D. T. Burch, George W. Lewis. Lay: James E. Jones, William D. Laws.

TEXAS

Ministerial: Adolphus W. Carr, Matthew W. Dogan, Julius S. Scott. Lay: Charles A. Hubert, Miles W. Jordan, Mrs. Rosa Simpson.

TROY

Ministerial: Marion G. Cole, George C. Douglass, Charles O. Judkins, Freeman S. Kline, Edwin Lewis, Cassius J. Miller. Lay: William L. Howland, Victor K. Moore, Alvah H. Rogers, Mrs. Frank H. Ryder, George N. Stillman, Jackson L. Townsend.

UPPER IOWA

Ministerial: Earle A. Baker, William C. Cleworth, Frank W. Court, Edward T. Gough. Lay: Maude Barr, John L. Daniels, John F. Holden (r), Francis E. Palmer (r), E. R. Ristine (r).

UPPER MISSISSIPPI

Ministerial: James W. Golden, Edward F. Scarborough. Lay: Guy W. Oliver, Percy W. Tucker.

VERMONT

Ministerial: John W. Hatch, Arthur W. Hewitt. Lay: Willard C. Hefflon, Mrs. Lydia B. Wells.

WASHINGTON

Ministerial: Robert F. Coates, William A. C. Hughes, Albert J. Mitchell, Robert M. Williams. Lay: Arthur E. Briscoe, James W. Hutton, Mrs. Fannie D. Tyler.

WEST TEXAS

Ministerial: Willis J. King, Kay W. McMillan, Thomas H. Wyatt. Lay: John W. Frazier, Joseph S. Henry, Mrs. Minnie M. Sanford.

WEST VIRGINIA

Ministerial: H. E. Crowder, J. W. Engle, L. S. Grose, William B.

King, Roy McCuskey, William M. Schultz. Lay: Charles W. Evans, Mrs. Fred M. Morris, R. B. Nay, John Raine, Miss Mary I. Scott, Ulysses G. Young. May 2 First Day. *Morning.*

WEST WISCONSIN

Ministerial: Guy W. Campbell, Edwin C. Dixon, Emmanuel Harris. Lay: Fred A. Lange, Mrs. Lulu E. Nelson.

WESTERN NORWEGIAN-DANISH

Ministerial: Melvin L. Olson. Lay: Ole I. Thorson.

WILMINGTON

Ministerial: William E. Habbart, Disston W. Jacobs, Leonard White. Lay: Arthur C. Humphries, Willis L. Overdeer, Clarence A. Short, J. Everett Walls.

WISCONSIN

Ministerial: Anton Hatlestad, John W. Perry, Herbert J. Root. Lay: Lloyd S. Dancey, W. S. Watson, Mrs. W. H. Wones.

WYOMING

Ministerial: Wesley I. Andrews, William S. Crandall, Mark A. Dawber, John H. Race, Leon K. Willman. Lay: M. D. Aldrich, Samuel H. Hicks, Mrs. Edward A. Martin, William D. Southworth, Harry R. Van Deusen.

WYOMING STATE

Ministerial: Guy E. Konkel. Lay: Frederick L. Beck.

YENPING

Ministerial: Frederick Bankhardt. Lay: Esther Ling.

The presiding Bishop declared the presence of a quorum and announced that the election of a Secretary was in order. Quorum Present.

John M. Arters was then elected Secretary by acclamation, with power to name his assistants. Secretary Elected.

The Secretary announced the following as Assistant Secretaries, and their election was duly effected: Assistant Secretaries Elected.

Harry W. Burgan, Baltimore.
Morris S. Daniels, Newark.
Frank T. Enderis, Central German.
Miss S. Irene Gordon, Montana State.
Stanley E. Grannum, Lexington.
Edgar R. Heckman, Central Pennsylvania.
Disston W. Jacobs, Wilmington.
Asa J. Kestle, Ohio.
Adam J. Loeppert, Chicago-Northwest.
Robert B. Spencer, Colorado.
Frederic E. Thayer, New Hampshire.
Harry L. Upperman, Central Tennessee.
Edward A. Wells, New Jersey.
Robert C. Wells, Philadelphia.
J. R. Wooton, Michigan.

May 2 First Day. *Morning.* Bishop George R. Grose resigns.

The Secretary presented the resignation of Bishop George R. Grose as a General Superintendent of the Methodist Episcopal Church, which, on motion, was submitted for consideration and report to the Committee on Episcopacy, when organized.

Withdrawal of Bishop F. B. Fisher.

The Secretary presented certain papers dealing with the desire and purpose of Bishop Frederick B. Fisher to cease from traveling at large among the people, as required of an effective Bishop.

On motion, these papers were submitted for consideration and report to the Committee on Episcopacy, when organized.

Commission on Entertainment. Reports Nos. 1 and 2.

Wallace H. Finch, Chairman of the General Conference Commission on Entertainment, presented Report No. 1 of the Commission, as follows:

REPORT No. 1

General Conference Program.

TO THE MEMBERS OF THE GENERAL CONFERENCE:

The Commission on Entertainment of the General Conference of 1932 presents for your approval the following program as outlined:

Saturday, April 30, 8 P. M.—Reception to Bishops, Delegates, and visitors by the citizens of Atlantic City.

Sunday, May 1, 10:30 A. M.—Public Worship, Bishop William F. McDowell preaching. 8 P. M.—Evangelistic Service under the auspices of the Bishops' Commission.

Monday, May 2, 10 A. M.—Opening of the General Conference. Communion Service. 8 P. M.—Reports from Bishops Baker, Gowdy, Miller, and Wang.

DAILY: Devotional Services, 8:30 A. M.; Business Sessions, 9 A. M.

Tuesday, May 3, 8 P. M.—Reports from Bishops Nuelsen, Johnson, and Wade.

Wednesday, May 4, 8:30 A. M.—Memorial Session. 2:30 P. M.—Anniversary Board of Home Missions and Church Extension. 8 P. M.—Anniversary, World Service Commission.

Thursday, May 5, 2:30 P. M.—Anniversary, Board of Hospitals and Homes. 8 P. M.—Entertainment under auspices of Local Committee. Lecture, Dr. Merton S. Rice.

Friday, May 6, 2:30 P. M.—Anniversary, Bureau of Architecture. 8 P. M.—Anniversary, Commission on World Peace.

Saturday, May 7, 8 P. M.—Reports from Bishops Badley, Chitambar, Robinson, and Lee.

Sunday, May 8, 10:30 A. M.—Public Worship, Bishop Edwin H. Hughes preaching. 2:30 P. M.—Melville B. Cox Memorial. 8 P. M.—Evangelistic Service, Bishop A. J. Moore, Methodist Episcopal Church, South, preaching.

Monday, May 9, 2:30 P. M.—Anniversary, Board of Home Missions and Church Extension. 8 P. M.—Anniversary, Board of Education.

Tuesday, May 10, 2:30 P. M.—Anniversary, Board of Education. 8 P. M.—Anniversary, Board of Pensions and Relief.

Wednesday, May 11, 2:30 P. M.—Anniversary, Woman's Foreign Missionary Society. 8 P. M.—Anniversary, Board of Home Missions and Church Extension.

Thursday, May 12, 2:30 P. M.—Anniversary, Board of Home Missions and Church Extension. 8 P. M.—Entertainment under auspices of Local Committee. "The Players."

Friday, May 13, 2:30 P. M.—Anniversary, Board of Education. 8 P. M.—Anniversary, Board of Foreign Missions.

Saturday, May 14, 2 P. M.—General Men's Council. 7:30 P. M.—General Men's Council.

Sunday, May 15, 10:30 A. M.—Public Worship, Bishop Charles L.

Mead preaching. 2 P. M.—General Men's Council. 8 P. M.—Evangelistic Service, Bishops Herbert Welch and Adna Wright Leonard, conducting. May 2 First Day. *Morning.*

Monday, May 16, 2:30 P. M.—Anniversary, Woman's Home Missionary Society. 8 P. M.—Anniversary, Board of Temperance, Prohibition, and Public Morals.

Tuesday, May 17, 2:30 P. M.—Anniversary, Board of Temperance, Prohibition, and Public Morals. 8 P. M.—Entertainment under auspices of Local Committee. "The Westminster Choir."

Wednesday, May 18, 8 P. M.—Anniversary, American Bible Society.

Saturday, May 21, 8 P. M.—Entertainment under auspices of Local Committee. "The Messiah."

Sunday, May 22, 10:30 A. M.—Public Worship, Bishop H. Lester Smith preaching. 8 P. M.—Evangelistic Service.

COMMITTEE MEETING PLACES

Committee Meeting Places.

The following places have been assigned for the meetings of the Standing Committees:

Group A—Monday, Wednesday, Friday.

Episcopacy, Saint Paul's Methodist Episcopal Church, Ohio and Pacific Avenues.

Itinerancy, Room 12, Auditorium.

Boundaries, Olivet Presbyterian Church, Pacific and Tennessee Avenues.

Temporal Economy, Room 13, Auditorium.

State of the Church, Central Methodist Episcopal Church, Pacific Avenue and Chalfonte Place.

Hospitals, Homes, and Deaconess Work, Saint Andrews Evangelical Lutheran Church, Pacific and Michigan Avenues.

Group B—Tuesday, Thursday, Saturday.

Book Concern, Room 12, Auditorium.

Foreign Missions, Room 13, Auditorium.

Home Missions, Central Methodist Episcopal Church, Pacific Avenue and Chalfonte Place.

Education, Saint Paul's Methodist Episcopal Church, Ohio and Pacific Avenues.

Pensions and Relief, Olivet Presbyterian Church, Pacific and Tennessee Avenues.

Temperance, Prohibition, and Public Morals, Saint Andrew's Evangelical Lutheran Church, Pacific and Michigan Avenues.

SUBJECT TO CALL

Judiciary, Room 6, Auditorium.

American Bible Society, Chapel, Saint Paul's Methodist Episcopal Church.

Credentials, Office, General Conference Secretary.

Complimentary Resolutions, Room 10, Auditorium.

Federation, Chapel, Central Methodist Episcopal Church.

Fraternal Delegates, Room 10, Auditorium.

Revision, Inquire of General Conference Secretary.

WALLACE H. FINCH, *Chairman;*
FRED D. STONE, *Secretary;*
WILLIAM F. CONNER,
JOSEPH S. ULLAND,
J. LUTHER TAYLOR,
J. RALPH MAGEE.

On motion of Wallace H. Finch, Report No. 1 was adopted.

He then presented Report No. 2 of the Commission, as follows:

REPORT NO. 2

TO THE MEMBERS OF THE GENERAL CONFERENCE:

In order to perfect the organization of the General Conference, the

MAY 2 FIRST DAY. *Morning.* Conduct of Business.

Commission on Entertainment offers the following for the conduct of business:

Resolved:

1. That the Rules of Order of the last General Conference be adopted by this General Conference until changed.

2. That the program submitted by the Commission on Entertainment be approved.

3. That the lists of members of the Standing Committees as printed in *The Daily Christian Advocate* be recognized as the official roll of the Standing Committees.

4. That when vacancies occur in the Standing Committees, they shall be referred to the individual delegations and that changes or corrections in membership shall be certified in writing by the Chairman of the delegation affected to the Secretary of the General Conference and be reported by him to the Secretary of the Standing Committee involved.

5. That those Bishops designated by the Bishops be requested to preside at the organization of each of the Standing Committees until the Committee shall choose its chairman; and that the Secretary of the General Conference be requested to assign an assistant secretary to each Standing Committee to act until the Committee shall elect its secretary.

6. That the Secretaries of the several Standing Committees be instructed to return to the Secretary of the General Conference, after they have been considered, all memorials, etc., referred to the Committees, and also the records of the Committee meetings.

7. That the Secretary of the General Conference be authorized to edit the *Journal* of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the *Journal* as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference.

8. That the Publishing Agents be directed to place each morning three copies of *The Daily Christian Advocate* on the chair of each delegate, and that copies be supplied for the use of the representatives of the press.

9. That the members of the Commission on Entertainment be constituted a Committee on Expenses of Delegates and are hereby authorized to pay the same.

10. That the courtesies in the matter of seating distinguished guests of the General Conference in the special sections be referred to the Secretary of the General Conference and the Secretary of the Commission on Entertainment, and that the names of those to whom such recognition is given shall be entered in the *Journal* as a matter of record.

WALLACE H. FINCH, *Chairman;*
FRED D. STONE, *Secretary.*

H. L. Jacobs moved to amend the report by inserting after the word "*Journal*" in § 10, line 10, the words, "and in *The Daily Christian Advocate,*" so that the Rule, as amended, shall read, "be entered in the *Journal* and in *The Daily Christian Advocate* as a matter of record."

This amendment was accepted by the Chairman of the Commission, and, on his motion, Report No. 2 was adopted.

Special Committee on Procedure, Report No. 1.

On motion of Wallace H. Finch, the Conference gave immediate consideration to Report No. 1 of the Special Committee on Procedure, entitled, "Proposed Special Order of Business with the Rules of Order."

MAY 2
FIRST
DAY.
Morning.

H. L. Jacobs, on behalf of the Special Committee, presented and explained the report, which is as follows:

TO THE MEMBERS OF THE GENERAL CONFERENCE:

FOREWORD

Foreword Explanation.

"Expedite business!" was the cry of the General Conference of 1928. It was made an order for the General Conference of 1932. The action taken was:

". . . that for this purpose a Special Committee be created . . . authorized to study and recommend a procedure for future General Conferences which will facilitate the transaction of business . . ." (*Discipline*, 1928, Par. 593 (8).)

Every recommendation in the 1928 resolution has been included in the Special Order of Business either on or within the days fixed. This Special Order advances intensively all business specifically mentioned. Besides, by every Standing Committee of groups A and B meeting daily for the first six days, the General Conference has the right to expect, and should be assured of, very early reports. Note the number of events and proceedings provided for within the first seven business days! All of these can be disposed of properly by strict adherence to this Special Order. Business starts on the first day and proceeds in orderly fashion. The plan of this Special Order has been worked out with the hope that it will meet the order for expediting business.

The Rules of Order have been assembled: some rephrased in the interest of brevity, simplicity and clearness. The terminology conforms to the Constitution.

The major changes in the rules are:

Provision for miscellaneous business *after* recess;

Subjects of resolutions, denied consideration, to be *recorded* in the *Journal* and *The Daily Christian Advocate;*

Questions of privilege, raised from the floor, to be stated in *open* Conference;

Reconsideration can be moved by any delegate *not* voting with the minority;

All reports to be printed in *The Daily Christian Advocate at least one business day* before action can be taken thereon;

All listed committees are *now* made Standing—twelve, arranged in alphabetical order, have been assigned in Group A and Group B;

Assignment of delegates to the Standing Committees now provides for delegations whose members of each order *exceed twelve;*

Functions of the Standing Committees, and subjects belonging to them, show *very few* changes.

The duties of the Committee of Elected Chairmen—slightly increased in membership—have been somewhat enlarged. No committee is so democratic in its composition! Its contribution in advancing the business of the 1928 Conference established and commended its usefulness.

In a test of their application to and in the proceedings of the General Conference of 1932, it is confidently believed that the Rules of Order will prove their adequacy and efficiency, and that the Special Order will stand as "a procedure for future General Conferences which will facilitate the transaction of business."

FRANCIS J. MCCONNELL, *Chairman;*
MORRIS S. DANIELS, *Secretary;*
JOHN M. ARTERS,
HORACE LINCOLN JACOBS,
The Special Committee.

The Special Committee has designated Horace Lincoln Jacobs, Chairman of the Committee on Rules of the General Conference of 1928, to present its report "to the General Conference of 1932 at its opening session."

MORRIS S. DANIELS, *Secretary.*

MAY 2
FIRST
DAY.
Morning.
Special Order of Business.

RULES OF ORDER OF THE GENERAL CONFERENCE

SPECIAL ORDER OF BUSINESS

First day—(Monday, May 2, 1932) 10 A. M., Administration of The Lord's Supper, followed by the organization of the Conference and business appointed for the opening session. Organization of Committees arranged in Group A and Group B, in designated places, under direction of Bishops and Secretaries respectively assigned: Committees in Group A meet at 2:30 to 3:30 P. M. and in Group B at 4 to 5 P. M.

Second day—(Tuesday, May 3) Business session, 8:30 A. M. Report of organization of Committees in Group A and Group B; Nominations from the Committee of Elected Chairmen. Episcopal Address. Committees meet: Group A, 2:30 to 3:30 P. M., and Group B, 4 to 5 P. M., for sub-Committee assignments, completing organization, distribution of memorials, etc.

Third day—(Wednesday, May 4) Business session: privileged business. Memorial Address. Adjournment at 10:15 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3 P. M.

Fourth day—(Thursday, May 5) Business session: Fraternal Addresses: *no* address to exceed 30 minutes, except by Delegates of Churches outside the United States. Adjournment, 10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3 P. M.

Fifth day—(Friday, May 6) Business session: Fraternal Addresses. Adjournment, 10 A. M. Committees meet: Group A, 10:30 A. M., and Group B, 3 P. M.

Sixth day—(Saturday, May 7) Business session: Fraternal Addresses. Adjournment, 10 A. M. Committees meet: Group B, 10:30 A. M., and Group A, 3 P. M.

Seventh day—(Monday, May 9) Business session: Fraternal Addresses. At 11 A. M. Special Order—exercises appropriate to the retirement of General Superintendents, Missionary Bishops and other General Conference Officers. Committees meet under the Rules of Order.

Whenever the above special assignments are not filled as appointed, the business of the Conference should be immediately taken up under the Rules of Order. All Rules of Order that conflict in any way with this Special Order of Business and Procedure are hereby suspended therefor.

☞ *All special programs, or formal addresses,* shall be arranged for during sessions prior to May 14, 1932.

Evening Sessions shall be set apart for presentation of reports by the General Superintendents who have administered Foreign Mission fields.

Introductions of and addresses by distinguished visitors "limited to the first fifteen minutes of each session."

RULES OF ORDER

ORGANIZATION

Rules of Order.

Rule 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional Services, the call of the roll shall be made by the Secretary of the preceding Conference in the following manner:

I. The names of the General Superintendents and Missionary Bishops who have died during the quadrennium, and the name of every Delegate-elect who may have died.

II. The names of the General Superintendents and Missionary Bishops.

III. The roll of Delegates by Annual Conferences. Whenever a Conference is called, the Chairman of the Delegation shall report the name of any Delegate who is absent. All Delegates, not reported absent, shall be recorded in their respective Annual Conferences as present.

IV. The final roll call shall be made under *II* and *III.*

V. If a quorum is present, the Conference shall organize by the election of a Secretary (who shall perform during the quadrennium the duties assigned him), by ballot if there be more than one nomination, otherwise by acclamation, and by the election of such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

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TIME OF MEETINGS, RECESS, AND ADJOURNMENT

Rule 2. After the first business day, the Conference shall meet at 8:30 A. M., and adjourn at 12:30 P. M. From 8:30 to 9 A. M. the Presiding Officer, or some person designated by him, shall conduct the Devotional Services. A recess of ten minutes shall be taken at 10:30 A. M.

THE PRESIDING OFFICER

Rule 3. The Presiding Officer shall take the chair at the hour to which the Conference stood adjourned, and bring forward all business according to the order of the Conference.

Rule 4. The Presiding Officer shall decide all Questions of Order, subject to an appeal to the Conference. In case of such appeal the question shall be taken without debate, except that the appellant shall state the grounds of his appeal, and then the Presiding Officer shall state the grounds of his decision.

Rule 5. On assigning the floor to a Delegate and before he speaks, the Presiding Officer shall ascertain and distinctly announce his name and the Annual Conference which he represents.

ORDER OF BUSINESS

Rule 6. The Regular Order of Business shall be:

I. DEVOTIONAL SERVICES

II. APPROVAL OF THE JOURNAL

A Committee on the *Journal* consisting of Five Delegates shall be elected, which shall examine the daily *Journal* of the Secretary, comparing it with the stenographic record, and shall report to the Conference in either of the following forms:

1. "We have examined the *Journal* and it is correct;" or,
2. "We have examined the *Journal* and it is correct except in the following particular or particulars:"

If the report of the Committee be in form (1) the question shall be submitted, "Shall the *Journal* be approved?" If the report of the Committee be in form (2), the question shall be submitted:

a. "Shall the report of the Committee be adopted?"
b. "Shall the *Journal* as corrected in accordance with the report of the Committee be approved?"

Any error subsequently discovered shall be reported by the Committee to the Conference.

III. REPORT OF COMMITTEE ON QUESTIONS OF PRIVILEGE

On the second business day the Conference shall elect nine Delegates to the Committee on Questions of Privilege. To this Committee any Delegate shall submit what he considers a question of privilege relative to the business of the Conference. The Committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the Committee as matters of privilege shall be reported to the Presiding Officer and acted upon each day immediately after the approval of the *Journal*. The appointment of this Committee, however, shall not be construed as abridging in any measure the right of any Delegate to bring forward at any time such matters of *urgency* as involve the rights or welfare of the individual Delegate or of the Conference. (See Rule 10.)

The following Calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. CALL OF THE CONFERENCES

Annual—in alphabetical order, for the presentation of written resolutions *for immediate passage.*

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1. When a resolution has been presented and read under the Call of Conferences, and *before* the Delegate who introduces the resolution speaks, the question of consideration shall be raised by the Presiding Officer asking: "Is there objection to consideration?" If objection be raised, the question of consideration shall then be put without debate, and, if there is a two-thirds vote *against* consideration, the resolution shall not be entertained, and only the subject of the resolution shall be recorded in the *Journal* and *The Daily Christian Advocate;* if consideration be not denied, the Delegate introducing the resolution may then speak.

2. If, after the Delegate introducing the resolution has spoken, a motion of reference be *immediately* made, it shall be decided without debate. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made, or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the Conference.

3. A motion to defer consideration and print in *The Daily Christian Advocate* shall be decided without debate. If sustained by one hundred and fifty Delegates it shall prevail; in which case the resolution shall be given precedence immediately after recess of the day it appears in *The Daily Christian Advocate.*

V. CALL OF THE CALENDAR

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary.

VI. MISCELLANEOUS BUSINESS

Miscellaneous business may be introduced immediately after recess unless debate continues or Orders of the Day are called.

DUTIES AND PRIVILEGES OF DELEGATES

Rule 7. No Delegate shall absent himself from the sessions of the Conference without leave, unless he be unable to attend.

Rule 8. When a Delegate desires to speak to the Conference he shall arise at his assigned seat, respectfully address the Presiding Officer, and, after recognition, proceed to the Speaker's platform.

Rule 9. No Delegate shall be interrupted when speaking, except by the Presiding Officer to call him to order when he departs from the question, or uses personalities or disrespectful language; but any Delegate may call the attention of the Presiding Officer to any improper statement when he deems a speaker out of order, and any Delegate may explain when he thinks himself misrepresented.

Rule 10. When a Delegate desires to speak to a question of privilege he shall state briefly the question in open Conference, and it shall not be in order for him to speak to the Conference until the Presiding Officer shall have decided that it is a privileged question. Questions of privilege are limited strictly to matters relating to the rights and welfare of the individual Delegate or of the whole Conference; and must be of such *immediate urgency* as to justify the interruption of the regular order. (See Rule 6, III.)

Rule 11. No Delegate shall speak more than once on the same question until every Delegate who desires to speak shall have spoken; nor shall any Delegate speak more than twice on the same question, nor more than ten minutes at one time.

MOTIONS AND RESOLUTIONS

Rule 12. Resolutions shall be presented in triplicate. A motion shall be reduced to writing if the Secretary or a Delegate requests it.

Rule 13. Reading. All resolutions, written motions, reports, and communications to the Conference shall be read by the Secretary.

Rule 14. When a motion is made and seconded, or a resolution introduced and seconded; or a report read by the Secretary or stated by the Presiding Officer, it shall be deemed in possession of the Conference.

Rule 15. The following motions shall be taken without debate:

I. To adjourn.
II. To suspend the rules.
III. To lay on the table.
IV. To take from the table.
V. To raise the question of consideration.
VI. To call for the previous question.
VII. To reconsider a non-debatable motion.
VIII. To refer, *only* under Rule 6, IV, 2, and Rule 18.
IX. To defer for printing, *only* under Rule 6, IV, 3.

Rule 16. No new motion, resolution or subject shall be entertained until the one under consideration has been disposed of, but one or more of the following motions may be made, and they shall have *precedence in their order*, namely:

I. To fix the time to which the Conference shall adjourn (may be amended, substituted, or laid on the table).
II. To adjourn.
III. To take a recess.
IV. To order the previous question (cannot be laid on the table).
V. To lay on the table.
VI. To postpone to a given time.
VII. To refer.
VIII. To substitute.
IX. To amend.
X. To postpone indefinitely.

Rule 17. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

Rule 18. It shall be in order to move the previous question on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by two thirds of the Delegates voting, the main question shall be put; nevertheless, after the previous question has been ordered, it shall be in order to lay on the table or to refer.

Rule 19. It shall not be in order for a Delegate, discussing the pending question, to make any motion that closes debate.

Rule 20. When a vote is about to be taken any Delegate shall have the right to call for the division of a question, if it be divisible into distinct propositions.

Rule 21. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

I. When a Delegate has the floor.
II. When a question is actually put, or a vote is being taken, and until finally decided.
III. When the previous question has been called and sustained and action under it is pending.
IV. When a motion to adjourn has been negatived, and no business or debate has intervened.
V. When a motion to fix the time to which the Conference shall adjourn is pending.

Rule 22. Reconsideration. When any motion, resolution, or report shall have been acted upon by the Conference, it shall be in order for any Delegate who did not vote with the minority to move reconsideration; a motion to reconsider a nondebatable motion shall be decided without debate.

Rule 23. Changes of Discipline. All resolutions proposing changes of the *Discipline* shall state the words in the paragraph to be changed and the wording to be substituted, and shall be referred to a Committee or Commission: no proposed change shall be considered until the report thereon shall be in the possession of the Conference for at least one day after printing. While the report is under consideration, amendments which are germane shall be in order.

Rule 24. When any Delegate shall move the reference of any por-

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tion of the *Journal* of an Annual, Central, or Central Mission Conference or Mission to any Committee he must furnish at the same time a copy of the portion he wishes to have referred, prepared as provided by Rule 33.

REPORTS OF COMMITTEES AND COMMISSIONS

Rule 25. I. Reports signed by the Chairman and Secretary, and minority reports signed by at least ten members of the Committees of Group A and Group B, and one fourth the number of members of other Committees and Commissions shall be considered to be in the possession of the Conference after they shall have been printed in *The Daily Christian Advocate* for at least one business day. In a minority report from the Committee on Judiciary one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the Committee reports for which they are offered as substitutes. If there be two or more such reports they shall be considered in their alphabetical order. All Committee reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of Commissions and all Committees not listed in Group A and Group B shall be printed in *The Daily Christian Advocate* before being presented to the Conference, and they shall not be read unless by its order.

II. When the Chairman of a Committee is not in harmony with a report adopted by the Committee, it shall be his duty to state the fact to the Committee, which shall elect one of its members to represent it in the presentation and discussion of the report in the Conference; but, if in such a case the Committee fail to select a representative, the Chairman shall designate a member to represent the Committee, and said representative shall have all the rights and privileges of the Chairman in relation to such report.

III. The Delegate selected by the signers of a minority report to present their report shall have all the privileges in reference to the minority report that are given to the Chairman presenting the Committee report; except that the Chairman presenting the Committee report shall have the right of closing the debate on the question of substituting the minority report for the Committee report.

Rule 26. In considering reports of Committees and Commissions the Delegate securing recognition shall announce from his assigned seat upon which side he proposes to speak. If a Delegate reaches the platform without challenge he shall be entitled to all the rights of debate.

No report shall be finally decided or debate on a question closed without an opportunity for the presentation of that side of the question which has not been previously discussed by at least two Delegates; *Provided,* however, that a Chairman making a report for his Committee or one of its members selected by the Committee or by its Chairman, shall be entitled to ten minutes to close the debate. The Chairman shall not be deprived of his right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the Chairman or representative of the Committee shall be entitled to the same rights and privileges on *each* proposition, thus decided separately, as he would have had if the report had been considered as a whole. A similar privilege is granted to the Delegate in charge of a minority report. See Rule 25, II and III.

VOTING

Rule 27. Every Delegate who is within the bar of the Conference at the time a question is put shall vote, unless, for special reasons, excused by the Conference.

Rule 28. I. Voting shall be by the uplifted hand, but a count vote may be ordered, then the Delegates shall rise from their seats and stand until they have been counted.

II. Votes may be taken also by ballot or by Ayes and Noes; and in either case they shall be duly collected from Delegates officially engaged outside the bar of the Conference. It shall be in order for any Delegate

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to call for the Ayes and Noes on any question before the Conference, and if sustained by one hundred Delegates, the vote thereon shall be so taken in the following manner: Each Delegate shall write his name and vote on the official ballot, to be inspected and the totals reported by the several Chairmen of the Annual Conference Delegations, and passed to the Secretary for record. The Secretary shall prepare uniform ballots and shall publish the detailed vote by Conferences in the Conference *Journal* and *The Daily Christian Advocate.* Delegates voting in the minority may have their votes recorded.

Rule 29. Order of voting. In voting when there is a substitute, and amendments to the original question have been submitted, the Conference shall perfect the original question by voting on the amendments and then upon the substitute (to which one amendment may be made) and finally upon the question of adoption.

Rule 30. A call for a vote by orders must be made and seconded by Delegates of the same order, and shall require in support of the call one third of the Delegates of that order voting.

Rule 31. When voting by orders the separation shall be merely with regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is called. Any incidental question bearing upon such vote shall be decided by the Conference acting as one body. A vote by orders shall be by a count vote, first of the order calling for the separate vote and then of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

Rule 32. Memorials. Three copies of memorials, resolutions, and miscellaneous papers for reference to a Committee, shall be sent without announcement to the Secretary.

Rule 33. I. Delegates presenting such memorials, petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the items in order, as follows:

1. Name of Delegate presenting paper.
2. Conference to which the Delegate belongs.
3. Conference, Society, Board, Delegate, Ministerial or Lay Member, Church or organization, from which the paper comes.
4. Subject to which it relates.
5. First name on the petition.
6. Number of other petitioners.
7. Committee to which it is to be referred.

II. Memorials, petitions, etc., for reference to Committees may be mailed to the Secretary at any time within four months previous to Conference session, for early classification and reference to the several Standing Committees and Commissions.

III. Memorials, resolutions, and other papers, endorsed according to Rule 33, I, must be delivered through the Secretary to the Committee on Reference (see Rule 36) and published in the *Journal;* provided, that in the case of memorials and documents of unusual length, which are not intended for publication, one complete copy shall be furnished and two copies of the indorsement.

Rule 34. There shall be Standing Committees as follows:

American Bible Society,
Book Concern,
Boundaries,
Complimentary Resolutions,
Credentials,
Education,
Episcopacy,
Federation,
Foreign Missions,
Fraternal Delegates,
Home Missions and Church Extension,
Hospitals, Homes, and Deaconess Work,
Itinerancy,
Judiciary,
Pensions and Relief,
Questions of Privilege,

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Reference,
Revision,
Rules,
State of the Church,
Temperance, Prohibition and Public Morals,
Temporal Economy.

I. The Committee of The American Bible Society shall consist of one Ministerial and one Lay Delegate from each Episcopal area in the United States.

II. The Committee on Complimentary Resolutions shall consist of seven Delegates.

III. The Committee on Credentials shall consist of seven Delegates. It shall report on the membership of the Conference, the absence of Delegates and the seating of Reserve Delegates, together with all other questions directly related to the attendance or excuse of Delegates. The report of this Committee shall be the basis of settlement with the Delegates for their per diem allowance.

IV. The Committee on Federation shall consist of seven Ministerial and eight Lay Delegates. To this Committee shall be referred all memorials, petitions, papers and other documents relating to denominational co-operation, Community Churches and all other interests centering in Federation.

V. The Committee on Fraternal Delegates shall consist of seven Delegates, who shall extend the courtesies of the Conference to Fraternal Delegates, and shall present and introduce them to the Conference at the time designated for their respective addresses. To this Committee shall be referred all communications of greeting from Churches and religious bodies. Replies to such communications shall be prepared by this Committee, and, if adopted by the Conference, said replies in the form approved shall be forwarded by the Secretary.

(The entertainment of Fraternal Delegates shall be arranged for by the Commission on Entertainment of the Conference.)

Rule 35. The Committee on Judiciary shall consist of twenty-five Delegates. To it shall be referred all appeals coming to the Conference under the provisions of the *Discipline*, Rulings of the Bishops and all other questions specifically assigned to it by the Conference. It shall not be in order to *lay on the table* or to *postpone indefinitely* reports of this Committee.

Rule 36. The Committee of Reference shall consist of the Secretary of the Conference and two Ministerial and two Lay Delegates, of which Committee the Secretary of the Conference shall be Secretary.

I. The Secretary of the Conference may also appoint an Assistant Secretary to co-operate with him in keeping the records of this Committee, which records shall be made a part of the *Journal* of the Conference. To this Committee shall be referred all petitions, memorials, appeals, and other documents, not otherwise provided for, presented to and requiring action of the Conference.

II. The Committee of Reference shall refer and distribute as expeditiously as possible all petitions, memorials, appeals, and other documents referable to Committees and Commissions. Reference of all petitions, memorials, appeals, and other documents to Committees and Commissions shall be made as indicated generally by the names of the respective Committees and Commissions and their specified duties.

III. The Committee of Reference shall number consecutively its references to the several Committees and shall publish in *The Daily Christian Advocate* the number, subject, and Committee reference of all documents assigned.

IV. The Committee of Reference shall have power to withdraw a reference, either upon request or upon its own initiative, and to refer the same to another Committee; the said Committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing Committee, and such paper shall be submitted to the Conference.

Rule 37. The Committee on Revision shall consist of seven Delegates. To it shall be sent, for the correction of verbal errors and infelicities only, all Committee reports (except the reports of the Committee on

Boundaries; and, also, of the Committee on Judiciary as finally passed) before their final printing in *The Daily Christian Advocate.* To the Committee on Revision the Conference may refer any resolution or report for clarification and definiteness of statement.

Rule 38. The Committee on Rules shall consist of five Delegates, to which Committee shall be referred all matters pertaining to the Rules of Order and parliamentary procedure in the business of the Conference and Committees.

Rule 39. The following Standing Committees, arranged in two Groups, designated Group A and Group B, meet on the days and at the hours fixed in the Special Order of Business, and after the sixth business day, at 3 P. M., on the following days:

Group A.—*Monday, Wednesday, Friday.*

Boundaries,
Episcopacy,
Hospitals, Homes, and Deaconess Work,
Itinerancy,
State of the Church,
Temporal Economy.

Group B.—*Tuesday Thursday, Saturday.*

Book Concern,
Education,
Foreign Missions,
Home Missions and Church Extension,
Pensions and Relief,
Temperance, Prohibition, and Public Morals.

I. To the Committee on Book Concern, all memorials, petitions, and other documents relating to the Book Concern, the Book Committee, publications, and publishing interests.

II. To the Committee on Boundaries, all memorials, petitions, and other documents relating to the Boundaries of Conferences.

III. To the Committee on Education, all memorials, petitions, and other documents relating to the Board of Education, our Institutions of Learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the Negro people; relating to Church Schools, Methodist Brotherhood, Church School literature, and all other matters affecting our Church School work; relating to our Young People's work, the literature of the Epworth League, and all other matters affecting the interests of the Epworth League.

IV. To the Committee on Episcopacy, all memorials, petitions, and other documents relating to the General Superintendency and Missionary Bishopric.

V. To the Committee on Foreign Missions, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Missionary Work outside the United States.

VI. To the Committee on Home Missions and Church Extension, all memorials, petitions, and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

VII. To the Committee on Hospitals, Homes, and Deaconess Work, all memorials, petitions, and other documents relating to Hospitals, Homes, and Deaconess Work.

VIII. To the Committee on Itinerancy, all memorials, petitions, and other documents relating to the Pastorate, the District Superintendency, Organization of and Membership in the Annual, Central, Central Mission and Mission Conferences, Ratio of Representation, Conference Claimants, except matters relating to Pensions and Relief, Local Ministry, and, also, the Journals of Annual, Central, Central Mission, and Mission Conferences.

IX. To the Committee on Pensions and Relief, all memorials, petitions and other documents relating to the subject of Pensions and Relief

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for our Preachers, Missionaries, their widows and dependent children, Deaconesses, and other Church workers.

X. To the Committee on State of the Church, all memorials, petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other Committees.

XI. To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, and other documents relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions involving the attitude of the Church toward Public Morals.

XII. To the Committee on Temporal Economy, all memorials, petitions, and other documents relating to the business and administration of the Quarterly, District, Lay Electoral, Central Mission, Mission, Annual, Central, and General Conferences, and all temporal matters relating to church membership, property, finance, and other temporal interests, including statistical reports.

Rule 40. Assignment to Committees in Group A and Group B. As soon as practicable after the election of Delegates, the Secretary of each Annual Conference shall call together the Ministerial and Lay Delegates for organization. They shall elect of their number a Chairman and a Secretary, and shall assign their Ministerial and Lay Delegates, in such manner as they may determine, to the Committees in Group A and Group B, so that no Annual Conference shall be without a Delegate of each Order in every Committee, and so that every Delegate of each Order shall be assigned to at least one Committee. When the number of Ministerial Delegates shall exceed the total number of Committees in Groups A and B, the Ministerial and Lay Delegates shall be assigned to the Committees so that not more than two Delegates of each Order shall be assigned to any Committee, and such double assignment shall be made to Committees only to the number to which the Delegates of each Order exceed the total number of the grouped Committees. The Chairman shall forward to the Secretary of the Conference, immediately after the assignments have been completed, the names and addresses of the Delegates, arranged alphabetically indicating the Order to which each belongs, and the Standing Committees in groups A and B to which each is assigned; and from these returns the Secretary shall prepare the roll of these Committees, as far as possible in advance of the opening of the Conference.

Rule 41. I. The quorum of every Committee in Group A and Group B shall be thirty-five; in all Commissions and other Committees it shall be a majority of their members. Each Committee and Commission shall organize with such officers as may be required, and all business shall be conducted according to the Rules of Order of the Conference as far as they can be applied. Immediately after organization of Committees and Commissions, the officers shall be reported to the Conference, and their names, with the local address of both Chairman and Secretary, shall be printed under the Committees' Roster in *The Daily Christian Advocate.*

II. Committees shall not originate business, but shall consider only those subjects referred to them by the Conference, and memorials and petitions received by the Secretary not later than the *tenth* business day of the Conference. They shall report only on the subjects before them.

III. After a subject has been referred to a Committee it shall not be in order for any other Committee to consider that subject, but should a Committee ascertain that a subject which was intended for and belongs under the Rules to it, has been sent to another Committee, it shall report the fact to the Committee on Reference, which shall assign all the papers to the proper Committee. However, should there be doubt about the reference, the same shall be reported at once by the Committee on Reference to the Conference.

IV. Whenever any change in the Discipline is adopted by any Committee which will affect any of the Boards of the Church whose work belongs under the Rules to a designated Committee, such action with all the papers thereon shall be returned to the Committee of Reference for immediate reassignment.

V. Committee reports changing the Discipline shall recite not only

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the line and paragraph to be amended, but also sentence, section or paragraph as amended.

VI. Committees and Commissions whose hours of meeting are not specifically fixed by the Conference, shall organize as soon as possible after their members have been elected, and meet at their pleasure or by order of the Conference for the earliest performance of their duties.

VII. On the first business day, nominations for the Committees on the American Bible Society, Federation, Journal, Reference, Revision and Rules shall be presented by the General Superintendents for action by the Conference.

Rule 42. There shall be a Committee of Elected Chairmen, composed of the Chairmen elected by the Committees of Group A, Group B, Judiciary, Revision and Rules, of which Committee the Secretary of the Conference shall be Chairman *ex officio;* and one of the Assistant Secretaries shall be designated for the Committee's secretary. This Committee shall meet on the first business day of the Conference at 8 P. M., and thereafter on order of the Conference or on call. To the Conference on the second or third business day it shall present as privileged business for election or confirmation its nominations on the Committee of Complimentary Resolutions, Credentials, Fraternal Delegates, Judiciary, and Questions of Privilege. This Committee shall make all nominations to Committees and Commissions assigned to it by the Rules and by order of the Conference; also, for all Boards, Societies, Corporations and Organizations under the control or auspices of the Conference, requiring election or confirmation of the Conference, except such nominations as are directed to be made otherwise to the Conference by the charters, constitutions and by-laws of the respective Boards, Societies, Corporations and Organizations, and by the *Discipline.*

MISCELLANEOUS

Rule 43. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

Rule 44. No persons, except Delegates, ushers, pages and officers of the Conference, shall stand in the open spaces of the Conference room or enter within the bar of the Conference.

Rule 45. The ushers shall keep the aisles clear for the exclusive use of Delegates, ushers, pages and officers of the Conference, and none but Delegates shall be seated within the bar of the Conference.

Rule 46. In all matters not specified herein, the proceedings of the Conference shall be governed by Common Parliamentary Law.

Rule 47. These rules may be suspended at any time by two thirds of the Delegates voting.

Report Divided "Special Order" Adopted.

By common consent the report was divided, the first division being "Special Order of Business," and, on motion of H. L. Jacobs, this division was adopted.

The second division, namely, "Rules of Order," was next considered.

Proposals to Amend "Rules of Order."

On motion of H. L. Jacobs, Rule 1, Item 1, was amended by inserting after the word "Superintendents" the words, "the Bishops elected by Central Conferences," so that Item 1 shall read, "The names of the General Superintendents, the Bishops elected by Central Conferences, and Missionary Bishops." Rule 1, Item 2, was, on motion, amended in the same manner.

On motion, Rule 6, Item 6, entitled, "Miscellaneous Business," was adopted to read as found in the report.

The same action was taken with reference to Rules 10, 22,

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23, and 25 of the report, except that Rule 25, § 1, was, on motion, later amended to read at its close as follows:

Reports of Commissions and all the Committees, except the Committees on Complimentary Resolutions, on Credentials, and on Questions of Privilege, and those not listed in Group A and Group B, shall be printed in *The Daily Christian Advocate* before being presented to the Conference and they shall not be read unless by its order.

Additional Amendments Adopted.

On motion, Rule 34 of the report was adopted.

On motion of F. R. Bayley, and by consent of the Committee presenting the report, Rule 35 was amended by adding at its close the following words, "except on questions specifically referred to it by the General Conference."

Rules 37, 38, and 39 of the report were adopted without amendment.

Rule 41, § 1, of the report was adopted without amendment.

Rule 41, § 4, was, on motion, amended by substituting for it the following:

Whenever in any Committee any change in the *Discipline* is adopted which will affect the work of any of the Boards of the Church whose work is under consideration by one of the Standing Committees, there shall be a Committee of Conference composed of three members from each Standing Committee involved, appointed by the Chairman of each Committee; which Committee of Conference shall consider said proposed legislation and report back to their respective Committees before any report on the proposed legislation is made to the General Conference.

H. L. Jacobs moved that Rule 42 of the report be adopted.

J. R. Gettys moved to amend by eliminating Rule 42 and substituting therefor Rule 40 and Rule 46 of the Rules of Order of the General Conference of 1928.

J. E. Skillington moved to amend the amendment by removing the following words from Rule 40:

upon nomination of a special Committee consisting of the Secretary of the General Conference and the elected Chairmen of the Standing Committees.

and substituting therefor the words, "by nomination of the Bishops," so that Rule 40 shall read:

The Committee on Judiciary shall consist of twenty-five Delegates, to be elected by the General Conference by nomination of the Bishops. This Committee shall meet at such times as it shall determine or as may be ordered by the General Conference.

J. R. Gettys accepted the amendment of J. E. Skillington, which acceptance was later declared out of order by the presiding Bishop.

The previous question was called for, and the call sustained.

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C. O. Ford moved that the amendment of J. E. Skillington be placed upon the table. This motion did not prevail.

The amendment to the amendment was adopted.

The amendment, as now amended, to substitute Rule 40 and Rule 46 of the Rules of Order of the General Conference of 1928 for Rule 42 of the pending report, was adopted.

Amended "Rules of Order" Adopted.

H. L. Jacobs moved that the report, as amended, be now adopted in its entirety, which motion prevailed.

F. R. Bayley moved that the Committee on Rules be directed to provide a place in the program of the first three days for at least one complete Call of the Conferences, for introduction of matters for immediate consideration and action, which motion was adopted.

Suspension of Rules.

H. L. Jacobs moved that the Rules be suspended for this day, in order to permit the first group of Standing Committees to meet at 3 o'clock to-day, instead of 2:30, and the second group to meet at 4:15, instead of 4 o'clock. This motion prevailed.

The Secretary presented to the Conference the matter of ¶ 256, § 12, Division 1, *Discipline,* 1928, which reads:

Deferred Disciplinary Requirement.

To transfer a Member of an Annual Conference only on the recommendation of a majority of the District Superintendents of the Conference to which the transfer is proposed

accompanied by a footnote which reads as follows:

The requirement of the recommendation of a majority of the District Superintendents is postponed to May 2, 1932.

The Secretary announced to the General Conference that it is apparent that this legislation becomes effective as of this date, May 2, 1932, and, on his motion, a Minute of the situation was ordered recorded in the *Journal* of to-day's session.

H. L. Jacobs moved that further consideration of this matter be had immediately after the approval of the *Journal* on Thursday morning, and that the period under which the operation of this law is suspended be extended from May 2, 1932, to May 5, 1932. This motion prevailed.

Announcements.

On motion of E. S. Tipple, adjournment was ordered, following the presentation of necessary announcements.

Bishops to Organize Committees.

Bishop H. Lester Smith, Secretary of the Bishops, announced the following list of Bishops designated to organize the various Standing Committees:

MAY 2 FIRST DAY. *Morning.*

Episcopacy, Bishop McDowell.
Itinerancy, Bishop Anderson.
Boundaries, Bishop Lowe.
Temporal Economy, Bishop Nuelsen.
State of the Church, Bishop Hughes.
Hospitals, Homes and Deaconess Work, Bishop Waldorf.
Book Concern, Bishop Leete.
Foreign Missions, Bishop Welch.
Home Missions, Bishop Nicholson.
Education, Bishop Leonard.
Pensions and Relief, Bishop Robinson.
Temperance, Prohibition and Public Morals, Bishop Johnson.
American Bible Society, Bishop Birney.

Secretarial Staff Assignments.

The Secretary read the following assignments of members of the Secretarial Staff to serve as secretaries during the organization period of the various Standing Committees:

Episcopacy, The Secretary.
Itinerancy, Adam J. Loeppert.
Boundaries, Disston W. Jacobs.
Temporal Economy, Harry L. Upperman.
State of the Church, Morris S. Daniels.
Hospitals, Homes and Deaconess Work, Stanley E. Grannum.
Book Concern, The Secretary.
Foreign Missions, Edward A. Wells.
Home Missions, Harry L. Upperman.
Education, Morris S. Daniels.
Pensions and Relief, Adam J. Loeppert.
Temperance, Prohibition and Public Morals, Stanley E. Grannum.

Bishop H. Lester Smith, Secretary of the Bishops, presented the following nominations for the membership of certain Standing and Special Committees:

Committee on Complimentary Resolutions.

Complimentary Resolutions: W. J. Davidson (Illinois), W. H. Spurgeon (Colorado), Theodor Arvidson (Sweden), Mrs. C. F. Van de Water (Southern California), Mrs. J. W. Neasham (Iowa), J. C. Harrison (Oregon), J. L. Ding (Foochow).

Committee on Credentials.

Credentials: E. C. Dixon (West Wisconsin), C. B. Sylvester (California), C. L. Wallace (North Dakota), Eugene M.

MAY 2 FIRST DAY. *Morning.*

Moore (Detroit), H. H. Cooper (South Carolina), T. F. Holgate (Rock River), Carleton Lacy (Kiangsi), George D. Hancock (Central West), Edward Hislop (St. Louis), W. I. Andrews (Wyoming), H. E. Taylor (Upper Iowa).

Committee on Fraternal Delegates.

Fraternal Delegates: R. B. Urmy (Pittsburgh), W. C. Coffey (Minnesota), C. A. Carlisle (Northwest Indiana), W. A. C. Hughes (Washington), W. E. Jaquith (Central New York), S. K. Mondol (Bengal), Frank W. Court (Upper Iowa), Dorr F. Diefendorf (Newark), M. H. Nichols (Philadelphia), A. O. Rorabaugh (Southwest Kansas), W. H. McMaster (North-East Ohio).

Committee on Journal.

Journal: E. J. Hammond (Georgia), F. G. H. Stevens (Southern California), W. H. Phelps (Michigan), A. B. Corbin (Northern New York), J. R. Bucknell (Nebraska).

Committee on Reference.

Reference: R. B. Spencer (Colorado), F. T. Enderis (Central German), F. E. Thayer (New Hampshire), A. J. Kestle (Ohio), The Secretary.

Committee on Rules.

Rules: H. L. Jacobs (Central Pennsylvania), M. S. Daniels (Newark), G. W. Henson (Philadelphia), L. D. Dickinson (Michigan), W. A. Keve (Kansas).

On motion, these nominations were confirmed and the persons named were duly elected.

Additional announcements were made and the presiding Bishop said:

If Bishop Cranston were able to be present, I would ask him at this time to dismiss this first session of the General Conference with his benediction. I am going to ask that the Conference stand and receive the benediction from Bishop John W. Hamilton.

Adjournment.

The Conference was then adjourned, with the benediction pronounced by Bishop Hamilton.

MONDAY EVENING, MAY 2, 1932

MAY 2 FIRST DAY. *Evening*

The Conference convened at 8 o'clock with Bishop Lauress J. Birney presiding.

Hymn 143, beginning, "In the Cross of Christ I Glory," was sung, and prayer was offered by Bishop Frederick T. Keeney.

Reports of Bishops Gowdy and Wang.

The presiding Bishop presented Bishop John Gowdy, of the Foochow Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop C. P. Wang, of the Chengtu Area, who reported upon the work of his Area.

MAY 2 FIRST DAY. *Evening.*

Hymn 654, beginning, "O Zion, Haste, Thy Mission High Fulfilling," was sung, Bishop Frederick T. Keeney, at this juncture, occupying the Chair.

Reports of Bishops Baker and Miller.

The presiding Bishop presented Bishop James C. Baker, of the Seoul Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop George A. Miller, of the Buenos Aires Area, who reported upon the work of his Area.

Announcements were made and Hymn 631, beginning, "Jesus Shall Reign Where'er the Sun," was sung.

Bishop Lauress J. Birney pronounced the benediction.

TUESDAY MORNING, MAY 3, 1932

MAY 3 SECOND DAY. *Morning.*

The Conference convened at 8:30 o'clock with Bishop John L. Nuelsen presiding, who announced that Bishop Frederick D. Leete would conduct the devotional service.

Devotions.

Hymn 107, beginning, "Joy to the World! the Lord Is Come," was sung.

Prayer was offered by Bishop Leete, who later delivered an address based on St. Mark 1. 3, and Isaiah 49. 11.

Bishop Leete closed the devotional period with prayer.

Hymn 545, beginning, "Jesus Calls Us, O'er the Tumult," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the first and second sessions of May 2, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Rule 12 Invoked.

In making the above-mentioned report, E. J. Hammond called attention of the Conference to Rule 12, which says: "A motion shall be reduced to writing if the Secretary or a Delegate requests it," and urged the strict observance of this Rule.

On motion of Wallace H. Finch, Chairman of the Committee on the Entertainment of the General Conference, the Conference voted:

Suspension of Rules.

That the rules be suspended for this morning's session and that the recess be moved up from ten thirty to ten o'clock; that all notices and announcements be made before recess, and that immediately after the Episcopal Address, the Conference remain in session for the distribution of the copies of the Episcopal Address only.

MAY 3 SECOND DAY. *Morning.*

Bishop H. Lester Smith, Secretary of the Bishops, presented the following nominations for the membership of certain Standing and Special Committees:

Committee on Federation.

Federation: J. Waskom Pickett (Lucknow), Harold O. Perry (Pacific Northwest), George H. McClung (Michigan), C. N. Pace (Northern Minnesota), Willsie Martin (Southern California), Charles E. Guthrie (Genesee), Francis L. Geyer (Colorado), Charles V. Adams (Central Pennsylvania), W. A. Elliott (Erie), George H. Gray (Nebraska), Forrest C. Donnell (St. Louis), Judson J. McKim (Ohio), J. S. Henry (West Texas), Berton E. Kile (New England Southern), James E. McClure (Illinois).

Committee on Judiciary.

Judiciary: Leonard D. Baldwin (Newark), Francis R. Bayley (Baltimore), A. Lee Beatty (Lexington), Hermon R. Boese (Chicago Northwest), Ernest H. Cherrington (Ohio), Edward P. Dennett (California), Charles F. Eggleston (Philadelphia), John M. Elliott (Illinois), C. Oscar Ford (New England), Charles W. Flint (Central New York), Walter R. Fruit (Detroit), James R. Gettys (Nebraska), Alvin C. Goddard (Maine), Hugh Kennedy (Michigan), Leslie J. Lyons (St. Louis), Karl Miller (Southwest Kansas), William H. McMaster (North-East Ohio), Herbert J. Root (Wisconsin), Julius S. Scott (Texas), Raymond M. Shipman (Des Moines), William H. Spurgeon (Colorado), John B. M. Stephens (Genesee), Morris E. Swartz (Central Pennsylvania), Harry R. Van Deusen (Wyoming), John M. Walker (Indiana).

Committee on Privileges.

Privileges: C. Oliver Holmes (Northwest Indiana), Howard A. Field (Detroit), Charles W. Tenney (Idaho), John W. Holland (Minnesota), Harry A. Hanson (North India), Francis L. Thornberry (Northern New York), George A. Warmer (Southern California), Ferman L. Pickett (Pacific Northwest), Harry E. Hess (Nebraska).

Committee on Revision.

Revision: John W. Langdale (New York East), Harry E. Woolever (Central New York), Harold P. Sloan (New Jersey), William L. Wilkenson (Pittsburgh), A. Ray Moore (Southern California), E. B. Martin (Holston), E. C. Wareing (Northwest Indiana).

On motion, these nominations were confirmed and the persons named were duly elected.

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SECOND DAY.
Morning.

Organization of Standing Committees.

The Secretary reported the results of the organization of the Standing Committees in Groups A and B, as follows:

ORGANIZATION OF STANDING COMMITTEES

EPISCOPACY

Chairman, Orien W. Fifer (Indiana).
Vice-Chairman, John W. Langdale (New York East).
Secretary, James R. Joy (Newark).
Assistant Secretaries, Harry L. Upperman (Central Tennessee), W. A. C. Hughes (Washington).

ITINERANCY

Chairman, A. Ray Moore (Southern California).
Vice-Chairman, Nelson S. Gardner (Southwest Kansas).
Secretary, Leon H. Sweetland (Northwest Kansas).
Assistant Secretary, Leslie R. Burgum (North Dakota).

BOUNDARIES

Chairman, Bishop Titus Lowe.
Vice-Chairman, George A. Martin (New England).
Secretary, Oliver M. Keve (Nebraska).
Assistant Secretary, Warren O. Mulvaney (Kansas).

TEMPORAL ECONOMY

Chairman, William B. Farmer (Indiana).
Vice-Chairman, C. Oliver Holmes (Northwest Indiana).
Secretary, A. Clay Darling (Dakota).
Assistant Secretary, Dean Taylor (Iowa).

STATE OF THE CHURCH

Chairman, Daniel L. Marsh (New England).
Vice-Chairman, G. Bromley Oxnam (Northwest Indiana).
Secretary, W. A. Elliott (Erie).

HOSPITALS, HOMES AND DEACONESS WORK

Chairman, Charles L. DeBow (North-East Ohio).
Vice-Chairman, Daniel W. Howell (Genesee).
Secretary, F. A. Hazeltine (Pacific Northwest).
Assistant Secretaries, Albert G. Odell (Central New York), Charles B. Croxall (North Indiana).

BOOK CONCERN

Chairman, John L. Hillman (Des Moines).
Vice-Chairman, Benjamin W. Meeks (Baltimore).
Secretary, Asa J. Kestle (Ohio).
Assistant Secretary, Thomas O. Huckle (Michigan).

FOREIGN MISSIONS

Chairman, Albert E. Day (Pittsburgh).
Vice-Chairman, Charles N. Pace (Northern Minnesota).
Secretary, J. Waskom Pickett (Lucknow).
Assistant Secretary, James L. Ding (Foochow).

HOME MISSIONS

Chairman, Elmer L. Kidney (Pittsburgh).
Vice-Chairman, George H. McClung (Michigan).
Secretary, George G. Vogel (Newark).

EDUCATION

Chairman, Frederick C. Eiselen (Rock River).
Vice-Chairman, John L. Seaton (Michigan).
Secretary, Jesse W. Bunch (Montana State).
Assistant Secretaries, James E. Kinney (Ohio), Elmer G. Cutshall (Colorado).

PENSIONS AND RELIEF

Chairman, Ray Allen (Genesee).
Vice-Chairman, Arthur M. Wells (Illinois).
Secretary, Vernon N. Ridgely (Baltimore).
Assistant Secretary, Albert L. Marting (Central German).

TEMPERANCE, PROHIBITION AND PUBLIC MORALS

Chairman, George Mecklenburg (Northern Minnesota).
Vice-Chairman, Edward S. Weaver (Ohio).
Secretary, Harry W. Burgan (Baltimore).
Assistant Secretary, Morris E. Swartz (Central Pennsylvania).

Call of the Conferences.

On motion of the Secretary, the Call of the Conferences was taken up for the purpose of introducing resolutions to be put on immediate passage. Responses were received as here indicated:

DES MOINES

Expense Items To Be Detailed

John L. Hillman presented the following resolution, which, on his motion, was adopted:

Resolutions and reports, authorizing or creating Commissions of the General Conference, shall clearly state whether payment of expenses shall or shall not be provided for, and shall specifically state the source from which expenses, if any, are to be drawn, and indicate the maximum expenditure to be permitted.

GENESEE

Ray Allen presented the following resolution:

Special Committee on Benevolences Proposed.

Resolved, That there be appointed a Special Committee on Benevolences, to which shall be referred all memorials and resolutions which are germane, whose duty it shall be to consider carefully the philanthropic purposes of our Church, and whether the World Service Commission and our various Boards as now constituted are best adapted to the carrying out of such purposes with efficiency and economy, and then to report its recommendations as early as practicable.

Resolved, That the following Standing Committees be authorized to co-operate with this Committee on Benevolences through three members from each, appointed by the several chairmen, namely: State of the Church, Foreign Missions, Home Missions and Church Extension, Education, Pensions and Relief; Hospitals, Homes and Deaconess Work; Temperance, Prohibition and Public Morals.

Resolved, That this Committee on Benevolences be nominated by the General Superintendents, with such number of members as they may determine.

Resolved, That this Committee on Benevolences, and the appointed representatives from the Standing Committees, shall not include any Officers of any of the organizations concerned.

Signed:
RAY ALLEN,
HORACE LINCOLN JACOBS,
ERNEST F. TITTLE,
DANIEL L. MARSH,
ERNEST H. CHERRINGTON,
JAMES R. JOY,
L. O. HARTMAN,
FRANK A. HORNE,
MERLE N. SMITH,
W. F. CONNER,
DORR F. DIEFENDORF,
RALPH B. URMY,
F. C. EISELEN.

MAY 3 SECOND DAY. *Morning.*

Objection to immediate consideration was voiced, but the Conference failed to sustain the objection.

On motion of J. E. Skillington, immediate consideration of the resolution was deferred, and its printing in *The Daily Christian Advocate* was ordered.

MISSISSIPPI

Appreciation of Bishop Jones.

D. L. Morgan presented a resolution appreciative of the work of Bishop Robert E. Jones, and, on motion of the Secretary, this resolution was referred to the Committee on Episcopacy:

WHEREAS, Bishop Robert E. Jones has given himself assiduously to the task of the Church as it relates to the New Orleans Area and has accomplished an herculean task in promotion of the regular program by his wise plans and untiring efforts; and

WHEREAS, He has at the same time developed Gulfside, a great institution so well adapted to meet the needs of our people covering every phase of activity and endeavor pertaining to our group's life, thus making himself indispensable to the work of the Area as well as to the special project.

Resolved, That we hereby express our appreciation of Bishop Jones and pledge ourselves to stand by him in the promotion of the regular task, as well as the special project which so wonderfully augments the program of the Church in the Area.

D. L. MORGAN,
L. E. JOHNSON,
M. C. COLLINS,
E. W. HALL,
A. L. HOLLAND,
R. H. MCALLISTER.

NEW JERSEY

Journal Distribution.

F. A. DeMaris presented the following resolution, which, on his motion, was adopted:

Resolved, That the Publishing Agents be instructed to send a copy of the *Journal* of this General Conference to each delegate, and to each Bishop, and to every college, seminary, and theological school of the Church, and also one copy to each fraternal delegate to this General Conference.

F. A. DEMARIS,
THOMAS S. BROCK,
HAROLD P. SLOAN,
ALVIN C. POFFENBERGER,
EDGAR Y. DOBBINS,
MARK REYNOLDS.

NEW YORK

Area Elimination Proposed.

Chester A. Smith presented the following resolution:

WHEREAS, There is a proper demand on the part of the Church that as few Bishops as possible be elected at this General Conference: be it

Resolved, That the Committee on Episcopacy be directed to present to the Conference at an early date a plan for the elimination of at least three Episcopal Areas.

Merton S. Rice moved that action on this resolution be deferred and it be printed in *The Daily Christian Advocate*.

D. L. Marsh moved to amend by ordering that the resolution be referred to the Committee on Episcopacy.

Later, by common consent, the words, "with instructions to report," were added to this motion.

The previous question was called for, and the call sustained.

Albert L. Marting moved that the motion to refer be placed on the table, which motion prevailed.

The motion to defer consideration and print the resolution in *The Daily Christian Advocate* prevailed.

NEW YORK EAST

Time Limit for Constitutional Proposals.

Frank A. Horne presented the following resolution, which, on his motion, was adopted:

WHEREAS, It is generally known that there are certain Memorials to the General Conference proposing changes to the Constitution; and

WHEREAS, It is highly desirable that such propositions shall have full consideration and discussion by the General Conference before the closing days of the session; therefore, be it

Resolved, That the General Conference instructs the Standing Committees to which such Memorials have been referred, to report thereon, on or before Saturday, May 14, 1932.

WALLACE H. FINCH,
JOHN W. LANGDALE,
F. P. CORSON,
H. E. LUCCOCK,
GEORGE E. BISHOP,
HARRY B. BELCHER,
GEORGE B. TOMPKINS,
FRANK A. HORNE,
WILLIAM KENNEDY,
H. ALMON CHAFFEE,
MRS. CHARLES H. HARDIE,
MRS. HORATIO BERRY,
ARTHUR J. CRAWFORD,
WILLIAM H. FOSTER.

NORTH CAROLINA

Greetings to A. M. E. General Conference.

R. W. Winchester presented the following resolution, which, on his motion, was adopted:

WHEREAS, The General Conference of the African Methodist Episcopal Church is now in session in Cleveland, Ohio; and

WHEREAS, The General Conference of the African Methodist Episcopal Zion Church is now in session in Pittsburgh, Pennsylvania; therefore, be it

Resolved, That this General Conference instruct the Secretary to send befitting greetings to each of the above named General Conferences.

Recess.

On motion of the Secretary, further Call of the Conferences was deferred with the calling of Norway Conference, and after necessary announcements, the Conference was in recess at 10:00 o'clock.

The Conference reconvened at 10:10 o'clock.

MAY 3 SECOND DAY. *Morning.*

Hymn 106, beginning, "O Worship the King," was sung, followed by a period of silent prayer, at the suggestion of the presiding Bishop, who later led in prayer for the Divine Blessing upon the Bishop who shall bring us the Episcopal Message.

Quadrennial Episcopal Address.

Bishop Nuelsen presented Bishop William F. Anderson, who read the Quadrennial Episcopal Address.

The Conference stood in reverent attention during the reading of that part of the Address wherein were named the deceased General Superintendents.

At the conclusion of the Address, prayer was offered by Ezra S. Tipple.

Appreciation Episcopal Address.

On motion of Chester A. Smith, the following resolution was adopted by a rising vote:

We extend to Bishop William F. Anderson our deep appreciation of this comprehensive, challenging and spiritual Episcopal Address; we extend to him our hearty greetings and sincere good wishes and our deep appreciation of the great contribution he has made as preacher, educator and Bishop to the work of the Methodist Episcopal Church and to the advancement of the kingdom of God.

A floral tribute was presented to Bishop Anderson on behalf of New York Conference Delegates and friends, to which presentation the Bishop made appropriate response.

Suspension of Rules.

On motion of the Secretary, the Rules under which business is now being conducted were temporarily suspended for the purpose of making proper reference to Standing and Special Committees of the referable portions of the Episcopal Address.

The Secretary presented the following resolution, which, on his motion, was adopted:

Episcopal Address Referred to Committees.

Resolved, That we recommend the printing of the Episcopal Address in full in all of our official publications.

Resolved, Further, that such recommendations therein contained as call for action by the Conference be referred to the appropriate Standing and Special Committees of the Conference.

Change in Membership Committee on Credentials.

The nomination by the Bishops of E. A. Baker to the membership of the Committee on Credentials, in place of H. E. Taylor, was approved by the Conference and his election duly effected.

Committee on American Bible Society.

Bishop H. Lester Smith, Secretary of the Bishops, presented the following nominations for the membership of the Committee on American Bible Society: *Atlanta,* D. H. Stanton (At-

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lanta), Isaac B. English (South Carolina). *Boston,* George H. Spencer (New England), Warren W. Cole (Maine). *Buffalo,* F. A. Miller (Northern New York), W. E. B. Stull (Genesee). *Chattanooga,* George J. Creswell (Holston), David D. Jones (North Carolina). *Chicago,* W. L. Collin (Rock River), W. F. Engle (Illinois). *Cincinnati,* W. W. Shepherd (Kentucky), C. S. Beetham (North-East Ohio). *Covington,* D. T. Burch (Tennessee), Robert B. Scott (Lexington). *Denver,* Ira B. Kingsley (Colorado), F. L. Beck (Wyoming State). *Detroit,* J. C. DeVinney (Michigan). *Helena,* Jesse Lacklen (Montana State). *Indianapolis,* C. R. Yost (Southern Illinois), W. E. Carpenter (Northwest Indiana). *Kansas City,* Stephen B. Campbell (St. Louis), Mrs. J. L. Johns (Oklahoma). *New Orleans,* A. L. Holland (Mississippi), M. W. Jordan (Texas). *New York City,* G. B. Tompkins (New York East), S. H. Clark (Newark). *Omaha,* W. C. Cleworth (Upper Iowa), C. R. Keating (Des Moines). *Philadelphia,* L. K. Willman (Wyoming), Mrs. M. A. R. Camphor (Delaware). *Pittsburgh,* B. W. Hutchinson (Pittsburgh), Mary I. Scott (West Virginia). *Portland,* T. W. Jeffrey (Pacific Northwest), W. H. Pollard (Oregon). *Saint Paul,* Anton Hatlestad (Wisconsin), F. A. Lange (West Wisconsin). *San Francisco,* W. C. Buckner (Southern California), F. N. Kornhaus (California). *Washington,* Leonard White (Wilmington), John W. Edel (Baltimore).

On motion, these nominations were confirmed and the persons named were duly elected.

Bishop Birney was designated to preside during the organization meeting of this Committee.

Suspension of Rules.

On motion of H. L. Jacobs, the Conference voted to suspend the Rule whereby "after recess" consideration is given to papers referred by Conference action, so as to permit their consideration immediately after the approval of the *Journal* during the operation of the "Special Order of Business."

Adjournment.

Copies of the Episcopal Address were presented to the Delegates, and the Conference adjourned, with the benediction pronounced by Bishop William Burt.

MAY 3 SECOND DAY. *Evening.*

TUESDAY EVENING, MAY 3, 1932

The Conference convened at 8 o'clock with Bishop John W. Robinson presiding.

Hymn 416, beginning, "The Son of God Goes Forth to War," was sung, and E. F. Frease offered prayer.

Reports of Bishops Johnson, Nuelsen and Wade.

The presiding Bishop presented Bishop Eben S. Johnson, of the Capetown Area, who reported upon the work of his Area.

Hymn 415, beginning, "Faith of Our Fathers," was sung.

The presiding Bishop presented Bishop John L. Nuelsen, of the Zurich Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop Raymond J. Wade, of the Stockholm Area, who reported upon the work of his Area.

Hymn 355, beginning, "Love Divine, All Loves Excelling," was sung.

The benediction was pronounced by Bishop Robinson.

WEDNESDAY MORNING, MAY 4, 1932

MAY 4 THIRD DAY. *Morning.*

The Conference convened at 8:30 o'clock with Bishop William F. Anderson presiding, who announced that Musical Director Earl E. Harper would lead the Conference in the use of the Second Worship Service for the devotional periods of the General Conference.

Devotions.

Hymn 543, beginning, "Dear Lord and Father of Mankind," was sung, and a season of silent prayer was observed at the suggestion of the presiding Bishop.

Bishop Lauress J. Birney was presented to deliver the devotional address.

Hymn 91, beginning, "Guide Me, O Thou Great Jehovah," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of May 3, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Matters of privilege were next in order.

On a question of privilege, the Secretary read the following

MAY 4
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Morning.

telegram of greeting, and, on his motion, appropriate record of the same was ordered and suitable reply authorized:

Greetings From Riga, Latvia.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ATLANTIC CITY, NEW JERSEY:

God's blessing upon you.

Superintendent TIMBERS.

Riga, Latvia.

References to Committee on Judiciary.

On a question of privilege, the Secretary presented for specific reference to the Committee on Judiciary, the following Memorials, and, on his motion, reference in these cases was ordered:

1. From Southern California Conference, through F. G. H. Stevens, its Secretary, asking for an opinion concerning the authority of an Annual Conference to make a certain rule now in force in the petitioning Conference. This Memorial is known as No. 5.
2. From Dakota Annual Conference, through A. J. Hoyer, its Secretary, asking for a judicial review of amended Paragraph 36 Proposed Constitutional Amendment, entitled "Participation of Laymen in Annual Conference," and known as Memorial No. 114.
3. From Minnesota Annual Conference, through H. W. Bedford, its Secretary, asking for an interpretation of Paragraph 110, Section 19, *Discipline*, 1928, and known as Memorial No. 115.
4. From the Minnesota Annual Conference, through H. W. Bedford, its Secretary, asking for a ruling on the relationship of an Annual Conference to its corporation and known as Memorial No. 116.

Telegram of Sympathy.

On a question of privilege, the Secretary announced the death of Mrs. Lloyd McClure, wife of a Delegate from the North Indiana Conference, and, on his motion, a telegram of sympathy was ordered to be sent to the bereaved Delegate.

Report, Committee on Credentials.

On a question of privilege, C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials begs leave to note the following persons entitled to be seated as delegates:

Lien Ke Lee and Ching Hsiu Tsui, Lay Electoral Conference, North China Conference.

Your Committee recommends that arrangements be made for these two delegates to be seated at once with their Delegation and that their per diem be allowed from April 30.

Your Committee also recommends that all applications for temporary absence shall be in writing, to be signed by the party desiring to be excused; giving also the name of his or her Conference, the exact dates to be excused and the reasons for such excuse. All communications for the Committee on Credentials to be handed Secretary Disston W. Jacobs (on the platform).

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Board of Foreign Missions Report Referred.

On a question of privilege, A. E. Day moved that the Quadrennial Report of the Board of Foreign Missions be referred to the Standing Committee on Foreign Missions. This motion prevailed.

Committee on Temperance, Prohibition and Public Morals, Report No. 1.

Report No. 1, of the Committee on Temperance, Prohibition and Public Morals, entitled, "The Temperance Paragraph of

MAY 4 THIRD DAY. *Morning.*

the Episcopal Address," and printed in *The Daily Christian Advocate,* page 76, was read by the Secretary.

George Mecklenburg, Chairman of that Committee, moved that this report be adopted.

Rule 26 Invoked.

The Secretary called attention to the Rule forbidding the immediate consideration of this report, namely:

Must be in possession of the Conference long enough to have been printed in *The Daily Christian Advocate* for at least one business day.

Rules Suspended.

On motion of O. W. Fifer, the Rules were suspended for the purpose of receiving and acting upon this report.

The motion to adopt the report prevailed.

World Service Sunday Designation Proposed.

On a question of privilege, W. B. Farmer presented the following resolution:

A MESSAGE TO OUR CHURCH

Our abiding mission has new meaning to-day.

People of every race and citizens of more than forty countries join in our Methodist experiences and fellowship. They live in a world of social upheaval. Millions have no productive employment. Many more millions face daily starvation. Confidence in life and many of its institutions is decreasing. The bankruptcy of things is creating panic.

Men of Christian faith and burning conviction behold an unusual opportunity to bear witness to Christ as the power for successful living and the guide to the road ahead. Christian people everywhere are positive factors for personal and social salvation.

Let not the church of Jesus Christ be deceived. It has come again into one of the great crucial hours of its history. Protestant Christianity is not immune to those subtle forces of secularism which are destroying the other great religions. Even within the church we have adopted some of the standards of the world. There is too little to distinguish us from those who claim no allegiance to Christ. We have used the same estimates of success. The outward fortunes of our organizations rise and fall in our own thought and in the thought of the world as do those of the selfish, pagan and wholly impersonal systems of commerce and industry. We depend too largely upon the very conditions which our gospel condemns. We must enter that intimate Christian fellowship by which we are bound mightily in the power of the ideals and self-sacrifice of Jesus if our church is to be saved for that mission for which it and we have come to this hour.

Here, in one of the most momentous periods of recent history, representatives of all parts of our church have gathered at the Thirty-first General Conference from four years of toil and spiritual triumph. There are increasing signs of growth in the world brotherhood of Christians as the best guarantee for international peace. Personal redemption and spiritual life show new vitality in many civilizations. God's world-sized movements for human betterment give unfailing evidence of the success of the church as a witness to Jesus and his gospel for this day of confusion and for its to-morrow.

But the interests and convictions of many of us have not kept up with the development of institutions which we inherited. Either we must reduce our institutions to the level of spiritual resources now available for their support or we must reach more deeply into our own hearts with the call of present world needs and an understanding of the gospel of Jesus which alone is adequate for those needs.

In this hour when the world supremely longs for the voice of leadership we have been withdrawing our messengers of the cross of Christ and have been closing our institutions which were teachers of his gospel.

MAY 4 THIRD DAY. *Morning.*

The missionary and benevolent work of our church is in grave danger during this month of May. This is the most critical month in this quadrennium. It is the most critical month in many quadrenniums. General economic conditions are largely responsible. But the critical situation is due also to the fact that too many of us have forgotten the meanings of our World Service and have left it without proportionate and regular support in a time of stress. Many churches have actually increased their contributions this year. The number of remittances has been greater. But the total amount has been much less. Large numbers of our people have not yet understood present needs.

Sunday, May 15, has been designated as World Service Sunday and a day for a message in each pulpit of the Methodist Episcopal Church about the meanings and the present needs of our World Service.

Two hundred thousand contributions of five dollars each during the month are needed to protect this vital work during these days of stress. We appeal to the church to provide this amount by May 31. We invite every minister and the people of every charge heartily and promptly to send their largest contributions.

Common consent was given for the publication of this resolution in *The Daily Christian Advocate.*

On motion of C. Howard Taylor, this resolution was referred to the Committee on State of the Church for consideration and report.

Order of the Day.

On motion of H. L. Jacobs, all matters regularly in order to-day, following the approval of the *Journal,* were postponed until to-morrow at the same time, and the Order of the Day under "Special Order of Business" was called for.

Devotional Period.

Hymn 430, beginning, "For All the Saints, Who from Their Labors Rest," was sung, and a period of silent prayer was observed at the suggestion of the presiding Bishop.

The presiding Bishop later led in prayer.

Memorial Address.

Bishop Charles E. Locke was then presented to the Conference for the presentation of the Memorial Address. (See p. 859.)

The Hymn, beginning, "There's a Land That Is Fairer than Day," was sung.

Adjournment.

Announcements were made, a period of silent prayer was observed, and the Conference adjourned, with the benediction pronounced by Bishop Charles B. Mitchell.

THURSDAY MORNING, MAY 5, 1932

MAY 5 FOURTH DAY. *Morning.*

The Conference convened at 8:30 o'clock with Bishop Edwin H. Hughes presiding, who announced that Bishop Francis J. McConnell would conduct the devotional service.

Devotions.

Prayer was offered by Bishop McConnell.

Hymn 446, beginning, "If, on a Quiet Sea," was sung.

Bishop McConnell delivered a devotional address, entitled,

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"The Prodigality of the Gospel," and again led the Conference in prayer.

Hymn 197, beginning, "Spirit of God! Descend upon My Heart," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 4, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Greetings from Bishops M. E. Church, South.

The Secretary presented the following telegram of greetings from the College of Bishops of the Methodist Episcopal Church, South:

That the blessing of our God may abide with you and his hand continue to guide you in all things is the prayer of the College of Bishops of the Methodist Episcopal Church, South.

On motion, this telegram was made a matter of record and suitable reply was authorized.

Response to Our Greetings.

The Secretary presented the following telegram in response to our greetings recently dispatched to the General Conference of the African Methodist Episcopal Church:

The African Methodist Episcopal General Conference assembled in the city of Cleveland, Ohio, accepts the fraternal greetings of the Methodist Episcopal General Conference and sincerely wishes for you as the parent body of Methodism a greater growth in spreading the influence of the undying fatherhood of God and the brotherhood of man for the salvation of the fifty-seven nations of the world. We are one.

H. B. PARKS, *Senior Bishop;*
R. S. JENKINS, *Secretary.*

On motion, this telegram was made a matter of record and due acknowledgment authorized.

References to Committee on Judiciary.

On a question of privilege, the Secretary presented for specific reference to the Committee on Judiciary, the following Memorials, and, on his motion, reference in these cases was ordered:

1. The Rulings of the Bishops made during the past Quadrennium.
2. From the New York East Conference through W. B. Tower, its Secretary, seeking an amendment to the decision of the Judiciary Committee of 1916, having to do with effective members of an Annual Conference and absentee voting for Delegates to the General Conference, and known as Memorial No. 282.
3. From John M. Walker, of the Indiana Conference and others, asking if it is in accordance with Paragraph 29 of the *Discipline* to require a signing of a register as required in Paragraph 48, Section 6, *Discipline,* 1928, and known as Memorial No. 489.
4. From H. W. Simmons, a member of the Lexington Conference, asking concerning the status in relation to the Board of Pensions and Relief of a minister expelled for immoral conduct and later restored to Conference membership, and known as Memorial No. 490.
5. From the Methodist Preachers' Meeting of Southern California, through Charles A. Kent, its President, asking for an interpretation

of Paragraph 110, Section 19, *Discipline*, 1928, relating to the duties and limitations of the Committee on Pastoral Relations and Pulpit Supply, and known as Memorial No. 491.

6. From J. E. Morrison, Pittsburgh, Pennsylvania, asking to be informed concerning the authority of a local church to dispose of the funds of the Ladies' Aid Societies and similar Societies in certain events without the consent of the subordinate Societies, and known as Memorial No. 492.

7. From the Northern New York Conference, through Frederick A. Miller, asking for an interpretation of Paragraph 389, Section 2, *Discipline*, 1928, and having to do with Retired Ministers' Annuity Claim for Years when left without Appointment to Attend School, etc., and known as Memorial No. 493.

8. From Bishop Frederick B. Fisher, Ann Arbor, Michigan, suggesting the wisdom of obtaining a statement of the exact technical relationship which he sustains to the General Conference of 1932.

Report, Committee on Questions of Privilege.

C. Oliver Holmes, Chairman of the Committee on Questions of Privilege, reported for that Committee its desire to extend to E. D. Kohlstedt the privilege of the floor for the presentation of resolutions of appreciation. This privilege was allowed.

E. D. Kohlstedt presented the following resolution, which, on his motion, was adopted:

Appreciation M. P. Burns and Whitford L. McDowell.

APPRECIATION OF MELVIN P. BURNS AND WHITFORD L. MCDOWELL

Midway up the ramp is a portrait of my illustrious predecessor, the late Dr. David D. Forsyth, with this legend: "The workers fall, the work must go on." Among those who have served the Methodist Episcopal Church and the kingdom of God faithfully and fruitfully over an extended period of time and have been called to their eternal reward during the current quadrennium are two outstanding leaders of the Board of Home Missions and Church Extension, Dr. Melvin P. Burns and Dr. Whitford L. McDowell.

When the reorganization of the Board of Home Missions and Church Extension was effected in 1916, Dr. Melvin P. Burns, of the Northern Minnesota Conference, was named Superintendent of the Department of City Work. His leadership was characterized by rare insight, devotion and courage. It won almost instant interdenominational recognition. Doctor Burns was the first to call the attention of Methodism to the retreat of city churches and to sound the slogan of an adapted Christian service program, under a specialized leadership, in order to meet the demands of changing conditions in city centers and urban communities. He was one of those brave hearts who periodically blaze new trails through some uncharted wilderness, accomplish the apparently impossible and make mankind their everlasting debtors.

The inauguration of Councils of Cities, among the most prophetic Methodist gatherings during the past quarter of a century, was one of Doctor Burns' outstanding achievements. Seven such national Councils of Cities, sponsored by him, resulted in invaluable contributions toward more effective city church ministries, plus a body of literature on the subject that is now appraised in the highest terms by interdenominational leaders.

There is a thrill to the romantic story of the struggling youth from the raw frontier, with handicaps that at times seemed insuperable, who made his way by sheer character and ability to increasingly larger Christian service opportunities until his program determines, in a very real sense of the term, the destinies of multitudes of America's City Churches. Doctor Burns was a member of several General Conferences. His summons to the skies came on Sunday night, September 21, 1930.

Whitford L. McDowell, our diligent and effective Research Secretary, gave more than fifty years of fruitful pastoral and administrative service to the Methodist Episcopal Church, several quadrenniums as Super-

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intendent of the Department of Church Extension of the Board of Home Missions and Church Extension. A volume of appreciative letters from all parts of this country testify to the sterling Christian character and fine efficiency of Doctor McDowell as an administrator of home missionary interests. His service record reveals the following significant items: three terms as Superintendent of the Frederick, East Baltimore and Washington Districts, Baltimore Annual Conference; four times a delegate to the General Conference of the Methodist Episcopal Church; nearly twenty years a member and employee of the Board of Home Missions and Church Extension. He went to his heavenly home on Tuesday evening, October 20, 1931.

The historical records of the Board of Home Missions and Church Extension of the Methodist Episcopal Church must accord very prominent places to the names of Melvin P. Burns and Whitford L. McDowell, who wrought so well during the day of their opportunity and registered so effectively in behalf of the kingdom of God.

E. D. KOHLSTEDT,
CHARLES N. PACE,
F. R. BAYLEY.

Report, Committee on Credentials.

E. C. Dixon, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials begs leave to recommend that:

George Davies, ministerial delegate, Illinois Conference, be excused for May 2 because of illness.

John L. Johnson, ministerial delegate, Wilmington Conference, be excused for May 2 on account of death in the family.

Samuel C. Blackman, reserve lay delegate, Nebraska Conference, be seated May 3 in place of William A. Brown.

George E. Meck, reserve lay delegate, North Indiana Conference, be seated May 5 in place of Lloyd L. McClure, without extra expense.

LeRoy S. Champion, reserve lay delegate, New Jersey Conference, to be seated Friday, May 6, for one day in place of George W. Scarborough, without extra expense.

Your Committee on Credentials once more recommends that all communications for the Committee be made in writing and handed to Secretary Disston W. Jacobs, who is seated on the platform. Also your Committee is pleased to announce that the Secretary of the Committee will be at the press room door back of the stage, during recess each day to receive any communications.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

On motion of the Secretary, special Orders of the Day already deferred from their previous day's position were further deferred in deference to the reception of Fraternal Delegates.

Order of the Day—Introduction of Rev. Seimei Yoshioka.

The accepted Order of the Day being the reception of Fraternal Delegates, Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates, was introduced by the presiding Bishop, and in turn presented to the Conference Rev. Seimei Yoshioka, the Fraternal Delegate from the Japan Methodist Church. His credentials are as follows:

Tokyo, Japan, April 6, 1932.

Credentials of Dr. Yoshioka.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN AMERICA:

Dear Fathers and Brethren:

This is to certify that the Rev. Seimei Yoshioka, pastor of the Ginza

Methodist Church in Tokyo, Japan, was duly elected by the Seventh General Conference of the Japan Methodist Church, and is hereby officially accredited as Fraternal Delegate to the General Conference of the Methodist Episcopal Church in the United States.

MAY 5 FOURTH DAY. *Morning.*

MOTOZO AKAZAWA, *Bishop.*

Greetings From National Christian Council of Japan.

Accompanying these credentials were letters of greetings from the National Christian Council of Japan, and from the Minister for Foreign Affairs of the Japanese Government. These letters follow:

Tokyo, Japan, April 6, 1932.

GREETINGS FROM THE NATIONAL CHRISTIAN COUNCIL OF JAPAN:

We wish to extend our heartfelt greetings to the General Conference of the Methodist Episcopal Church in America and to assure you of our prayers for every success in your efforts for the upbuilding of the kingdom of God.

We rejoice that our Council is represented in the person of the Rev. S. Yoshioka, pastor of the Ginza Methodist Church in Tokyo and a member of the Executive Committee of the National Christian Council. Through him we wish to convey to you any information you would like to have from us.

On this occasion we wish to express again our deep gratitude for your prayers and sympathy for us in the midst of the serious situation in Sino-Japanese relations. The Manchurian and Shanghai incidents are not only deeply regretted by Christians but also by the nation in general and are regarded as most unfortunate occurrences. We humbly feel our responsibility for the present trouble before our God and Father and Christian friends in other countries. We acknowledge our lack of prayer and efforts as Christians. The Japan National Christian Council made a petition to the government; and we pledge ourselves anew to efforts to uphold the covenant of the League of Nations, the Kellogg Pact and the Nine Power Treaty. In view of the present delicacy of international relations, we would emphasize the importance of promoting a true understanding of the situation and of avoiding anything which might hinder the religious and peace movements in this country. Therefore, we most earnestly ask for the co-operation and prayers of our Christian friends in the United States.

May the peace of the world as the holy will of God, the Common Father of all the nations, be firmly established that men may realize their oneness in Christ the Redeemer.

On behalf of the Executive Committee of the National Christian Council.

Very sincerely yours,

AKIRA EBISAWA, *General Secretary;*
DARLEY DOWNS, *Associate General Secretary.*

Greetings From the Minister for Foreign Affairs.

GREETINGS FROM HIS EXCELLENCY KENKICHI YOSHIZAWA, THE MINISTER FOR FOREIGN AFFAIRS:

Like every branch of the Christian Church, your body is evidently deeply interested in the cause of universal peace. Japan is no less earnestly devoted to that cause, and she has evinced this by the constant efforts she has made for the promotion and maintenance of pacific effort. She joined with alacrity in the Kellogg-Briand Treaty for the outlawry of war, and she is co-operating energetically in the work of the conference now assembled with a view to effecting the reduction of the swollen armaments under which the world is staggering.

Evidently, the world has much thought and effort to expend before the demon of war can be altogether exorcised. In that heroic endeavor, statesmen and publicists must be greatly cheered and sustained by the support which they consistently receive from the churches. Not only are the churches *ex officio* friends of peace; they are also the sworn friends of justice; in this distracted modern age they still believe in the Ten Commandments, in the obligations of truth and of common

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honesty. These are as important for nations as for individuals. May your venerable body long hold up in a dark world the eternal lamps of Peace and Justice, until the very name of war is forgotten, and men everywhere choose to co-operate rather than to collide.

K. YOSHIZAWA, *Minister for Foreign Affairs.*

Fraternal Address of Dr. Yoshioka.

Doctor Yoshioka delivered the Fraternal Greetings of the Methodism of Japan to this General Conference. (See p. 768.)

On motion of H. L. Jacobs, the Conference voted to adhere to the Rule provided by the Special Order of Business to adjourn this session at 10 o'clock A. M.

Revisions and Additions Membership Committee on American Bible Society.

Bishop H. Lester Smith, Secretary of the Bishops, presented certain revisions of and additions to the membership of the Committee on American Bible Society, as follows: *Detroit,* D. D. Spellman (Detroit). *Helena,* W. O. Cotton (Idaho). *Kansas City,* Jean L. LaGrone (Oklahoma), (in place of Mrs. J. L. Johns). *Washington,* Mrs. Fannie D. Tyler (Washington), (in place of John W. Edel). *Bombay,* A. N. Warner (Bombay). *Buenos Aires,* Gabino Rodriguez (Eastern South America). *Capetown,* T. A. O'Farrell (Rhodesia). *Chengtu,* C. B. Rape (Chungking West China). *Delhi,* On Kin (Burma). *Foochow,* T. H. Lin (Hinghwa). *Jubbulpore,* Harry A. Hanson (North India). *Paris,* C. M. Ferreri (Italy). *Shanghai,* Carleton Lacy (Kiangsi). *Singapore,* Ernest S. Lyons (Philippine Islands). *Stockholm,* G. A. Simons (Baltic and Slavic). *Zurich,* J. W. E. Sommer (Southwest Germany).

On motion, these nominations were confirmed and the persons named were duly elected.

Adjournment.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Edwin H. Hughes.

FRIDAY MORNING, MAY 6, 1932

MAY 6 FIFTH DAY. *Morning.*

The Conference convened at 8:30 o'clock, with Bishop Frederick D. Leete presiding, who announced that Bishop John L. Nuelsen would conduct the devotional service.

Devotions.

Hymn 177, beginning, "Hark, Ten Thousand Harps and Voices," was sung, and Bishop Nuelsen delivered the devotional address, based upon St. Matthew 11. 2-6.

The concluding prayer was offered by Bishop Nuelsen.

Hymn 179, beginning, "Crown Him with Many Crowns," was sung.

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E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 5, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Journal.

Immediate Reference Reports of Boards and Commissions Ordered.

On motion of C. Oliver Holmes, Chairman of the Committee on Questions of Privilege, the Conference voted that reports of Boards, Commissions, and other agencies of the General Conference, now in the hands of the Secretary, and awaiting reference to Standing and other Committees, be referred forthwith to the consideration of these Committees, even though the formal reports shall be presented later.

References to Committee on Judiciary.

On a question of privilege, the Secretary presented, for specific reference to the Committee on Judiciary, the following Memorials, and, on his motion, reference in these cases was ordered:

1. From Pacific Northwest Conference, through Francis A. LaViolette, and for the petitioner, the Rev. Everett M. Hill, asking for an opinion on the legality and constitutionality of his transfer from the Puget Sound Annual Conference to the California Annual Conference, etc., and known as Memorial No. 510.
2. From Frank A. Horne, New York City, and others, asking for an interpretation of the word "Claimants," and known as Memorial No. 571.
3. From Edward Reynolds Kelley, Fall Brook, California, asking for a ruling upon the question, Is an Evangelist who has been granted that relation by a two-thirds vote of his Conference, in active relation to said Conference? and known as Memorial No. 572.
4. From W. B. Farmer, and others, asking for an opinion upon this question, Does an Annual Conference have the right to subvert, contravene, or modify the provisions of our Disciplinary plan for the support of Conference Claimants, etc.? and known as Memorial No. 588.
5. From R. E. Gordon, and others from the Kansas Conference, asking whether or not an Annual Conference may legally withhold funds from the annuity or pension due Claimants, etc., and known as Memorial No. 631.
6. From O. J. Carder and other Delegates of the Missouri Annual Conference, asking for rulings on questions having to do with Conference mergers and terms of District Superintendents within the resulting Conference, and known as Memorial No. 632.

Our Fraternal Message Acknowledged.

The Secretary presented a telegram from the College of Bishops of the Methodist Episcopal Church, South, acknowledging the receipt of the fraternal message sent by this Conference.

On motion of the Secretary, it was voted to include this telegram in to-day's record of proceedings. It follows:

The fraternal greetings of your General Conference are highly appreciated, warmly reciprocated. The Lord bless you and cause his face to shine upon you.

W. A. CANDLER, *of the College of Bishops of the Methodist Episcopal Church, South.*

MAY 6 FIFTH DAY. *Morning.*

On a question of privilege, Bishop Herbert Welch presented to the Conference the report of the Commission on Methodist Union in Korea, which, on motion, was referred to the Standing Committee on Temporal Economy.

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report for that Committee, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

Emmett E. McPheeters, Reserve Lay Delegate, Indiana Conference, seated in place of W. H. O'Brien, May 5, without any extra expense.

Frank McDonough, Sr., Reserve Lay Delegate, Colorado Conference, seated in place of Mrs. A. S. Booth, without any extra expense.

Ulysses G. Young, Lay Delegate, West Virginia Conference, excused for one day, Tuesday, May 10.

Arlo A. Brown, Ministerial Delegate, Newark Conference, seated May 5, in place of Warren R. Neff, without any extra expense.

Elwood S. Johnson, Reserve Lay Delegate, New Jersey Conference, to be seated Friday, May 6, in place of Willis T. Porch, without any extra expense.

Leonard Garver, Jr., Lay Delegate, Ohio Conference, to be seated in place of James E. Kinney from May 7 to 15, without any extra expense.

Miss Ella M. Watson, Lay Delegate, Nebraska Conference, to be excused for May 2 and 3, because of illness.

Charles T. Sheffer, Lay Delegate, Central Pennsylvania Conference, seated May 6.

Edwin F. Frisk, Lay Delegate, Central Northwest Conference, left May 5 at no expense to the Conference.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Special Order of Business Reception of Fraternal Delegates.

On motion of R. B. Urmy, Chairman of the Committee on Fraternal Delegates, the Special Order of Business provided for this hour was introduced, namely, the reception of certain Fraternal Delegates.

Appropriate remarks introducing Rev. Wilbert F. Howard, M.A., D.D., and Mr. R. Parkinson Tomlinson, Fraternal Delegates from the Wesleyan Methodist Conference, were made by Chairman Urmy.

Credentials, Dr. W. F. Howard and Mr. R. Parkinson Tomlinson.

The Secretary read the credentials of these official representatives as follows:

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH OF AMERICA, ASSEMBLED AT ATLANTIC CITY, MAY, 1932:

Dear Brethren:

The Rev. Wilbert F. Howard, M.A., D.D., who comes as fraternal delegate to your General Conference, holds the Lamplough Chair of New Testament Language and Literature and Classics in our Ministerial College at Birmingham. He is a Wesleyan minister's son and was closely associated with the late Dr. James Hope Moulton in his epoch-making researches into the language of the New Testament. Since Doctor Moulton's lamented death, Doctor Howard has carried on the publication of the important works on which they have been engaged for some years, with an ability for which all scholars are deeply grateful.

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At the last Conference, Doctor Howard delivered the Fernly Lecture on the Fourth Gospel in Recent Criticism and Interpretation, which has already taken rank as a work of rare scholarship and research.

His companion delegate, Mr. R. Parkinson Tomlinson, is one of the Secretaries of the Local Preachers' Mutual Aid Association, and was its President in 1928. He was Member for Lancaster in the last Parliament, and is one of the leading Methodists in the Fylde Division of that County. He is an able and popular preacher and speaker.

Our representatives are conversant with Methodist work in this country in all its phases, and bring you the warmest greetings from British Methodism, which gives never-ceasing praise to God for the noble work which the Methodist Episcopal Church is doing for America and for many fields of Missionary Service in various important centers of the world.

With hearty fraternal regards, signed on behalf of the Wesleyan Conference.

ROBERT BOND, *Secretary.*

Fraternal Message of Mr. R. Parkinson Tomlinson.

Mr. R. Parkinson Tomlinson, the first Layman to bear fraternal greetings from the Wesleyan Conference to this Conference, addressed the Conference. (See p. 774.)

At the conclusion of this Address, and, on motion, the time was extended.

Fraternal Message of Dr. W. F. Howard.

Dr. Wilbert F. Howard addressed the Conference, bearing additional greetings from British Methodism. (See p. 774.)

Response of the Presiding Bishop.

In response to these fraternal messages, the presiding Bishop said:

May the Chair make the comment that many of us here were greatly profited at Atlanta last year by the splendid addresses of the delegates from across the seas, and we congratulate those of you that were not there last year on the privilege you have had this morning to hear similar expressions of high sentiment and idealism. We are grateful for this hour.

Invitation From Methodist Union Committee.

On a question of privilege, the Secretary presented the following invitation from the Methodist Union Committee to the General Conference of the Methodist Episcopal Church, and the following letter amplifying the same:

London, December, 1931.

The Wesleyan Methodist, Primitive Methodist and United Methodist Churches of Great Britain request the honour of the presence of a Representative from The Methodist Episcopal Church on the occasion of the Union of the Three Churches, which will take place in the Royal Albert Hall, London, England, on Tuesday, September 20, 1932.

C. RYDER SMITH, *President of the Wesleyan Methodist Conference;*
E. MCLELLAN, *President of the Primitive Methodist Conference;*
J. FORD REED, *President of the United Methodist Conference.*

London, England, January 4, 1932.

Rev. John M. Arters,
The Methodist Episcopal Church,
700 Hammond Street, Bangor, Maine, U. S. A.

DEAR SIR:

Please find enclosed the official invitation (in confirmation of the informal communication of a few months ago) to your Church to be

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represented at the Union of the Wesleyan, Primitive, and United Methodist Churches in September, 1932.

Your representative will be asked to give a brief address to the Conference on Wednesday evening, September 21, when the subject will be "The Mission of Methodism to the World."

A personal communication will be sent to your representative on receipt of the name and address.

On behalf of the three secretaries,
Yours sincerely,
E. ALDOM FRENCH.

Invitation Accepted.

On motion of the Secretary, it was voted to accept this invitation and to request the Bishops to provide for our proper official representation.

Quadrennial Report World Service Commission.

On a question of privilege, Bishop E. H. Hughes presented to the Conference the Quadrennial Report of the Commission on World Service, which, on motion, was referred to the Committee on Temporal Economy and for printing in *The Daily Christian Advocate.*

Membership Change Committee on Revision.

Bishop H. Lester Smith, Secretary of the Bishops, announced the following change in the membership of the Committee on Revision:

Frank Linder (Southern California), instead of A. Ray Moore (Southern California).

On motion, this nomination was confirmed and the person newly named was declared elected.

Appreciation of Charles A. Pollock and John Marshall.

On a question of privilege, F. R. Bayley, Chairman of the Committee on Judiciary, presented a Minute honoring the memory of the late Charles A. Pollock and the late John Marshall, former members of the Committee on Judiciary.

Judge Charles A. Pollock, of the North Dakota Conference, served continuously upon the Judiciary Committee of the General Conference for the five quadrenniums from 1912 to 1928. In the latter year he was elected Chairman of the Committee, succeeding the lamented Judge Henry Wade Rogers, in which position he served with distinguished ability. A genial Chairman, he displayed those qualities of judicial fairness, honesty of thought, a desire to seek the truth, and clarity of expression, which had distinguished his career while on the bench.

Judge John Marshall, of Kansas Conference, served upon the Judiciary Committee from 1916 to 1928. His quiet modesty and patience could not conceal his great ability. We remember his rugged honesty of thought, the courageous expression of his convictions and his friendly attitude in any difference of opinion.

We note the passing of these two great, kindly men as a severe loss to the Church they both loved and served so long.

On motion, this Minute was made a matter of record without reading and its printing ordered in *The Daily Christian Advocate.*

Organization, Committee on Rules.

The Secretary announced that the organization of the Com-

mittee on Rules has been completed by the election of H. L. Jacobs as Chairman, and G. W. Henson as Secretary. MAY 6 FIFTH DAY. *Morning.*

Additional announcements were made and the Conference adjourned with the benediction pronounced by Bishop Frederick D. Leete. Adjournment.

SATURDAY MORNING, MAY 7, 1932

The Conference convened at 8:30 o'clock, with Bishop Francis J. McConnell presiding, who announced that Bishop Thomas Nicholson would conduct the devotional service. MAY 7 SIXTH DAY. *Morning.*

Hymn 540, beginning, "O Could I Speak the Matchless Worth," was sung, and Bishop Nicholson led in prayer. Devotions.

First Thessalonians 2. 19, 20 was the basis for the devotional address of the Bishop, at the conclusion of which he again led in prayer.

Hymn 107, beginning, "Joy to the World! the Lord Is Come," was sung.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 6, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved. Journal.

George H. Spencer moved that the Rules be suspended for the purpose of considering Report No. 1 of the Committee on State of the Church, entitled, "Message of the General Conference to the Church Regarding World Service," and printed on page 181 of *The Daily Christian Advocate.* Suspension of Rules.

F. A. Horne moved to amend by adding "and also for the purpose of extending the time of adjournment in order to pass upon certain pending resolutions, namely, those previously introduced by Ray Allen and Chester A. Smith."

This amendment was accepted by George H. Spencer.

The motion as amended was adopted.

Report No. 1, of the Committee on State of the Church, was then read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved its adoption. Committee on State of the Church, Report No. 1.

Frank Kingdon offered the following substitute for the pending report, and moved its adoption: Substitute Presented.

The General Conference salutes the Methodist Episcopal Church throughout the world. The inclusive brotherhood of our world-wide church impressed upon us by the cosmopolitan membership of this body

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has brought us fresh realization of the power of Jesus to bring light into the dark places of men's lives everywhere.

From every land comes united testimony that men are turning eagerly toward our Christ as the world's one hope. We are convinced that his message of love holds the only solution for our present ills. We declare to the Church that this Jesus whom we preach is revealing anew to our generation his power to captivate the wills of men. The living truth incarnate in our Master is our solemn trust for all mankind: because we have known his love we exalt him before them in this hour of their need and his opportunity. It is for us to look unto him that in the light of his countenance we may go forward with faith to advance his kingdom unfalteringly.

Ray Allen moved to place the substitute on the table, which motion did not prevail.

The previous question was called for and the call sustained.

The motion to adopt the substitute did not prevail.

The motion to adopt the report prevailed.

Reception of Fraternal Delegates.

On a question of privilege, R. B. Urmy, Chairman of the Committee on Fraternal Delegates, moved to observe the Special Order of Business for this hour, namely, the reception of certain Fraternal Delegates. The motion prevailed.

Rev. J. H. Arnup, D.D., Fraternal Messenger to this Conference from the United Church of Canada, was presented to the presiding Bishop by R. B. Urmy, and, in turn, introduced to the Conference.

Fraternal Message Dr. J. H. Arnup.

Doctor Arnup was heard in the delivery of an appropriate fraternal message. (See p. 783.)

W. A. C. Hughes, on behalf of the Committee on Fraternal Delegates, presented to the presiding Bishop, Rev. Buford F. Gordon, D.D., Fraternal Delegate to this Conference from the African Methodist Episcopal Zion Church.

Fraternal Message Dr. B. F. Gordon.

Doctor Gordon was introduced to the Conference and delivered his fraternal message. (See p. 792.)

R. B. Urmy introduced to the presiding Bishop Hugh Heung-woo Cynn, LL.D., formerly a Lay Delegate to our General Conference, and now the duly accredited Fraternal Delegate from the Korean Methodist Church.

Fraternal Message Dr. H. H. Cynn.

Doctor Cynn, upon being introduced to the Conference, delivered his fraternal message. (See p. 813.)

The motion of J. Franklin Knotts that we adjourn did not prevail.

The Secretary read the resolution previously introduced by Ray Allen, and printed on page 45 of *The Daily Christian Advocate*.

J. M. Walker offered the following substitute for the pending resolution and moved that it be printed in *The Daily Christian Advocate* and made the Order of the Day at this same hour on Tuesday next:

Resolution Providing for Study Supervisional System.

Inasmuch as there is a great need of a deliberate and comprehensive study of the whole organization of our Church, to remove overlapping, waste, and friction, to adapt our arrangements to the changing needs of the times, and provide for the ongoing of our work in the most effective way; and

Inasmuch as the crowded conditions and brevity of time of our General Conference session, and the division of responsibility among so many committees make such an adequate study impossible during the session; therefore, be it

Resolved, That we authorize the Bishops to appoint a commission of twenty-five, to consist of three General Superintendents, three Board Secretaries, three District Superintendents, eight other Ministers, and eight Laymen, two of whom shall be women, to make a thorough study of our supervisional system, including the episcopacy and the district superintendency, of our Boards and benevolence agencies, of the appointment, support, tenure, and efficiency of pastors and any other matters germane to the foregoing and vital to the organization and administration both of the Local Church and the Church as a whole and publish their recommendations in the church press at least one year before the ensuing General Conference, and make their final and full report to the General Conference of 1936.

J. M. WALKER,
E. D. KOHLSTEDT,
RAY ALLEN,
GEORGE H. SPENCER,
DORR F. DIEFENDORF,
J. W. MANNING,
E. A. WEAVER,
J. RALPH MAGEE,
H. L. JACOBS,
W. E. HAMMAKER,
JOHN L. HILLMAN,
C. C. HALL.

Ray Allen agreed to accept the substitute.

Francis A. LaViolette moved that the motion to publish and later consider the substitute resolution be placed upon the table. This motion was soon withdrawn by common consent.

I. A. Miller moved to refer the entire subject matter, now under consideration, to the Committee on Temporal Economy.

J. M. Walker, at this juncture, by common consent, withdrew from consideration the substitute resolution.

D. L. Marsh moved to amend the original resolution by adding the words "Temporal Economy" at the end of the second paragraph, as printed on page 45 of *The Daily Christian Advocate.*

This amendment was accepted by Ray Allen.

H. L. Jacobs moved to lay the motion to refer on the table. This motion did not prevail.

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D. L. Marsh moved to amend the resolution by adding the words "American Bible Society" to the already amended second paragraph.

This amendment was accepted by Ray Allen.

The motion to refer the entire matter to the Committee on Temporal Economy prevailed.

Concerning Reduction of Areas.

The Secretary read the resolution previously introduced by Chester A. Smith, and printed on page 46 of *The Daily Christian Advocate.*

A motion to adopt this resolution was made by Chester A. Smith.

C. O. Ford presented the following substitute, and moved its adoption:

Resolved, That the Committee on Episcopacy study our supervisional plan of Areas with respect to needs and efficiency, the Committee to make this study with reduction in mind, if possible, without lessening efficiency of administration and report to this General Conference at the earliest possible moment the number of reductions.

C. O. Holmes moved that this entire matter be referred to the Committee on Episcopacy, which motion prevailed.

References to Committee on Judiciary.

On a question of privilege, the Secretary presented for specific reference to the Committee on Judiciary the following Memorials, and, on his motion, reference in these cases was ordered:

1. From Gabino Rodriguez, of the Eastern South America Conference, asking whether it is permissible for a Central Conference to legislate that the Election of District Superintendents by Annual Conferences may be made possible.
2. Additional Rulings of the Bishops made in the month of April, 1932.
3. From the Delegates of the Central New York Annual Conference, through Albert G. Odell, asking that in the case of R. F. Fairburn a ruling be given on Paragraph 389, Article 1, *Discipline,* 1928.
4. From Charles F. Eggleston and William H. G. Gould, of Philadelphia Conference, asking for a ruling on Section 1, Article 488, *Discipline,* 1928, concerning the right of the Editors of the *Discipline* to insert in the body of the *Discipline* their interpretation of Disciplinary articles.

Appeal of Melecio de Armas.

The Secretary presented papers in the case of an appeal of Melecio de Armas *versus* the Philippine Islands Annual Conference, and stated that by the provisions of ¶ 351, *Discipline,* 1928, there is required in this matter a Special Appellate Committee.

The Secretary moved that the Bishops be requested to provide such a Committee to hear and to adjudicate this appeal and that all the documents in the case be referred to this Committee.

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The amendment of F. R. Bayley that this Special Committee be composed entirely of Ministerial Delegates was accepted by the Secretary.

Special Appellate Committee.

The motion to appoint the Special Appellate Committee and to refer to it the appeal of Melecio de Armas prevailed.

Sympathy Extended to the French Republic.

On motion of the Secretary, the Conference voted to send an expression of its sympathy to the people of the French Republic on account of the death of the President of the Republic at the hands of an assassin.

On motion of the Secretary, the question of providing for a Special Committee to care for all matters having to do with Central Conferences was next presented for consideration.

L. O. Hartman moved to suspend the Rules for the purpose of presenting the report of the Commission on Central Conferences, printed on pages 99-101 and 112 in *The Daily Christian Advocate*. This motion prevailed.

Special Committee on Central Conferences Ordered.

L. O. Hartman moved that a Special Committee of 15 members be appointed by the Bishops to receive this report for study, reference, and recommendation. This motion prevailed.

L. O. Hartman moved to refer the report of the Commission to the Special Committee, when organized. This motion prevailed.

Report, Committee on Credentials.

E. C. Dixon, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials reports the following adjustments:

David W. Rial, Reserve Lay Delegate, Pittsburgh Conference, after May 7, will be effective only on May 14 and 21. No one seated in his absence.

Edwin G. Beal, Lay Delegate, North-East Ohio Conference, seated May 5.

Mrs. V. F. DeVinney, Reserve Lay Delegate, Minnesota Conference, seated May 6 only, in place of W. C. Coffey.

Elwood S. Johnson, Reserve Lay Delegate, New Jersey Conference, seated for one day, May 13, in place of Edgar Y. Dobbins. Also Leroy S. Champion, Reserve Lay Delegate, New Jersey Conference, seated May 17 to 19 in place of Edgar Y. Dobbins, without extra expense.

Fred A. Robinson, Reserve Lay Delegate, Northwest Iowa Conference, seated May 5.

James R. Jackson, Sr., Lay Delegate, Rock River Conference, excused May 9 to 13, and Harry L. Guyer, Reserve Lay Delegate, to be seated in his place, without extra expense.

Sulo A. Sinisalo, Ministerial Delegate, and Heikki Lankinen, Lay Delegate, of Finland Conference, seated May 2.

Elvira M. Bond, Reserve Lay Delegate, Washington Conference, to be seated in place of James C. Boone, Friday, May 6, no extra expense.

Forrest C. Donnell, Lay Delegate, Saint Louis Conference, to be permanently excused after May 6.

Luren D. Dickinson, Lay Delegate, Michigan Conference, seated May 7.

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In all cases without additional expense.

Your Committee on Credentials calls your attention to report of Roll Call on the first day of the General Conference as printed in *The Daily Christian Advocate* this morning. All additions and corrections to the roll as *printed* and not thus *reported shall* be reported immediately to the Committee on Credentials in order that all confusion be eliminated when delegates apply for their per diem.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Revision of the Rules of Order.

G. W. Henson, for the Committee on Rules, asked the unanimous consent of the Conference to change Rule 41, § 7, recently adopted, so that it shall hereafter read:

On the first and second business days, nominations for the Committees on the American Bible Society, Complimentary Resolutions, Federation, Fraternal Delegates, Journal, Judiciary, Questions of Privilege, Reference, Revision and Rules shall be presented by the General Superintendents for action by the Conference.

and to reconstruct Rule 42, so that it shall hereafter read:

There shall be a Committee of Elected Chairmen, composed of the Chairmen elected by the Committees of Group A, Group B, Judiciary, Revision and Rules, of which Committee the Secretary of the Conference shall be chairman *ex officio*, and one of the Assistant Secretaries shall be designated for the Committee's Secretary. This Committee shall meet on the first business day at 8 P. M., and thereafter on order of the Conference or on call.

On motion, unanimous consent was given for this revision of the Rules.

Board of Trustees, Drew University.

L. D. Baldwin presented the following resolution, which, on his motion, was adopted:

Resolved, That permission and authority be granted to the Board of Trustees of Drew University in its discretion to sell, transfer, and convey property of any value and to make contracts and incur debts in any amount.

LEONARD D. BALDWIN,
HORACE LINCOLN JACOBS.

L. B. Bowers presented the following resolution, and moved its adoption:

Greetings to Geneva Disarmament Conference.

WHEREAS, We believe military preparedness to be one of the most prolific causes of war; and

WHEREAS, Representatives of the leading nations of the world are now assembled at Geneva, Switzerland, considering the very important question of reducing the world's military armaments; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church, convened in Atlantic City, send, through its Secretary, greetings to the Geneva Disarmament Conference assuring its members of our prayers, the support of the millions of Methodists of the world in the object of their deliberations and our best wishes for the most fruitful outcome of their negotiations for peace among the nations.

L. B. BOWERS,
R. A. ANDERSON,
HORACE LINCOLN JACOBS,
LOREN M. EDWARDS.

Ray Allen moved to refer this resolution to the Committee on State of the Church. This motion did not prevail.

The motion to adopt the resolution prevailed.

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L. O. Hartman moved that the membership of the recently authorized Special Committee on Central Conferences be increased from fifteen to twenty-five. This motion prevailed.

E. L. Kidney moved that the announced meeting for to-day of the Committee on Home Missions and Church Extension be deferred.

Suspension of Rules.

F. C. Eiselen moved as a substitute that we continue in session, under suspension of the Rules, until 12:30 o'clock; and that under further suspension of the Rules, Standing Committees in Group A and Group B shall meet this afternoon, the first Group at 2:30 o'clock and the second Group at 4 o'clock.

E. L. Kidney asked unanimous consent to accept the substitute, which consent was granted.

A division of the pending motion was called for, and division was permitted.

The motion to remain in session until 12:30 o'clock prevailed.

The motion for Standing Committee meetings during this afternoon, and according to the time schedule mentioned, prevailed.

Presentation Chinese Silk Banner.

C. O. Holmes, for the Committee on Questions of Privilege, secured permission on behalf of Handel Lee to present a silk banner from General Chang Chih-kiang of Nanking, China.

The Secretary read the translation of the inscription upon this banner, as follows:

I, the undersigned, by the grace of God, called to be the servant of Jesus Christ, for the sake of common ties in the Christian faith as well as in Christian work, wish to take this opportunity to send warm greetings to the General Conference of the Methodist Episcopal Church of the whole world and to convey to you my heartfelt affection and admiration for what you have already accomplished.

In the name of Jesus Christ I am sincerely grateful to God for your great and inspiring Conference taking place at this time. I am fully aware that the purpose of your Conference is noble and holy; it is called to glorify God for the salvation of man; to establish the kingdom of God for the welfare of mankind.

May the Holy Spirit descend upon your Conference and fill every one of you who are attending it. May wisdom, power, courage, love and peace be richly bestowed upon you from God who was, is and shall ever be; and from our Lord, Jesus Christ, thereby ensuring ideally perfect results for the Conference in manifesting the hidden blessings of Jesus Christ: that souls may be saved from the farthest ends of the earth. May the name of the Father of the Holy Trinity be glorified now and forever more, Amen.

CHANG CHIH-KIANG.

On motion of Handel Lee, publication of this message in *The Daily Christian Advocate* was ordered, and the Secretary

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instructed to make proper acknowledgment of its reception to General Chang Chih-kiang.

C. O. Holmes, for the Committee on Questions of Privilege, secured permission for P. O. Hanson to introduce the following resolution for reference to the appropriate Standing Committee:

Resolution Sino-Japanese Situation.

SINO-JAPANESE SITUATION

Conditions in Eastern Asia demand our attention. China, weakened by years of revolutionary travail, as a new and modern nation was being brought forth, has now been inflicted with three major calamities.

The *first* is the menace of Communism directed in China by men trained in Moscow, the *second* is one of the worst floods ever known, affecting more than fifty millions of her people, and, *finally*, when all but prostrate, came the invasion of foreign armies.

The emergence of militarism in all of its awfulness, involving more than a third of the human race, demands our attention.

The violation of all international agreements toward the construction of a peace fabric cannot be ignored if we are really opposed to war. Therefore, be it

Resolved, That this General Conference *first*, extend sympathy to the government and the harrassed people of China.

Second, express through the National Christian Councils of Japan and China sincere appreciation of the fine Christian spirit shown by the Christian and peace-loving groups of these two nations during the months of strife.

Third, express condemnation of the spirit of militarism responsible for the recent shameful tragedy.

Fourth, express to our own government due praise for the efforts already made toward a settlement of the Sino-Japanese trouble but urge that all possible methods be used to bring about promptly a *just* and *righteous* peace in the Orient.

PERRY O. HANSON.

On motion of P. O. Hanson, this resolution was referred to the Committee on State of the Church.

Study Supervisional System Again Proposed.

On a question of privilege, J. M. Walker presented a resolution, previously presented, but withdrawn then before action could be taken. (See p. 253.)

Objection was voiced that this resolution offered no method for providing for the necessary expenses of the Commission which it calls for.

J. M. Walker secured unanimous consent to add to the resolution the *proviso* that the expenses of the Commission be borne by the General Conference Expense Fund.

J. F. Knotts moved that this resolution be referred to the Committee on Temporal Economy.

John Thompson moved to amend by eliminating that portion of the resolution which provides for the constitution of the Commission and to the effect that the proposed Commission shall consist of an equal number of Ministers and Laymen.

The previous question was called for and the call sustained.

The motion to refer the resolution, with amendments, to the Committee on Temporal Economy prevailed.

J. W. Langdale presented the following resolution, which, on his motion, was adopted:

Invitation Re Revised Responsive Readings.

The General Conference of 1928 invited the Methodist Episcopal Church, South, to join us in revising our hymnal. Because it was understood that the Church, South, desired to continue the use of their Psalter, no mention was made of the Responsive Readings in our invitation. At the first meeting of the Joint Commission, the Commission of the Church, South, expressed a desire to join with the Commission of the Methodist Episcopal Church in the preparation of the Responsive Readings, and explained clearly that they were acting of their own volition pending the authorization of the General Conference. So far as they could, your Commission accepted their co-operation and thereby our Readings have profited invaluably. I move that we now invite the Methodist Episcopal Church, South, to unite with us in the common use of these Responsive Readings and instruct our Secretary to communicate this invitation to the next General Conference of that Church.

J. W. Langdale presented the following resolution, which, on his motion, was adopted:

Invitation Re Hymnal and Responsive Readings.

The last General Conference invited the Methodist Episcopal Church, South, to join with us in revising our hymnal. When that invitation was graciously accepted the Methodist Protestant Church appointed six Commissioners and offered to unite with the Joint Commission in preparing the Hymnal and Responsive Readings. So far as your Commission could, it extended a hearty welcome to these brothers of the Methodist Protestant Church, and they have participated in all the work with valuable helpfulness and genial comradeship. I move that we invite the Methodist Protestant Church to unite with us in the production of our Hymnal and Responsive Readings and instruct our Secretary to communicate this invitation to their General Conference soon to be in session at Columbus.

G. C. Douglass presented the following resolution, which, on his motion, was adopted:

Authorization to Editor of the Discipline

WHEREAS, The Bock of *Discipline*, Paragraph 444, states "The Book Editor shall have editorial supervision of all manuscripts and printed matter intended for publication in book form, or intended to bear the imprint of The Methodist Book Concern"; and

WHEREAS, The *Discipline* naturally falls within this provision; therefore,

Resolved, That the editing of the *Discipline* shall be a part of the official duties of the Book Editor, who may secure such help as he may require.

J. H. RACE,
GEORGE C. DOUGLASS,
O. G. MARKHAM,
Publishing Agents, The Methodist Book Concern.

E. F. Tittle presented the following resolution:

Entertainment of the General Conference

WHEREAS, "There cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman, but Christ is all and in all"; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its Delegates, shall in writing agree to meet the following conditions:

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(1) No segregation of specific groups in room assignments.
(2) No discrimination against any Delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.
(3) Specific instruction of hotel employes by the hotel authorities regarding the interracial character of the Conference and the treatment of all Delegates with equal courtesy.

WILL L. COLLIN,
WARREN N. CLARK,
DAN B. BRUMMITT,
F. C. EISELEN,
JOHN THOMPSON,
ERNEST F. TITTLE,
R. CLARENCE BROWN,
ERIC M. NORTH,
J. R. JACKSON,
THOMAS F. HOLGATE,
GEORGE W. DIXON,
MRS. W. H. DANGEL,
JACOB CANTLIN,
RAYMOND G. KIMBELL,
R. E. DIFFENDORFER,
R. M. WILLIAMS.

J. J. Shy moved that this resolution be referred to the Committee on State of the Church.

The motion to place on the table the motion to refer prevailed.

The previous question was called for and the call sustained.

The motion to adopt the resolution prevailed.

Call of the Conferences.

The Secretary moved that we now proceed under the Call of the Conferences, which motion prevailed.

Announcements.

On motion, the Conference voted to adjourn after hearing the necessary announcements.

By common consent, correction was made in the published report of the Commission on Interdenominational Relations, printed in *The Daily Christian Advocate,* page 113, so that in § 4, line 10, it shall read: "until we have exhausted the last effort for that perfect union between these three Methodisms."

On motion, reprinting of this report in *The Daily Christian Advocate* in corrected form was ordered.

Bishop C. L. Mead, Fraternal Delegate.

Bishop H. Lester Smith, Secretary of the Bishops, announced the appointment of Bishop Charles L. Mead as an additional Fraternal Delegate to the General Assembly of the Presbyterian Church. This appointment was duly confirmed by the Conference.

Change in Membership Committee on Federation.

Bishop Smith also announced that A. M. Jayne is substituted for F. C. Donnell in the membership of the Committee on Federation. This substitution was confirmed and the person named duly elected.

Additional announcements were made and the Conference adjourned with the benediction pronounced by Bishop Francis J. McConnell.

MAY 7 SIXTH DAY. *Morning.* Adjournment.

SATURDAY EVENING, MAY 7, 1932

MAY 7 SIXTH DAY. *Evening.*

The Conference convened at 8 o'clock, with Bishop Charles E. Locke presiding.

Hymn 6, beginning, "Before Jehovah's Awful Throne," was sung, and Bishop Wallace E. Brown led in prayer.

Reports of Bishops Lee, Robinson, Badley and Chitambar.

The presiding Bishop presented Bishop Edwin F. Lee, of the Singapore Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop John W. Robinson, of the Delhi Area, who reported upon the work of his Area.

Following this report, certain Nationals wearing the costumes of India, sang the hymn, "Jesus Is My Saviour," in their native tongue.

The presiding Bishop presented Bishop Brenton T. Badley, of the Bombay Area, who reported upon the work of his Area.

The presiding Bishop presented Bishop Jashwant R. Chitambar, of the Jubbulpore Area, who reported upon the work of his Area.

Indian Nationals were heard again in song in their native tongue.

Hymn 180, beginning, "All Hail the Power of Jesus' Name," was sung, and the Conference adjourned with the benediction pronounced by Bishop Charles E. Locke.

MONDAY MORNING, MAY 9, 1932

MAY 9 SEVENTH DAY. *Morning.*

The Conference convened at 8:30 o'clock, with Bishop Herbert Welch presiding, who presented Bishop Ernest L. Waldorf to be in charge of the devotional service.

Devotions.

Musical Director E. E. Harper led in the Sixth Worship Service for the Devotional Periods of the General Conference.

Prayer was offered by Bishop Waldorf.

Hymn 415, beginning, "Faith of our Fathers! Living Still," was sung; and the Bishop's devotional address was based upon 2 Kings 6. 16, and entitled, "Available Spiritual Resources."

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Hymn 180, beginning, "All Hail the Power of Jesus' Name," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 7, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Excused From Committee Sessions.

On motion of E. J. Hammond, Assistant Secretary E. A. Wells was excused for the time being from attendance upon the sessions of Standing and Special Committees to which he may be assigned, because of his duties as Secretary in charge of the *Journal.*

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following items in order:

1. Your Committee recommends that O. Grant Markham, Treasurer of the General Conference Expense Fund, be permitted to present his Quadrennial Report.

Quadrennial Report Treasurer General Conference Expense Fund.

On motion, this permission was allowed, and the report referred to was presented without reading and announcement made that copies would later be presented to the Delegates, with the request that the report be printed in *The Daily Christian Advocate.*

On motion, this request was approved.

2. Your Committee recommends that E. D. Kohlstedt be permitted to present a resolution.

On motion, this permission was allowed, and E. D. Kohlstedt presented the following resolution:

Subject of Evangelism Referred to Special Committee.

WHEREAS, There appears to be a feeling in certain quarters that the cause of Evangelism might be served more effectively by some general agency, such as the Bishops, rather than by any single Board of the Methodist Episcopal Church.

Resolved, That this whole matter be referred to the Committee on Home Missions and Church Extension for its careful consideration and report to this General Conference.

E. D. KOHLSTEDT,
MARK A. DAWBER,
GEORGE B. DEAN.

A. E. Day introduced the following substitute, which was accepted by E. D. Kohlstedt, and, on his motion, adopted:

Resolved, That this General Conference appoint a Special Committee on Evangelism, consisting of five Bishops, five Ministers and five Laymen, to unify the leadership which seeks to guide and inspire in this essential matter, and to bring to this Conference at the earliest possible date, an Evangelistic Program adequate to the opportunity now before the Church.

Report, Committee on Credentials.

C. L. Wallace, for the Committee on Credentials, presented the following report, which, on his motion, was adopted:

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Your Committee on Credentials desires to report the following adjustments:

Charles F. Sheffer, lay delegate, Central Pennsylvania Conference, seated permanently May 7.

Gilbert H. Frank, reserve lay delegate, Central Pennsylvania Conference, given leave of absence May 9 to May 16. Wat Tyler seated in his place without extra expense.

John M. Mitchell, reserve lay delegate, Southern Illinois Conference, seated permanently May 7 in place of Clark Show without extra expense.

Everett W. Jones, reserve lay delegate, Pittsburgh Conference, seated permanently May 7 in place of John W. Vickerman without extra expense.

Clarence A. Short, lay delegate, Wilmington Conference, excused for May 9. No one seated in his place.

Arthur J. Crawford, lay delegate, New York East Conference, excused for May 9 and 10. William W. Reid, alternate, to be seated May 9 and 10 without extra expense.

Nicholas Hogeboom, lay delegate, New York Conference, seated May 4 permanently.

Arthur E. Briscoe, lay delegate, Washington Conference, excused for May 9 and 10. Mrs. Mamie P. Thomas seated in his place.

William H. Alderson, Reserve Ministerial Delegate, New York East Conference, seated May 10, 11, 12, in place of Halford E. Luccock, without extra expense.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Credentials Bishop A. J. Moore.

R. B. Urmy, Chairman of the Committee on Fraternal Delegates, announced the presence of Bishop Arthur J. Moore, Fraternal Delegate from the Methodist Episcopal Church, South, whose credentials were read by the Secretary as follows:

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ATLANTIC CITY, NEW JERSEY:

Dear Fathers and Brethren:

In harmony with our well-established custom and under the authority of our Church, the College of Bishops have appointed the Rev. Bishop Arthur James Moore, Doctor of Divinity, Doctor of Laws, Fraternal Messenger to your General Conference. We commend him with heartiness to your gracious welcome.

Bishop Moore was elected to the Episcopacy two years ago from the pastorate of our great First Church in Birmingham, Alabama. The preceding five years he was pastor of Travis Park Church in San Antonio, Texas, which he served with conspicuous ability. In addition to his outstanding service in the pastorate, he has had marked success in evangelistic labors. His Episcopal District embraces the Far West.

Bishop Moore will bear to you the fraternal greetings of our entire Church and will assure you of our sincere hope and prayer that your God and ours will bless you with all spiritual prosperity and make you of such service as may continually glorify our Lord and Saviour Jesus Christ.

Fraternally yours,

JOHN M. MOORE, *Secretary of the College of Bishops, Methodist Episcopal Church, South.*

Fraternal Message of Bishop Moore.

Bishop Moore was formally presented to the Conference by the presiding Bishop, and was heard in the delivery of his fraternal message. (See p. 797.)

R. B. Urmy, for the Committee on Fraternal Delegates, announced the presence of General Superintendent Ju Sam Ryang,

MAY 9 SEVENTH DAY. *Morning.*

of the Korean Methodist Episcopal Church, Fraternal Delegate from that Church to this Conference, whose credentials were read by the Secretary, as follows:

Credentials General Superintendent Ryang.

Chong-no, Seoul, Korea, March 24, 1932.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN ATLANTIC CITY, N. J., MAY, 1932:

Dear Fathers and Brethren:

This is to certify that the Rev. Ju Sam Ryang, D.D., General Superintendent of the Korean Methodist Church, has been duly appointed as our fraternal delegate to your great General Conference. He will bring you our affectionate greetings and love. May God bless you!

Respectfully signed,

YOUNGSUP KIM, *Secretary of the General Board of the Korean Methodist Church.*

Fraternal Message of Dr. Ryang.

General Superintendent Ryang was then formally presented to the Conference by the presiding Bishop, and was heard in the delivery of his fraternal message. (See p. 808.)

On motion of E. L. Kidney, the "Special Order of Business" under which we are now proceeding, was temporarily suspended for the purpose of declaring a recess.

Recess.

A recess was taken at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock, and the Allegheny College Glee Club was heard in the rendition of special music.

Fraternal Message of Rev. J. R. St. Felix Isaacs.

W. A. C. Hughes, for the Committee on Fraternal Delegates, presented to the presiding Bishop the Rev. J. R. St. Felix Isaacs, Fraternal Delegate from the African Methodist Episcopal Church, who was introduced to the Conference and heard in the delivery of his fraternal message. (See p. 815.)

R. B. Urmy, further representing the Committee on Fraternal Delegates, presented to the presiding Bishop Rev. Hugh Thomson Kerr, D.D., Fraternal Delegate from the Presbyterian Church of the United States of America to this Conference.

Fraternal Message of Dr. Hugh Thomson Kerr.

Dr. Kerr was formally introduced to the Conference and was heard in the delivery of his fraternal message. (See p. 819.)

Order of the Day.

On motion of the Secretary, the Order of the Day, namely, exercises appropriate to the retirement of General Superintendents, was introduced, and O. W. Fifer, Chairman of the Committee on Episcopacy, moved to suspend the Rules for the introduction of Report No. 7 from that Committee.

The motion prevailed.

Committee on Episcopacy, Report No. 7.

The Secretary read Report No. 7 from the Committee on Episcopacy, entitled, "Retirement of Bishops for Age," printed

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in *The Daily Christian Advocate,* page 158; and O. W. Fifer addressed the Conference as follows:

Tribute to Bishops Retiring for Age.

According to the law of the Church, these three General Superintendents shall now be released by the General Conference from the obligation to travel throughout the connection and from residential supervision. They have come to this golden hour with increased affection and confidence by reason of their fidelity to the tasks once entrusted to them.

William Fraser McDowell, pastor, Chancellor of a University, Secretary of the Board of Education, for twenty-eight years a General Superintendent in Chicago and in Washington, whose entire ministry has been marked especially by influences upon the young people in our educational institutions and upon the life and ideals of young ministers.

William Franklin Anderson, pastor, Secretary of the Board of Education, for twenty-four years a General Superintendent in Chattanooga, Cincinnati, Boston, whose rise to leadership and service has been as romantic as it has been deserved, and whose closing hour of efficient service was made singularly significant by his impressive delivery of that magnificent Episcopal Address on last Tuesday morning.

Charles Edward Locke, a minister whose literary tastes and sermonic abilities won him deserved laurels in great cities in the East and in the West, and who has been a General Superintendent for twelve years in Manila and in Saint Paul.

These three are a remarkable group, now to be graduated by your law. There may be some regret as we bring them to this hour, but there is no reproach in it whatever; rather the recognition of increased enrichment and quality in our confidence. They graduate in this General Conference, as it were, and I believe you would echo the sentiment of some of the college presidents on such an occasion in their institutions —*summa cum laude.*

Mr. Chairman, I move that when this report is adopted that the vote be taken by a rising vote and afterwards that these three distinguished leaders of the Church be given the privilege of the floor.

The motion to adopt this report and to grant this privilege of the floor prevailed.

Hymn 222, beginning, "Jesus! the Name High Over All," was sung, and Oscar T. Olson presented the following resolution and moved its adoption:

Appreciative Resolution for Bishop McDowell.

To Bishop William Fraser McDowell, father in God and brother beloved: Grace be unto you and peace through our Father and from the Lord Jesus Christ.

The Washington Area of the Methodist Episcopal Church, through its delegates in this General Conference of 1932, upon your retirement, would give expression to the admiration and love that the people called Methodists hold for you.

We stand at salute and express our appreciation to you for all that you are in the story of the Church and nation. Through a noble ministry you have served the Church of Christ as Preacher, Educator, Author and Bishop.

As Bishop you have not only borne the burden of administering the affairs of the Church, but you have been alive to the religious necessities of your day and generation. You have spoken for the Eternal in the midst of time. Sensing the intellectual and spiritual perplexities of the age, you have with sanity and clarity, as well as with insight and courage, stressed the spiritual essentials which are the common needs of all men. You are the true preacher whose goal is man-making, mending, man-building. Men live by moral principles and men have their principles from their prophets. Whenever any man has discovered a spiritual truth and brought it to bear by voice or pen upon his fellow men in such a way as to correct their ignorance and sin, to warm their hearts and invigorate their wills, that man is a prophet of

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God. By word and pen you have spoken in strength and beauty for the abiding Evangel. You have ever sought that redemptive fellowship of goodness, under the eyes and by the strength of God, which alone can bring in the kingdom of Christ.

Yours is the great honor to have become the Senior Bishop of our Church. Across the years you have exalted "A Man's Religion" in "Making a Personal Faith" and urged the Church to live "In the School of Christ" so that its "Good Ministers of Jesus Christ," having "This Mind" that was in Christ, "Might Save Some." To have maintained in splendid poise your pre-eminence without arrogance or subserviency, bespeaks the man of Christian purpose.

In laying aside some of the powers granted you, during the long years of your active service, yours is the joy of knowing that you have kept the faith.

The finest and best product that God has to show the world is a living personality. With dignity and power you have disclosed in your own life the reach of the gospel you profess. We want you to keep giving of yourself to us as the Bishop of our souls. There can be no retirement for the prophet of God when he is a channel for the life of God, when the living word of God passes through him into the souls of men.

We want you to know that in the midst of all your world-encircling friendships you have the admiration and affection of the people who have had the privilege of fellowship with you during your residency within the Washington Area. We are happy to know that you are to continue to live with us, and that to us may be given your counsel and encouragement. We pray that the gracious Heavenly Father may continue his benediction upon you, and unite us all in that holy communion of faith that makes our short days notes in the eternal melody.

Now unto God and our Father be glory forever. Amen.

MORRIS E. SWARTZ, *Central Pennsylvania Conference;*
MRS. FANNIE D. TYLER, *Washington Conference;*
ARTHUR C. HUMPHRIES, *Wilmington Conference;*
OSCAR T. OLSON, *Baltimore Conference.*

A. C. Humphries formally seconded the motion to adopt.

Additional Appreciative Words.

W. E. Hammaker was heard in words of appreciation of the life and work of Bishop William F. McDowell, as were also John Thompson, and W. A. C. Hughes.

Bishop McDowell responds.

The motion to adopt this resolution prevailed by a rising vote and Bishop McDowell was heard in appropriate response thereto.

On motion, the time was extended for the completion of the Order of the Day.

A. C. Knudson presented the following resolution and moved its adoption:

Appreciative Resolution for Bishop Anderson.

For forty-five years the name of William Franklin Anderson has appeared on the roll of Methodist ministers. For seventeen years he served as pastor, for four years as Corresponding Secretary of the Board of Education, and now he is completing twenty-four years in the Episcopacy, the last eight of which have been spent on the Boston Area. The present General Conference will bring to a close his career as an effective Bishop of the Methodist Episcopal Church. We, therefore, his friends in the Boston Area, desire to bring to him at this time our tribute of affection, of gratitude and of esteem.

His services to the Church and to the Boston Area have been varied and comprehensive. He has distinguished himself alike as preacher, as administrator and as personal exponent of the Gospel of Christ. As a preacher he has been characterized by felicity of style, by breadth of vision and by the prophetic quality of his utterance. His has been a

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forward looking ministry. He has kept abreast of the times. And whenever he has spoken, it has been with a dignity and distinction worthy of the high office that he has filled. His Episcopal Address, delivered to this General Conference, one of the most memorable documents of its kind in the history of our Church, is an illustration of the type of service that he has rendered as preacher and prophet.

As administrator he has had to face extraordinarily difficult tasks. At a critical period in the history of Boston University, while its Acting President, he rendered by his courage and his firmness a service to New England and American Methodism that will not soon be forgotten. Very significant also has been the leadership that he has given to the campaign in the interest of the New England Deaconess Hospital. And no less important has been the patient, faithful and persistent way in which he has dealt with the numerous and perplexing problems that have arisen in connection with the administration of the various Conferences. To every phase of the Church's work he has devoted himself with enthusiasm and self-abandon.

But it has not been simply as preacher and administrator that he has endeared himself to the people of the Boston Area. He has done so equally as a brother beloved, a Christian gentleman, gracing every occasion with warmth of sympathy and charm of manner. And in this personal service he has had the constant and generous support of his gracious and gifted companion.

To them both, to Bishop and Mrs. William F. Anderson, we bring at this time our hearty greetings and best wishes. We are profoundly grateful to them for the services to which we have just referred and for a thousand others that must remain unmentioned. We regret that their official relation to the Boston Area will soon be terminated. But we rejoice that they plan to make this Area their permanent home.

Upon them both we pray God's richest blessing. May many years of fruitful and happy service yet be theirs!

JOHN M. ARTERS, *Maine Conference;*
SAM T. EMERY, *New England Conference;*
ALBERT C. KNUDSON, *New England Southern Conference;*
LEROY W. STRINGFELLOW, *New Hampshire Conference;*
MRS. LYDIA B. WELLS, *Vermont Conference.*

S. T. Emery formally seconded the motion to adopt.

Additional Appreciative Words.

Roy McCuskey and L. C. Wright were heard in remarks appreciative of the life and work of Bishop William F. Anderson, and the motion to adopt the resolution prevailed by a rising vote.

Bishop Anderson responds.

Bishop Anderson was heard in appropriate response thereto.

E. C. Dixon presented the following resolution, and moved its adoption:

Appreciative Resolution for Bishop Locke.

Whereas, Bishop Charles Edward Locke, after twelve years of Episcopal service, the last eight years of which have been as Resident Bishop of the Saint Paul Area, now comes to retirement, we, the delegates of that Area, *resolve* as follows:

That we shall ever remember with delight the years of his residential supervision. In our Area, as in others, there have been serious problems demanding assiduous application for their solution, and in these trying days we have had the help and inspiration of his understanding and discovering vision.

In brotherliness Bishop Locke has been unexcelled, while the fairness and impartial rectitude of his Conference administration have been unchallenged.

The patience with which he waited for unity of opinion in Cabinet adjustments, and his insistence upon the largest possible measure of democracy in giving every brother, however humble, the opportunity to

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be heard and consulted in the matter of appointments, have endeared him to us all.

And above all these considerations, which may indeed be manifested in a formal and perfunctory manner, were, in him, always displayed in intimate combination therewith those persuasive powers of a Christ-like life which were never absent from either his official or his private conduct.

These are the characteristics which we shall remember as we take up again the tasks which the inspiration of Bishop Locke's eight years of service with us will make it easier for us to perform.

E. C. DIXON, *West Wisconsin Conference;*
J. W. HOLLAND, *Minnesota Conference;*
For the Delegates of the Saint Paul Area.

J. W. Holland formally seconded the motion to adopt.

Additional Appreciative Words.

E. R. Brown was heard in appreciation of the life and work of Bishop Charles E. Locke.

The motion to adopt the resolution prevailed by a rising vote.

Bishop Locke responds.

Bishop Locke was heard in appropriate response thereto.

Hymn 556, beginning, "Blest Be the Tie That Binds," was sung.

Bishop H. Lester Smith, Secretary of the Bishops, presented nominations for the Committee on Central Conferences, as follows:

Committee on Central Conferences.

Theodor Arvidson (Sweden), F. P. Corson (New York East), Amar Das (Northwest India), F. A. DeMaris (New Jersey), George C. Douglass (Troy), John R. Edwards (Baltimore), W. D. Fairchild (Illinois), Mrs. W. J. Harkness (Saint Johns River), J. Hugh Jackson (California), C. H. Kamphoefner (Northwest Iowa), A. C. Knudson (New England Southern), G. W. Lewis (Tennessee), E. S. Lyons (Philippine Islands), F. E. Mossman (Southwest Kansas), Battelle McCarty (North-East Ohio), K. W. McMillan (West Texas), G. B. Oxnam (Northwest Indiana), C. B. Rape (Chungking West China), E. M. Rugg (Indus River), Gabino Rodriguez (Eastern South America), John L. Seaton (Michigan), Howard E. Simpson (North Dakota), J. W. E. Sommer (Southwest Germany), E. T. Welch (Erie), Mrs. Rufus Woods (Pacific Northwest).

On motion, these nominations were confirmed and the persons named were duly elected.

Special Appellate Committee.

Bishop Smith also presented the following nominations for the membership of the Special Appellate Committee to act in the case of the appeal of Melecio de Armas *versus* the Philippine Islands Annual Conference:

John E. Martin (Detroit), Cymbrid Hughes (Maine), W. E.

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Change in Membership Committee on Federation.

Bennett (Southern Illinois), Alfred V. Hunter (Nebraska), J. W. Engle (West Virginia), J. P. Jenkins (Dakota), Ralph S. Cushman (Genesee), C. I. FitzGeorge (New Jersey), E. R. Stafford (Ohio), Lawrence Radcliffe (Saint Johns River), C. L. Hovgard (Kansas), E. A. Lowther (California), C. S. Stanley (Louisiana), W. C. Martin (Holston), F. A. LaViolette (Pacific Northwest).

On motion, these nominations were confirmed and the persons named were duly elected.

Bishop Smith announced the substitution of C. E. Rarick for A. M. Jayne in the membership of the Committee on Federation, and on motion, this substitution was approved, and C. E. Rarick elected to the membership of this Committee.

The appointments of Bishop Ernest G. Richardson as the Convener of the Committee on Central Conferences and of Bishop Charles W. Burns as the Convener of the Special Appellate Committee were announced.

Additional Assistant Secretaries Elected.

On motion of the Secretary, Oliver M. Keve (Nebraska), and Albert M. Witwer (Philadelphia), were elected Assistant Secretaries of the Conference, and O. M. Keve was assigned to the Secretaryship of the Committee on Boundaries, and A. M. Witwer to the Secretaryship of the Special Appellate Committee.

Adjournment.

Additional announcements were made and the Conference adjourned, with the benediction pronounced by Bishop Herbert Welch.

TUESDAY MORNING, MAY 10, 1932

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The Conference convened at 8:30 o'clock, with Bishop Adna W. Leonard presiding, who presented Bishop Titus Lowe to be in charge of the devotional service.

Devotions.

Musical Director E. E. Harper led in the First Worship Service for the Devotional Periods of the General Conference, and prayer was offered by Bishop Lowe.

Hymn 530, beginning, "O Thou, in Whose Presence," was sung, and the Bishop's devotional address was based upon St. Luke 5. 12-14, concluding with prayer.

Hymn 207, beginning, "The Church's One Foundation," was sung.

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E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 9, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Journal.

Report Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee recommends that Perry O. Hanson, of Shantung Conference, be given permission to present a resolution concerning the reports of the Committee on Credentials.

On motion, this permission was allowed, and P. O. Hanson presented the following resolution:

WHEREAS, Each succeeding day requires longer time for the report of the Committee on Credentials; therefore, be it

Resolved, That hereafter this report be published in *The Daily Christian Advocate* without being read in the Conference, the Committee simply presenting a motion each day that the report be adopted as published.

On motion, this resolution was adopted.

On motion of H. L. Jacobs, the principle of this resolution was incorporated in the Rules of Order for this General Conference.

2. Your Committee recommends that the Secretary send, on behalf of the Conference, a message of greeting to E. M. Mills, who has been a Delegate to eight General Conferences and also served as our Secretary.

On motion, this recommendation was adopted.

3. Your Committee recommends that the request of the Universal Christian Council for Life and Work, that its Chairman, Dr. S. Parkes Cadman, be given an opportunity to appear before the General Conference at the convenience of the Committee on Questions of Privilege, be granted.

On motion, this recommendation was adopted.

4. Your Committee recommends that the Conference grant the request of Dr. Samuel M. Cavert, General Secretary of the Federal Council of the Churches of Christ in America, that Bishop McConnell, its President, be afforded a proper opportunity to represent the work of the Council.

On motion, this recommendation was adopted.

5. Your Committee recommends that permission be granted to Bishop Edgar Blake to present for action the Plan calling for the initiation of the Pension System.

Report Commission on Reserve Pension Fund Plan.

On motion, this permission was granted, and Bishop Blake presented the report of the Commission on Reserve Pension Fund Plan already published to the Church in 1930, and thereby made a law.

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On motion, this formal report was received as a matter of record, and to be printed in the *Discipline,* edition 1932.

Call of the Conferences.

The incompleted first Call of the Conferences was resumed.

OHIO

D. F. Helms presented the following resolution, which, on his motion, was adopted by a rising vote:

Tribute to Bishop Henderson.

TRIBUTE TO BISHOP THEODORE S. HENDERSON

In the sudden and untimely death of Bishop Theodore S. Henderson early in this quadrennium the Cincinnati Area and the whole Church suffered great loss. So indispensable had he made himself to us all that we were like dependent orphan children after his departure.

He was so virile, so constantly active, so seemingly tireless, so nearly ubiquitous as he went swiftly from place to place, looking after the interests of the many institutions within the Area, holding various conferences and meetings, awakening the spirit of evangelism, inaugurating and inspiring great enterprises among the Kentucky mountain people, and caring for every need of the Church and Kingdom that it was difficult to think that death could ever overtake him. If it be true that "death loves a shining mark" then his darts could not fail to find Bishop Henderson, who "counted not his life dear unto himself."

We, the delegates from the three Annual Conferences in the Cincinnati Area, bring this tribute to his memory and ask that the General Conference by a rising vote adopt it and express to Mrs. Henderson and the son our sympathy in their great loss, assuring them of our love and prayers.

Ohio Conference:

D. F. HELMS.
J. A. WHITE,
FOSS ZARTMAN,
W. J. DUNHAM,
GEORGE F. BARBER,
JOHN H. CLARK,
E. DOW BANCROFT,
B. L. GEORGE,
ISAAC E. MILLER,
JUDSON J. MCKIM,
B. C. BALLINGER,
MRS. M. E. RATHBUN,
MRS. C. C. PEALE,
WILLIAM W. WEISER,
EDWARD R. STAFFORD,
E. S. WEAVER,
ASA J. KESTLE,
ARBA MARTIN,
CLARENCE H. LARUE,
CHARLES E. TURLEY,
MRS. WILLIAM H. MEAD,
WALTER T. GARDNER,
CHARLES W. BRASHARES,
EDMUND D. SOPER,
J. E. KINNEY,
A. E. CLEVENGER,
A. B. VLEREBOME,
MRS. WILLIAM M. WILSON,
JESSE SWANK,
J. F. HOFFMAN,
ERNEST H. CHERRINGTON.

North-East Ohio Conference:

W. E. HAMMAKER,
LOUIS C. WRIGHT,
EARL R. BROWN,
EDWIN KIRBY,
WILLIAM H. MCMASTER,
CHARLES L. DEBOW,
W. N. ROBERTS,
W. A. WALLS,
H. H. MURPHY,
HARRY E. HEDGES,
C. E. OLIVER,
C. P. LYNCH,
BATTELLE MCCARTY,
SHERIDAN B. SALMON,
WILLIAM B. ROBINSON,
VERNON W. WAGER,
M. C. ROBINSON,
A. L. HOOVER,
JAMES CHERRY,
CHARLES S. BEETHAM.

Kentucky Conference:

J. H. RICHARDSON,
THOMAS SPURRIER,
JOHN O. GROSS,
W. W. SHEPHERD.

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ROCK RIVER

T. F. Holgate presented the following resolution, which, on his motion, was adopted:

Tribute to Dr. C. M. Stuart.

The General Conference places on record its sincere gratitude for the joyous life and abundant labors of Dr. Charles Macaulay Stuart, whose recent death has deprived the Church of one of its most conspicuous leaders. Doctor Stuart was Professor of Homiletics in Garrett Biblical Institute for many years and President of the Institute until failing health compelled his retirement. He was a member of two General Conferences, a member of the Commission for the preparation of our Church Hymnal, Assistant Editor and Editor of the *Northwestern Christian Advocate*, a genial spirit much beloved by a host of friends.

ERNEST F. TITTLE,
F. C. EISELEN,
WARREN N. CLARK,
RALPH E. DIFFENDORFER,
R. CLARENCE BROWN,
MRS. W. H. DANGEL,
J. R. JACKSON, SR.,
THOMAS F. HOLGATE,
JOHN THOMPSON,
DAN B. BRUMMITT,
WILL L. COLLIN,
RAYMOND G. KIMBELL,
JACOB CANTLIN,
GEORGE W. DIXON.

WASHINGTON

A. J. Mitchell presented the following resolution, which, on motion of J. F. Knotts, was referred to the Committee on Foreign Missions:

Request for Continuance Cox Commission.

Four years ago I offered a resolution before the General Conference to create a Commission to arrange for a fitting celebration to the memory of Melville B. Cox, who one hundred years ago this year was sent as the first Foreign Missionary to Liberia, and the first missionary sent out by our great Church to any people outside of America; and

WHEREAS, This Commission has made splendid progress in carrying out the work committed to it by the last General Conference; be it

Resolved, That we commend the Commission for their labors thus far in bringing to the attention of the world and the Church the service of this great Servant of God, whose memory quickens our own spirit to a greater devotion to the great missionary program of the Church, he who incarnated in his life the price of redemption, and made the trembling hopes of Methodism an enduring passion for missions around the world. Be it further

Resolved, That this General Conference continue this Commission, with one of the Secretaries of the Board of Foreign Missions, and the President of the Woman's Foreign Missionary Society as members, and that the Commission during the quadrennium is directed to keep before the Church a program which will inspire the study of the life of Melville B. Cox, and challenge the service of our great Church to the field of his labors, and to co-operate with any other agencies working toward the same end. Be it further

Resolved, That the expenses of this Commission be paid by the Board of Foreign Missions.

Committee on Pensions and Relief, Report No. 1.

Under the Call of the Calendar, Ray Allen, Chairman of the Committee on Pensions and Relief, presented Report No. 1 from this Committee, entitled, "Relief of Supply Pastors," and printed on page 102 of *The Daily Christian Advocate*, and, on his motion, this report was adopted.

Committee on Book Concern, Report No. 1.

The Secretary read Report No. 1 from the Committee on Book Concern, entitled, "Time of Meetings of the Book Com-

mittee," and printed on page 126 of *The Daily Christian Advocate.*

John L. Hillman, Chairman of that Committee, moved that this report be adopted.

By common consent, the words "Expense Fund," in the tenth line from the close of the report as printed, were eliminated.

The motion to adopt the report prevailed.

Committee on Temporal Ecomomy, Report No. 1.

The Secretary read Report No. 1, Committee on Temporal Economy, entitled, "Amend Constitution, ¶ 39, § 5," and printed on page 126 of *The Daily Christian Advocate.*

On motion of W. B. Farmer, Chairman of that Committee, this report was adopted.

Committee on Temporal Economy, Report No. 2.

Report No. 2, Committee on Temporal Economy, entitled, "Election of Lay Delegates, Constitutional Amendment," and printed on page 126 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of W. B. Farmer, Chairman of that Committee, this report was adopted.

On motion of H. L. Jacobs, the presentation of further reports recommending non-concurrence was deferred.

Committee on Itinerancy, Report No. 1.

Report No. 1, Committee on Itinerancy, entitled, "Duties of District Superintendents," and printed on page 127 of *The Daily Christian Advocate,* was read by the Secretary, and A. Ray Moore, Chairman of that Committee, moved its adoption.

F. R. Bayley presented an amendment to add the words "trust funds" after the word "annuities" in line three, § 24, as printed, and, on his motion, this amendment was adopted.

Frank Bean moved to amend by striking out the word "abandoned" in line three, § 24, and inserting after the word "property" in the same line, the words, "showing the legal description, name in which held, and nature of title by which held."

W. H. G. Gould moved to amend the amendment by adding after the words, "title by which held," the words, "including abandoned property."

The motion to amend the amendment prevailed.

E. L. Kidney moved to refer this report, including the pending amendment, to the Committee on Itinerancy.

The motion to refer prevailed.

Committee on Itinerancy, Report No. 3.

Report No. 3, Committee on Itinerancy, entitled, "Powers of Annual Conference *re* Annuity Claims," and printed on page 156 of *The Daily Christian Advocate,* was read by the

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Secretary, and A. Ray Moore, Chairman of that Committee, moved its adoption.

By common consent, the word "advisability," in line eleven, ¶ 382, § 1, as printed, was changed to read "admissibility."

The motion to adopt the report prevailed.

Committee on Episcopacy, Report No. 2.

Report No. 2, Committee on Episcopacy, entitled, "Emergency Assignment of Retired Bishops," and printed on page 156 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

The motion of George H. Spencer to substitute the words "take charge of" for the word "fill," wherever this occurs in the report, was accepted by the Chairman of the Committee.

The motion of J. R. Edwards to amend the report by adding to ¶ 265, § 4, and to ¶ 267, the words, "His support during such assignment shall be determined by the Book Committee," was accepted by the Chairman of the Committee.

The motion of H. L. Jacobs to amend the report was accepted by the Chairman of the Committee, as follows:

Insert in the new Section 4, Paragraph 265, the words "or disqualification by judicial procedure," so that the Paragraph shall read, beginning in line six,

"in case of the death, resignation, disability, or disqualification by judicial procedure of the Resident Bishop."

The motion of W. E. Hammaker to add the numeral "3" to the numerals "1" and "2" in the new § 4, ¶ 265, so that it would read "§§ 1, 2, or 3," was accepted by the Chairman of the Committee.

The previous question was called for, and the call sustained.

The motion to adopt the report, as amended, prevailed.

Committee on Pensions and Relief. Peport No. 2.

Report No. 2, Committee on Pensions and Relief, entitled, "Connectional Relief," and printed on page 157 of *The Daily Christian Advocate,* was read by the Secretary, and Ray Allen, Chairman of that Committee, secured unanimous consent to rephrase the report so that § 3, ¶ 518, shall read, beginning with the word "wherein," as follows:

"wherein the name or corporate title of the beneficiary shall have been insufficiently or improperly stated."

W. M. Shultz presented the following amendment to be inserted at the close of § 3, as printed:

Provided that when such money shall have been received by the Board of Pensions and Relief, then such money shall be returned to the Conference for which such bequest shall have been made.

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On motion of C. O. Holmes, this amendment was placed upon the table.

The motion of Ray Allen, to adopt the report, prevailed.

Recess.

Announcements were made and the Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock, and the Jubilee Singers of Clark University and Gammon Theological Seminary were heard in the rendition of special musical numbers.

Official Organist Presented.

Musical Director E. E. Harper formally presented to the Conference Mrs. Rhodella Cummings, the official organist of the General Conference.

Report Commission on Ritual Revision.

On a question of privilege, J. W. Langdale presented the report of the Commission on the Revision of the Ritual as printed on pages 421-490 in the official *Handbook* of the General Conference, and, on his motion, this report was referred to the Committee on State of the Church.

In connection with this action, J. W. Langdale said:

Remarks, J. W. Langdale.

Thomas Coke brought from John Wesley a liturgy which was to order our infant church in all its ways. It was little used because as Jesse Lee said, "American Methodists can pray better with their eyes shut than with their eyes open." Such freedom of worship in which heart speaks to heart we must ever conserve.

There is, however, a rightful place for ritual. A ritual permits the laity to have a larger participation in our services. In its collective expression our individual hopes and aspirations are intensified and heightened. In a ritual we share the fellowship of believers in our own and other communions, also the fellowship of those who have gone before and of those who are coming from behind.

In response to many memorials the last General Conference ordered a revision of the Ritual. That could not be made without the omission of some phrases which had become endeared through much repetition. They have been replaced by those of contemporary vitality which will become sanctified by use. The Communion Service has been restored to its rightful place at the beginning of the Ritual and may be used as an entire service for all instead of an addendum at which people may stay or go as they please.

Your Commission has not looked upon the Ritual as a manual of doctrine into which had to be introduced the intellectual developments and ethical values of a new day. It may even be that a finer statement will prove to be a spiritual varnish which will preserve ideas that were on their way to obsolescence. What we have sought to do is to formulate the best instrument for bringing the largest number of our people for the longest length of time into an awareness of the living God and for keeping them thus aware despite the danger inherent in all Ritual of losing by reiteration the reality in the symbol.

The preface to the prayer book from which John Wesley drew our original ritual contained this apology, "We know it impossible (in such variety of apprehensions, humors and interests as are in the world) to please all: nor can expect that men of factious, peevish and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves. It hath been our wisdom to keep from the two extremes of too much stiffness in refusing and of too much easiness in admitting any variation. We do profess it to the world that the book doth not contain anything which a godly man may not with a good conscience submit unto, if it shall be allowed such just and

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favorable construction as in common equity ought to be allowed to all human writings."

Your Commission does not claim as much as that. Honest Christians will always express their convictions and aspirations differently. We have invited criticism widely and listened to it sympathetically. We know that others of more ability could have done this task for our generation. We do claim that no group could have tried more earnestly or sincerely to find the form and language best fitted to conduce toward devotion and toward private and public righteousness of character and conduct.

Claudius B. Spencer has generously commented that this Ritual ought to begin a new epoch in the spiritual life of Methodism. Our prayer is that it may do nothing less.

References to Committee on Judiciary.

On a question of privilege, the Secretary presented for specific reference to the Committee on Judiciary, the following Memorials, and, on his motion, reference in these cases was ordered:

1. From the Rev. P. M. Peterson, Evanston, Illinois, and others.
From the Denmark Annual Conference, through L. P. Bjerno, its Secretary, and
From the Rev. Theodor Arvidson, of Sweden Annual Conference, and others, asking for review and opinion concerning certain decisions of the General Conference of 1928.
2. From the Rev. A. J. Hoyer, Secretary of Dakota Annual Conference, Memorials re-referred from the Committee on Temporal Economy, and dealing with the question of Laymen in the Annual Conference.
3. From R. Clarence Brown, representing the Rock River Conference Delegation, a Memorial re-referred from the Committee on Temporal Economy, and raising the question of legality of action in the case of Laymen in the Annual Conference.

The Secretary presented the following resolution, which, on his motion, was adopted by a rising vote:

Greetings to Bishops Cranston and Oldham.

On behalf of the Central Pennsylvania Annual Conference, we move that the Secretary be requested and authorized to convey to Bishops Earl Cranston and William F. Oldham the greetings of this thirty-first delegated General Conference with assurances of the esteem of the Delegates and their prayers for their physical comfort and support of the grace of our Heavenly Father in all their experiences.

J. E. SKILLINGTON,
HORACE LINCOLN JACOBS,
MORRIS E. SWARTZ,
E. R. HECKMAN,
A. S. WILLIAMS,
A. L. MILLER,
IRA H. YOHE,
C. V. ADAMS,
CHARLES F. SHEFFER,
J. W. LOWTHER,
HARRY B. WELLIVER,
GILBERT H. FRANK.

Report of Voting on Constitutional Amendments.

On motion of H. L. Jacobs, the Conference voted to request the Secretary to report now upon the total votes on constitutional amendments originating in General, Annual, or Lay Electoral Conferences during the past quadrennium, and that, if necessary, action be completed to-morrow after recess by voting on every such amendment.

The Secretary reported the results of voting on proposed constitutional amendments originating in the General Conference, as follows:

This is to certify that the General Conference of the Methodist Episcopal Church at its Thirtieth Delegated Session, held in Kansas City, Missouri, U. S. A., May 1 to 29, 1928, did authorize to be submitted to the Annual and Lay Electoral Conferences of the Methodist Episcopal Church, the following proposed amendments to the Constitution:

No. 1. Empowering Central Conferences to elect Bishops.

Amendments Originating in the General Conference.

This constitutional amendment was submitted to the Annual and Lay Electoral Conferences of the Methodist Episcopal Church as ordered, in the year of our Lord, 1929. These Conferences adopted the same by the necessary constitutional majority vote, resultant as follows:

Annual Conference Vote: For, 10,914; Against, 340. Lay Electoral Conference Vote: For, 7,576; Against, 164.

This vote was later notified to the Church by the General Superintendents in a proclamation bearing date of January 2, 1930, thus placing the before mentioned amendment and its accompanying enabling acts in immediate effect.

No. 2. Admission of Laymen to Annual Conferences.

This constitutional amendment was submitted to the Annual and Lay Electoral Conferences of the Methodist Episcopal Church as ordered, in the year of our Lord, 1929, and these Conferences rejected the amendment by the following vote:

Annual Conference Vote: For, 2,307; Against, 8,365. Lay Electoral Conference Vote: For, 1,811; Against, 5,344.

The Secretary moved that the necessary documents pertaining to this report be made a matter of record by printing in *The Daily Christian Advocate,* and in the General Conference *Journal.*

The motion of L. O. Hartman to amend Item No. 1, entitled, "Empowering Central Conferences to Elect Bishops," was accepted by the Secretary, and to the effect that its closing paragraph shall read:

This vote was later notified to the Church by the General Superintendents in a proclamation bearing date of January 2, 1930, thus placing the before mentioned amendment, statutory legislation, and accompanying enabling acts in immediate effect.

The motion to make this report, as amended, a matter of record, prevailed.

The Secretary reported on the results of voting on proposed constitutional amendments originating in Annual Conferences, as follows:

Amendments Originating in Annual Conferences.

There came to the Secretary of the General Conference in 1929 the mandate of the South Florida Annual Conference to submit to the Annual and Lay Electoral Conferences of the Methodist Episcopal Church a Corrected Constitutional Amendment for the Participation of Laymen in the Annual Conference. Obedient to this mandate, the proposed Constitutional Amendment was duly submitted and the voting thereon received, and recorded as follows:

Annual Conference Vote: For, 8,949; Against, 762.

Lay Electoral Conference Vote: For, 7,008; Against, 311.

This vote shows more than the constitutional majority required favorable to the proposed Amendment, as a result of which, the said Amendment is hereby presented to this General Conference for action, you already having fixed an Order of the Day for the same.

There came to the Secretary of the General Conference in 1931 the mandate of the Central Pennsylvania Conference to submit to the

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Annual and Lay Electoral Conferences of the Methodist Episcopal Church, the following Constitutional amendments:

No. 1. Amend Paragraph 38, Section 2, inserting "at least."

No. 2. Amend Paragraph 38, Section 2, providing for increase of Ministerial Reserve Delegates.

No. 3. Amend Paragraph 39, Section 4, providing for increase of Lay Reserve Delegates.

Obedient to this mandate, the proposed Constitutional Amendments were duly submitted, the votes thereon received, and recorded as follows:

No. 1—
Annual Conference Vote: For, 6,651; Against, 320.
Lay Electoral Conference Vote: For, 5,372; Against, 290.

No. 2—
Annual Conference Vote: For, 6,529; Against, 312.
Lay Electoral Conference Vote: For, 5,755; Against, 212.

No. 3—
Annual Conference Vote: For, 6,310; Against, 310.
Lay Electoral Conference Vote: For, 6,167; Against, 207.

These votes show more than the constitutional majority required favorable to the proposed amendments, as a result of which the said amendments are hereby presented to this General Conference for action, you already having fixed an Order of the Day for the same.

On motion of the Secretary, it was ordered that this report be made a matter of record by printing in *The Daily Christian Advocate,* and in the General Conference *Journal.*

Committee on Episcopacy, Report No. 3.

Resuming the Call of the Calendar, the Secretary read Report No. 3, Committee on Episcopacy, entitled, "Supervision for Vacant Areas," and printed on page 157 of *The Daily Christian Advocate.*

O. W. Fifer, Chairman of that Committee, moved its adoption.

By common consent, this report was amended to conform to action previously taken in connection with Report No. 2, Committee on Episcopacy, by adding the words "or disqualification by judicial procedure" after the word "disability" in the proposed new § 3, ¶ 574, line two, as printed.

The motion to adopt the report, as amended, prevailed.

Committee on Episcopacy, Report N. 4.

Report No. 4, Committee on Episcopacy, entitled, "Continuing the Area System," printed on page 157 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

W. H. G. Gould moved that the motion to adopt this report be placed on the table. This motion did not prevail.

C. O. Holmes moved as a substitute that the report of the Committee be changed to read, "respectfully recommends that no action is found necessary upon his Memorial because its subject matter is already provided for by the *Discipline.*"

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The motion to adopt the substitute prevailed.

The motion to adopt the report as thereby changed prevailed.

Committee on Episcopacy, Report No. 5.

Report No. 5, Committee on Episcopacy, entitled, "Continuous Supervision of Resident Bishop," and printed on pages 157, 158 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved the adoption of this report.

J. R. Gettys moved to amend by substituting for the words, in the last paragraph, "preside over the majority of the sessions of the Annual Conferences located in his Area during each quadrennium," these words, "preside over the Annual Conferences in his Area during the entire quadrennium."

G. G. Vogel moved to amend the amendment by changing the proposed new wording to read, "preside over the majority or all of the sessions of the Annual Conferences located in his Area."

The amendment to the amendment was accepted by J. R. Gettys.

D. D. Jones moved that the amendment be placed on the table.

This motion did not prevail, the result of a standing vote being as follows:

For placing the amendment on the table, 374. Against placing the amendment on the table, 404.

T. F. Holgate moved to amend the amendment by inserting the words, "each of," so that the amendment shall read, "preside over the majority or all of the sessions of each of the Annual Conferences in his Area."

This amendment was accepted by common consent.

The previous question was called for, and the call sustained.

The motion to adopt the amendment, as amended, prevailed by a standing vote, as follows:

For the amendment, 400. Against the amendment, 360.

The motion to adopt the report, as amended, prevailed.

Committee on Episcopacy, Report No. 6.

Report No. 6, Committee on Episcopacy, entitled, "Missionary Bishops and General Superintendents," and printed on page 158 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

The motion to adopt this report prevailed.

Committee on Pensions and Relief, Report No. 3.

The Secretary read Report No. 3, Committee on Pensions

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and Relief, entitled, "Administration of Connectional Relief," and printed on Page 158 of *The Daily Christian Advocate.*

Ray Allen, Chairman of that Committee, moved its adoption.

The motion to adopt this report prevailed.

Call of the Conferences.

The motion of the Secretary to proceed under the Call of the Conferences prevailed.

CENTRAL NEW YORK

H. E. Woolever presented the following resolution:

Correlation of Periodical Publications.

WHEREAS, There has grown up in the Church since the Centenary Cultivation period a number of publications for the promotional purposes of various Boards entailing costs of considerable sums; and

WHEREAS, The Methodist Episcopal Church from its early history has maintained a regular system of official publications known as *Christian Advocates*, which have rendered the most important service of maintaining and keeping active a sense of connectionalism in our large and extensively located constituency, and these publications are now in need of larger support and the means of greater effectiveness; and

WHEREAS, The material carried in most of the Board and similar publications could appear in the *Christian Advocates* guaranteeing thereby a larger circulation for the material, a better *Advocate* make-up by use of part of the present cost of the Board publications and at a benefit and saving in the funds of the whole connection, thus improving our *Advocates*, strengthening the publishing interests of the Church and at the same time conserving its funds to the Church; and

WHEREAS, There is now no body or committee of the Church other than the General Conference, which can order and provide a means of that correlation and co-operation such as prevail in organized commercial concerns, and thus to conserve the largest interests of the Church; be it, therefore,

Resolved, By this General Conference, that a committee of nine be appointed, to which committee all the agencies, Boards and organizations of the Church now publishing any weekly or monthly periodicals by use of the funds of the Church or any Board thereof shall submit all facts and data as to the purpose, circulation and costs of such publications, and that at the earliest possible date this Committee on the Correlation of Periodical Publications shall report its recommendations to the General Conference for action.

The motion of B. W. Meeks to refer this resolution to the Committee on Book Concern, and to print it in *The Daily Christian Advocate,* prevailed.

Suspension of Rules.

The motion of O. W. Fifer to suspend the Rules by dispensing with the Call of the Conferences for the time being, in order to consider Report No. 1, Committee on Episcopacy, prevailed.

Committee on Episcopacy, Report No. 1.

Report No. 1, Committee on Episcopacy, entitled, "Age of Retirement of Bishops," and printed on page 179 of *The Daily Christian Advocate,* was read by the Secretary, as was also the minority report thereto attached.

By common consent, the figure 263 was changed to read 265 in ¶ 1, beginning, "Amend the *Discipline.*"

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A. C. Knudson moved to adopt the minority report as an amendment to the majority report.

Minority Report.

D. F. Helms moved to amend the amendment by striking out the words "three-fourths," which appear in the proposed ¶ 265, § 2, and ¶ 266, § 2, and substituting therefor the words "two-thirds."

J. R. Gettys moved to indefinitely postpone consideration of this entire matter.

D. L. Marsh moved to amend by postponing further consideration until after the established Order of the Day for to-morrow morning.

The motion to defer consideration until a specified time did not prevail.

C. O. Ford moved that the motion to postpone consideration indefinitely be placed on the table.

This motion prevailed.

The motion of C. D. Baldwin to place the amendment to the amendment on the table did not prevail.

On motion of the Secretary, the time was extended for the completion of the pending item.

J. R. Edwards moved to substitute the present legislation on this subject for all that is before us.

C. O. Holmes moved that the majority and minority reports, with pending amendment, and substitute, be placed on the table.

This motion did not prevail.

The presiding Bishop ruled that the substitute offered by J. R. Edwards is immediately before us.

The previous question was called for, and the call sustained.

The motion of H. L. Jacobs to place the substitute on the table prevailed.

The motion of C. O. Holmes to adjourn prevailed.

Report, Committee on Credentials.

E. C. Dixon, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials presents the following for record:
Earl T. Chamberlin, lay delegate, Pittsburgh Conference, seated May 7 permanently.
W. C. Coffey, lay delegate, Minnesota Conference, seated May 7 permanently.
William D. Archer, lay delegate, North-East Ohio Conference, seated May 9 permanently.

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Charles R. Griffith, lay delegate, Pittsburgh Conference, seated May 9 permanently.

W. W. Reid, reserve lay delegate, New York East Conference, seated May 9 permanently in place of Arthur J. Crawford, without extra expense.

John D. Dill, lay delegate, Southern Illinois Conference, excused, effective May 10. No one in his place.

Bruce S. Wright, ministerial delegate, Genesee Conference, seated permanently May 3.

J. Arthur Young, ministerial delegate, Upper Iowa Conference, seated permanently May 3.

Luren D. Dickinson, lay delegate, Michigan Conference, seated permanently May 6.

Gabriel L. Dennis, lay delegate, Liberia Conference, and Regland V. Richards, ministerial delegate, Liberia Conference, were both seated May 2.

Arlo A. Brown, ministerial delegate, Newark Conference, excused on Thursday, May 12, until noon of Friday, May 13.

Elwood S. Johnson, reserve lay delegate, New Jersey Conference, to be seated in place of H. P. Bennett, Tuesday, May 10, without any extra expense.

Leroy S. Champion, reserve lay delegate, New Jersey Conference, to be seated in place of H. P. Bennett, Wednesday, May 11, without any extra expense.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Organization, Committee on Revision.

The Secretary announced that the Committee on Revision is organized by the election of John W. Langdale, Chairman, and Harry E. Woolever, Secretary.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Leonard.

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WEDNESDAY MORNING, MAY 11, 1932

The Conference convened at 8:30 o'clock, with Bishop Eben S. Johnson presiding, who presented Bishop Edwin F. Lee to be in charge of the devotional service.

Devotions.

Hymn 2, beginning, "Come, Thou Almighty King," was sung, and Bishop Lee employed the Second Worship Service for the Devotional Periods of the General Conference and based his devotional address upon St. Luke 24. 21, 31, 32.

Prayer was offered by Bishop Lee, and Hymn 543, beginning, "Dear Lord and Father of Mankind," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 10, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Committee on Episcopacy, Report No. 1. (Consideration Continued).

Consideration of Report No. 1, Committee on Episcopacy, entitled, "Age of Retirement of Bishops," was resumed as the unfinished business under suspension of the Rules.

The presiding Bishop announced that the amendment to the minority report to change the hyphenated word "three-fourths" by inserting for it the hyphenated word "two-thirds," was now immediately pending.

The "Brock Substitute."

T. S. Brock presented the following substitute for all that is before the Conference, and moved its adoption:

1. Amend the *Discipline*, ¶ 265, § 1, by striking out the word "seventy" in line 2, and substituting therefor the word "sixty-seven," so that the section as amended shall read:

¶ 265, § 1. "A General Superintendent who has reached the age of sixty-seven years may be released from the obligation to travel through the Connection at large, and from that of residential supervision, by giving notice in writing to the Bishops that he so elects, and when a General Superintendent has been released in this manner, the Bishops shall report the fact to the Book Committee and to the next General Conference."

2. Amend the *Discipline*, ¶ 265, § 2, by striking out the words "nearest his seventy-third birthday" in the second line and substituting therefor the words "whose seventieth birthday precedes the first day of June following a General Conference shall at that Conference" so that the section as amended shall read:

¶ 265, § 2. "A General Superintendent whose seventieth birthday precedes the first day of June following a General Conference shall be released at the close of that Conference from the obligation to travel through the Connection at large and from residential supervision."

3. Amend the *Discipline*, ¶ 266, § 1, by striking out the word "seventy" in the second line, and substituting therefor the word "sixty-seven," so that the section as amended shall read:

¶ 266, § 1. "A Missionary Bishop who has reached the age of sixty-seven years may be released from the obligation to travel through the Foreign Mission Field for which he was elected by giving notice in writing to the Bishops, the Board of Foreign Missions and the Book Committee; and when a Missionary Bishop has been released in this manner, the Bishops shall report the fact to the next General Conference."

4. Amend the *Discipline*, ¶ 266, § 2, by striking out the word "seventy-three" and substituting therefor the words "Whose seventieth birthday precedes the first day of June following a General Conference shall be released at the Conference" so that the section as amended shall read:

¶ 266, § 2. "A Missionary Bishop whose seventieth birthday precedes the first day of June following a General Conference shall be released at the close of that Conference from the obligation to travel through the Connection through his field and from residential supervision."

Changes in this substitute as printed were allowed by common consent, as follows:

In ¶ 266, § 2, eliminate the words "through the Connection."

¶ 265, § 2, shall read:

"A General Superintendent who attains his seventieth birthday before the first day of June in the year in which the General Conference is held, shall be released, etc."

The previous question was called for, and the call sustained.

C. O. Holmes moved that the motion to amend the minority report be placed upon the table. This motion prevailed.

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G. W. Henson moved that the minority report be placed on the table. This motion prevailed.

The motion to place the substitute on the table did not prevail.

The motion to accept the substitute prevailed.

The motion to adopt the substitute as the report of the Committee on Episcopacy prevailed.

On motion of the Secretary, it was voted to remove from the *Journal* of yesterday all references to motions not finally presented and voted upon.

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee recommends that the interests of the General Conference require that as the courtesies of this body cannot be extended to distinguished visitors by providing seats on the platform, that the Committee on Questions of Privilege be authorized to refer distinguished visitors to the Commission on Entertainment for assignment in the courtesy sections without presenting each individual case to the General Conference.

On motion, this recommendation was approved.

2. Your Committee recommends that the Philippine Islands Conference delegation be permitted to present their resolution of appreciation for Bishop Locke. The request is that it be printed in *The Daily Christian Advocate* and the General Conference *Journal.*

Appreciation of Bishop Locke.

On motion, this recommendation was approved, and the Secretary read the following resolution:

WHEREAS, Bishop and Mrs. Charles Edward Locke spent the first four years of their Episcopal labors in administering the Philippine Islands Annual Conference; and

WHEREAS, They continually manifested a fervent zeal for the salvation of the souls of the Filipino people in frequent travels among the people and through sermons and public addresses and in generous manifestations of an abiding interest in the spiritual welfare of all classes of the people, and their administration was always marked by unfailing charity and kindly sympathy for the Filipino pastors and their families; and

WHEREAS, Their relationships with the people were always characterized by a fine Christian courtesy shown to the rich and poor alike that have caused the Filipino people to hold them in high regard and count them as real saints and children of the household of God; and

WHEREAS, The General Conference of the Methodist Episcopal Church has seen fit to retire Bishop and Mrs. Locke from traveling among the Churches; now, therefore,

Resolved, That we, the delegates of the Philippine Islands Annual Conference, on behalf of the members of the Conference and the many friends of Bishop and Mrs. Locke in the Philippines, hereby express our great appreciation of the fine services rendered the Church and assure them of our continued affection and our prayers that they may have the joys of many years of fruitful service in the interest of the kingdom of our Christ.

BENITO TOVERA,
BUENAVENTURA C. LOPEZ,
EULOGIO R. DIZON,
ERNEST S. LYONS.

On motion, the Conference voted to adopt this resolution, and to print it in *The Daily Christian Advocate* and the General Conference *Journal.*

Greetings to D. G. Downey.

3. Your Committee recommends that the Conference grant the request of the New York East Conference members that the Secretary send greetings to Dr. D. G. Downey, for long an illustrious leader in our General Conferences.

On motion, this recommendation was approved.

Special Seating Privilege.

4. Your Committee recommends that E. J. Hammond, Ministerial Delegate from the Georgia Conference, and Chairman of the Committee on the *Journal*, be privileged to occupy Seat 6 in Row G of the Right Section, made vacant by the election of Harry L. Upperman, Ministerial Delegate of the Central Tennessee Conference, as one of the Assistant Secretaries. The request is made by W. H. Patton, of the Georgia Conference.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Report Committee on Credentials.

Your Committee on Credentials has made the following adjustments:

Thomas Acheson, ministerial delegate, Pacific Northwest Conference, excused for one day, May 11.

George T. Miller, reserve lay delegate, Oklahoma Conference, seated May 11 permanently.

John M. Mitchell, reserve lay delegate, Southern Illinois Conference, excused, effective May 11, because of sickness in the home.

Miss Emily R. Loveless, reserve lay delegate, North Africa Conference, seated Tuesday, May 10, and until further notice, in place of Mrs. E. F. Frease, who is excused on account of illness. No extra expense to the Conference.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

On a question of privilege, previously authorized, P. O. Hanson presented the following resolution, which, on his motion, was adopted:

Tribute to W. T. Hobart.

WHEREAS, Word has reached us of the death of the Rev. William T. Hobart, D.D., one of the great missionaries of our Church who gave fifty years of service to China; therefore, be it

Resolved, That this General Conference send to the two sons in Evanston and to the two daughters on the China Mission Field, letters with some such message of sympathy as the following:

The General Conference extends loving sympathy to you in the death of your father, and assures you that the Methodist Church appreciates the fine service rendered through his life of rare devotion to the great task of Kingdom-building in China. In the midst of your sorrow you have wonderful memories of a father who achieved much worth while and left you an example worthy of emulation.

PERRY O. HANSON,
ALBERT E. DAY.

Call of the Conferences.

The incompleted Call of the Conferences was resumed.

CENTRAL WEST

Miss Arsania M. Williams presented the following resolution, which, on her motion, was adopted by a rising vote:

MAY 11 NINTH DAY. *Morning.* Tribute to Bishop Hartzell.

WHEREAS, The late Bishop Joseph C. Hartzell crowned his career in the Methodist Episcopal Church by his wonderful service in Africa; and

WHEREAS, He endeared himself to the Negro membership throughout the Methodist Episcopal Church by his great endeavor to uplift a lowly people in the Southland; and

WHEREAS, He gave every encouragement to his wife, Mrs. Jennie Culver Hartzell, in her ministrations for the uplift of Negro home life, and in her untiring effort to establish the Woman's Home Missionary Society of the Methodist Episcopal Church, for the protection and training of Negro girls and women; therefore,

We, the members of the Central West Conference delegation, desire to express the appreciation of a grateful constituency for the fruitful services of our sainted friend and benefactor of sacred memory. Further, we earnestly request the General Conference to stand in rising vote of appreciation of these services of this loyal saint of God.

MISS ARSANIA M. WILLIAMS,
B. F. ABBOTT,
G. D. HANCOCK,
SPENCER RAY,
L. H. LIGHTNER,
WAITE H. MADISON.

DAKOTA

E. D. Kohlstedt presented the following resolution, which, on his motion, was adopted:

Observance Jason Lee Centenary Proposed.

WHEREAS, The year 1934 will mark the one hundredth anniversary of the going of Jason Lee to the Oregon Country as a missionary of the Missionary Society of the Methodist Episcopal Church, and as the first Protestant missionary of any denomination in the Northwest, where he labored faithfully and well and, although he died in the prime of life, he will always remain one of Methodism's outstanding missionary heroes; it is therefore appropriate that the Church he served should fittingly observe this coming centennial occasion, and we therefore

Recommend, That the General Conference approve a proper recognition of this occasion and suggest that the Board of Home Missions and Church Extension, in co-operation with the Conferences of the Northwest, arrange for a suitable observance of the Jason Lee Centenary, the same to be without cost to the General Conference.

E. D. KOHLSTEDT,
MARK A. DAWBER,
WILLIAM W. YOUNGSON,
ELMER L. KIDNEY.

DELAWARE

D. H. Hargis presented the following resolution, which, on his motion, was adopted:

Appreciation Bishop Richardson.

WHEREAS, This nation faces a herculean task in its effort to overcome the liquor forces and to keep permanently the Eighteenth Amendment in the Constitution of the United States; and

WHEREAS, The forces of the Methodist Episcopal Church, true to the genius of Methodism, are united in their efforts in a great forward movement to this end; and

WHEREAS, The intrepid Bishop Ernest G. Richardson, D.D., LL.D., has been elected the President of the Anti-Saloon League of America; be it

Resolved, That it be the sense of this General Conference that we petition God, our Heavenly Father, for a double portion of His Spirit to carry on, holding up Bishop Richardson's hands until the demon

rum is completely annihilated, and the nefarious bootlegging business has been banished from the earth.

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DAVID H. HARGIS,
C. A. TINDLEY,
H. S. WILSON,
M. A. R. CAMPHOR,
DAVID W. HENRY,
F. H. BUTLER,
OLIVE A. HALL,
W. H. STATEN.

DETROIT

M. S. Rice presented the following resolution, which, on his motion, was adopted:

Tribute to Dr. George Elliott.

A memorial tribute to the character and work of Dr. George Elliott, a member of the last eight sessions of the General Conference and a counselor in its deliberations, whose influence was always frank and forward-looking:

For fifty-six years an honored and efficient minister of the Church, serving in almost every type of service the ministry of our Connection affords, and always with honor to the Church. As editor of the *Methodist Review* for ten years from 1920 to 1930, he there sustained. until his death, the very best traditions of that noted publication.

We register herewith our sincere appreciation of a noble ministry maintained throughout all its years in the highest manner, and with a tireless loyalty to all the finest traditions of the Church which he loved and with an unfaltering devotion to his Master and Lord.

For the Detroit Conference delegation,
MERTON S. RICE.

EAST TENNESSEE

M. W. Boyd presented the following resolution, which, on his motion, was adopted:

Tribute to Dr. Judson S. Hill.

WHEREAS, The General Conference of 1928 paused to pay honor to one of Methodism's devout servants, in the person of Dr. Judson S. Hill, President and founder of Morristown Normal and Industrial College, a pioneer Methodist institution; and

WHEREAS, On September 14 last, he was called from his field of labor to his richer reward; and

WHEREAS, He was for seven quadrennial sessions a member of this body, serving in many important capacities with honor and efficiency; and

WHEREAS, He held the distinction of having served as President of our College at Morristown for fifty years, which distinction has not been held by any other College President in America; and

WHEREAS, He was willing to suffer ignominy, ostracism, and martyrdom in his educational passion for an under-privileged race, thousands of whose lives have been made happier, better and more useful because of his sacrifices; and

WHEREAS, Methodism has been exemplified and exalted by his courageous devotion and service in extending the Master's Kingdom; therefore, be it

Resolved, That this resolution be the sentiment of this body and that a copy of the same be forwarded to his widow, who through the long years of his service was his constant aid.

MILLER W. BOYD.

LOUISIANA

R. B. Hayes presented the following resolution, which, on motion of Wallace H. Finch, was referred to the Committee on State of the Church:

Resolution Referred.

MAY 11 NINTH DAY. *Morning.*

WHEREAS, Knowledge of the sincere support of their constituency develops courage and zeal in public officials just as knowledge of the opposition of their constituency develops cautious action; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church, in regular session assembled, instructs its Secretary to express to the President of the United States, the Honorable Herbert C. Hoover, and to the Congress of the United States now in session, its sincere appreciation of their earnest efforts to solve the problems which so baffle and distract our nation in many fields at this period; that we assure them that we shall solicit almighty God to strengthen them in their labors;

That we hereby promise as sovereign citizens of our common country, without special favors to any but with special solicitude for all, to help heal the wounds which now aggravate the economic, the political and the moral life of our nation.

CALVIN S. STANLEY,
A. L. FLEET,
M. S. DAVAGE,
J. W. TURNER,
W. G. ALSTON,
ROBERT B. HAYES.

MICHIGAN

J. R. Wooton presented the following resolution:

WHEREAS, The morning devotional services are seriously interrupted by the admission of tardy Delegates immediately at the close of the address, so spoiling the devotional effect of the closing hymn; therefore, be it

Resolved, That the ushers are directed to admit no Delegates until the singing of the closing hymn.

The motion of J. J. Shy to refer this resolution to the Committee on State of the Church did not prevail.

The motion to adopt the resolution prevailed.

Bishop Moore's Leave-Taking.

On a question of privilege, R. B. Urmy, Chairman of the Committee on Fraternal Delegates, presented Bishop Arthur J. Moore, D.D., LL.D., Fraternal Delegate from the Methodist Episcopal Church, South, for formal leave-taking, and Bishop Moore addressed the Conference. (See p. 806.)

Bishop W. F. McDowell presided for the time being and appropriately replied to Bishop Moore's farewell words.

R. B. Urmy, for the Committee on Fraternal Delegates, presented R. E. Diffendorfer to introduce Bishop Juan N. Pascoe, Fraternal Delegate from the Methodist Church of Mexico.

The Secretary read the credentials of Bishop Pascoe, as follows:

Methodist Episcopal Church, Mexico, April 20, 1932.

Credentials Bishop Juan N. Pascoe.

TO THE SECRETARY OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ATLANTIC CITY, NEW JERSEY, U. S. A.:

Dear Brother in the Lord:

The object of the present letter is to advise you, that you also may make it known unto the General Conference, that our dear Bishop, the Rev. Juan N. Pascoe, was nominated in the First General Conference

of the Methodist Church of Mexico, held in September, 1930, as the Fraternal Delegate to this highest body of one of our mother churches.

Our Bishop carries with him, not only our greetings and good wishes, but especially the expression of our gratitude for all the blessings we have received from the beloved Methodist Episcopal Church.

In extending this credential in the name of the Methodist Church in Mexico it is also our privilege to express the desire that the General Conference may receive the richest blessings of our Heavenly Father and that its complete success may be known in all the Christian world.

We remain,

Your faithful Brothers in our Lord Jesus Christ,

V. D. BAEZ, *President of the General Conference of the Methodist Church of Mexico;*

J. T. RAMIREZ, *Secretary.*

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The presiding Bishop yielded the Chair to Bishop William F. Anderson during this presentation, and R. E. Diffendorfer formally presented Bishop Pascoe to the presiding officer, who, in turn, introduced him to the Conference.

Fraternal Message of Bishop Pascoe.

On motion, the time was extended for the purpose of completing this item, and Bishop Pascoe was heard in the delivery of his fraternal message. (See p. 824.)

On motion of R. E. Diffendorfer, certain portions of Bishop Pascoe's fraternal address, dealing with the missionary problem, were referred to the Committee on Foreign Missions.

Credentials of Dr. Hugh Thomson Kerr.

The Secretary presented the credentials of Rev. Hugh Thomson Kerr, D.D., LL.D., the Fraternal Delegate from the Presbyterian Church in the United States of America, and, on his motion, the Conference authorized their printing in *The Daily Christian Advocate* and in the General Conference *Journal.*

The credentials are as follows:

General Assembly of the Presbyterian Church in the United States of America, May 9, 1932.

This certifies that the General Assembly has chosen the Rev. Hugh Thomson Kerr, D.D., LL.D., of Pittsburgh, Pennsylvania, as a delegate to represent The Presbyterian Church in the United States of America at the General Conference of the Methodist Episcopal Church, Atlantic City, New Jersey, May, 1932, and of his diligence in the performance of this duty he is to render to the General Assembly due report.

LEWIS SEYMOUR MUDGE, *Stated Clerk.*

Call for Central Conference Matters.

On a question of privilege, G. Bromley Oxnam introduced the following resolution, which, on his motion, was adopted:

The Chairman of each Standing Committee is requested to report all matters relating to Central Conferences that are before his Committee to the Secretary of the General Conference to-day, and defer presentation of these matters to the General Conference until proper conference can be held with the Commission on Central Conferences, said conference to be held at the earliest possible moment.

Recess.

The Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock.

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NINTH DAY.
Morning.

Hymn 1, beginning, "O for a Thousand Tongues to Sing," was sung, and the male quartet of Gammon Theological Seminary, Atlanta, Georgia, was heard in the rendition of a special musical selection.

Bishop Cannon Preseated.

The presiding Bishop introduced to the Conference Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, who addressed the Conference.

Dr. C. C. Selecman. Introduced.

The presiding Bishop introduced to the Conference, Rev. Charles C. Selecman, President of the Southern Methodist University, Dallas, Texas, who addressed the Conference.

Order of the Day.

The presiding Bishop announced the Order of the Day to be the voting upon constitutional amendments originating in Annual or Lay Electoral Conferences during this quadrennium.

The Secretary read the Corrected Constitutional Amendment for the "Participation of Laymen in the Annual Conferences," and voted upon by the Annual and Lay Electoral Conferences in 1929, as follows:

Constitutional Amendment for "Participation of Laymen in the Annual Conferences."

CORRECTED CONSTITUTIONAL AMENDMENT FOR THE "PARTICIPATION OF LAYMEN IN THE ANNUAL CONFERENCES"

(Changes to be voted on printed in italic type. Corrections of original Amendment printed in SMALL CAPITALS.)

Amend Division III, Articles of Organization and Government, Chapter I, Pastoral Charges, Quarterly and Annual Conferences, as follows:

In the title of Chapter I, after the word "Quarterly" insert a *comma*, and strike out the word "and," and after the word "Annual" add the words "*and Lay Conferences*," so that the title of Chapter I, amended, will read "*Pastoral Charges, Quarterly, Annual and Lay Conferences.*"

Amend Division III, Article III—Annual Conferences, ¶ 36, as follows:

Add to the present Article the following words: *There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial Delegates to the General Conference, all matters relating to the character and Conference relations of its members, and the ordination of Ministers*, so that the paragraph as amended shall read as follows:

¶ 36. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend. *There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial Delegates to the General Conference, all matters relating to the character and Conference relations of its members, and the ordination of Ministers.*

Add a new article after ¶ 36 of the *Discipline*, as follows:

ARTICLE IV.—*Lay Conferences*

¶ 37, § 1. A Lay Conference shall be organized within the bounds of each Annual Conference to meet at the seat, and during some part of the time of the session of the Annual Conference, for the purpose of VOTING ON CONSTITUTIONAL AMENDMENTS, *considering and acting upon matters relating to Lay Activities and such* OTHER *matters as the General Conference may direct. The Lay Conference shall be composed of Lay members, one from each Pastoral Charge within the bounds of the Annual Conference, elected by the Lay members of the Charge, over twenty-one years*

of age, in such manner as the General Conference may direct. Each Pastoral Charge shall, also, in the same manner, elect one alternate.

§ 2. The Lay Conference shall meet with the Annual Conference to consider and act upon all business other than those matters reserved to the Annual Conference as specified in ¶ 36, of Article III, Chapter I, Division III, entitled "Articles of Organization and Government," and those matters that relate wholly to Lay activities.

§ 3. The Ministerial and Lay members of the united sessions shall deliberate as one body. They shall also vote as one body, except when requested by one-third of either order present and voting; then the vote on any question shall be taken by separate orders, and a majority of each order shall be required to pass a measure.

§ 4. Qualifications for Laymen admitted into any Lay Conference within the boundaries of a Central Conference may be determined by the Central Conference in which the Lay Conference is located.

Re-number the present ¶¶ 37 and 38, *Discipline*, 1924, so as to be numbered 38 and 39. Substitute for the present ¶ 39, the following:

ARTICLE III.—*Lay Delegates*

¶ 40, § 1. Each Lay Conference shall be entitled to as many Delegates and Reserve Delegates to the General Conference as there are Ministerial Delegates and Reserve Delegates from the Annual Conference.

§ 2. Such Lay Delegates shall be elected by ballot at the session of the Lay Conference immediately preceding the General Conference. They shall be Lay members, twenty-five years of age or over, holding membership within the bounds of the Annual Conference, and having been Lay members of the Church five years next preceding their election. Delegates-elect who cease to be members of the Church within the bounds of the said Annual Conference shall not be entitled to seats in the General Conference.

Further amend Chapter II of the present Constitution by striking out the word "ELECTORAL" wherever it occurs therein, to wit:

In Article IV. Credentials, lines two and six;

In Article V. Sessions, § 3, line seven;

In Article XI. Amendments, lines four and fourteen, so as to bring the entire Chapter into harmony with the changes effected by the preceding amendments.

Also further amend so that the *Numbers* of the several paragraphs and of any Article in the Constitution be changed to make them conform to these amendments.

The motion of Ray Allen to postpone the consideration of these amendments until to-morrow morning, after the approval of the *Journal*, did not prevail.

The previous question was called for, and the call sustained.

Vote to Adopt.

The proposed constitutional amendment for the "Participation of Laymen in the Annual Conferences" was then adopted by a count vote, as follows:

For the amendment, 789. Against the amendment, 8.

Message to H. T. Ames.

On motion of C. V. Adams, the Conference voted to communicate this action to Herbert T. Ames, a former Delegate from the Central Pennsylvania Conference, because in 1872 he made the first motion in a General Conference favorable to this proposal.

The Secretary read the Proposed Constitutional Amendments Originating in the Central Pennsylvania Conference, and voted

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upon by the Annual and Lay Electoral Conferences prior to the General Conference of 1932, as follows:

CONSTITUTIONAL AMENDMENTS ORIGINATING IN THE CENTRAL PENNSYLVANIA CONFERENCE

(Changes to be voted on printed in italic type.)

NO. 1

Constitutional Amendments for Amending Paragraphs 38 and 39.

Amend ¶ 38, § 2 by inserting between "Conference" and "four" in the *sixth line the words *at least*, so that the section, as amended, shall read:

§ 2. The Ministerial Delegates shall be elected by ballot by the Members of the Annual Conference at its session immediately preceding the General Conference. Such Delegates shall be Elders, at least twenty-five years of age, and shall have been Members of an Annual Conference *at least* four successive years, and at the time of their election and at the time of the session of the General Conference shall be Members of the Annual Conference which elected them. An Annual Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of Delegates.

NO. 2

Amend ¶ 38, § 2 by substituting for the sentence "An Annual Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates," the following:

An Annual Conference may elect as many Reserve Delegates as it may determine, not exceeding the number of its Delegates.

so that the section, as amended, shall read:

§ 2. The Ministerial Delegates shall be elected by ballot by the Members of the Annual Conference at its session immediately preceding the General Conference. Such Delegates shall be Elders, at least twenty-five years of age, and shall have been Members of an Annual Conference four successive years, and at the time of their election and at the time of the session of the General Conference shall be Members of the Annual Conference which elected them. *An Annual Conference may elect as many Reserve Delegates as it may determine, not exceeding the number of its Delegates.*

NO. 3

Amend ¶ 39, § 4 by substituting for the sentence, "A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates," the following:

A Lay Electoral Conference may elect as many Reserve Delegates as it may determine, not exceeding the number of its Delegates.

so that the section, as amended, shall read:

§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. *A Lay Electoral Conference may elect as many Reserve Delegates as it may determine, not exceeding the number of its Delegates.*

These elections shall be by ballot.

Votes for Adoption.

The Conference voted to adopt Amendment No. 1 by a count vote, as follows:

For the amendment, 779. Against the amendment, 3.

The Conference voted to adopt Amendment No. 2 by a count vote, as follows:

For the amendment, 781. Against the amendment, 1.

* As in *Discipline*, 1928.

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The Conference voted against the adoption of Amendment No. 3 by a count vote, as follows:

Vote Against Adoption.

For the amendment, 0. Against the amendment, 755.

The presiding Bishop made declaration as follows:

Declaration of Presiding Bishop.

Several Constitutional Amendments, the Constitutional Amendment for the Participation of Laymen in the Annual Conferences and the Constitutional Amendments for the Amending of ¶ 38, § 2, have received the necessary two-thirds vote in the Annual Conferences and the Lay Electoral Conferences and now in the General Conference, and have thereby become the law of the Church.

Call of the Conferences.

The incompleted Call of the Conferences was resumed.

MISSOURI

O. J. Carder presented the following resolution:

Resolution of Sympathy.

WHEREAS, Our civilization has received a shock in the great sorrow that has come to Colonel Charles A. Lindbergh and to Mrs. Ann Lindbergh, who have rendered distinguished service to this nation and to the world as ambassadors of peace and good will to the nations and whose clean and upright lives have adorned our American Republic;

Resolved, That we send our sympathy and affectionate interest to these world citizens and unite our hopes and prayers with the good people of all lands that their child may be restored to them;

Resolved, That we regard this climax of lawless wickedness as a warning to a too complaisant Republic that the lawlessness which scoffs at all constitutional government and the laws of the land must be suppressed, that government must be administered with such justice and severity upon crime as to make its administration a terror to evil-doers and a praise to them that do well;

Resolved, That the people called Methodists will support the government of the nation, the states and the cities in aggressive campaign against further exhibitions of lawlessness, and in a strict enforcement of all law throughout the nation.

P. R. LOW,
WILLIAM RILEY NELSON,
O. J. CARDER,
WALLACE B. FLEMING,
F. W. WAHL,
J. A. TAYLOR,
W. H. WALKER,
VESTAL C. CLARK,
J. W. BORAH,
E. D. KOHLSTEDT,
C. L. HOVGARD,
I. D. HARRIS,
LESLIE J. LYONS,
IRA N. CHILES,
LEON H. SWEETLAND,
WILEY A. KEVE,
S. B. CAMPBELL,
JOSEPH J. SHY,
L. EARL SNYDER,
E. C. MORGAN,
MRS. C. B. CLAYTON.

Resolution Divided.

A division of the resolution was called for, the division being at the close of the first paragraph, beginning, "Resolved, etc."

The motion to adopt the first portion of the resolution prevailed by a rising vote.

G. H. Spencer moved that the remainder of the resolution be referred to the Committee on State of the Church.

The motion to refer prevailed.

Reference to the Committee on Judiciary.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, presented for reference to the Committee on Judiciary the question of the interpretation of ¶ 351, *Disci-*

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pline, 1928, as to whether a Bishop should be the presiding officer of a Special Appellate Committee.

On motion, this question was referred to the Committee on Judiciary.

Committee on Evangelism.

Bishop H. Lester Smith, Secretary of the Bishops, presented nominations for the membership of the Special Committee on Evangelism, as follows:

Bishops: Frederick D. Leete, Herbert Welch, Adna W. Leonard, H. Lester Smith, Charles L. Mead.

Ministers: R. S. Cushman (Genesee), A. E. Day (Pittsburgh), L. M. Edwards (Colorado), A. R. Moore (Southern California), M. S. Rice (Detroit).

Laymen: William Boyd (Philadelphia), J. H. Jackson (California), B. E. Kile (New England Southern), J. J. McKim (Ohio), Dean Taylor (Iowa).

On motion, these nominations were confirmed and the persons named were duly elected.

Call of the Conferences.

The incompleted Call of the Conferences was resumed.

MONTANA STATE

Jesse Lacklen presented the following resolution, which, on his motion, was adopted:

Appreciation of Bishop Brown.

The representatives of the Helena Area, following the action of our several Annual Conferences, express our appreciation of the administration of Bishop Wallace E. Brown. His tireless travel over the vast distances of the Area, his wise and efficient administration and his generous and brotherly spirit have warmly endeared him to all of his associates.

We severally would be very happy to find ourselves under his administration during the next quadrennium whatever our Area relationships.

JESSE W. BUNCH,
C. W. TENNEY,
W. O. COTTON,
HOWARD E. SIMPSON,
JESSE LACKLEN,
H. G. MCCALLISTER,
C. L. WALLACE,
LESLIE R. BURGUM,
S. IRENE GORDON,
H. J. ROAN,
HARLEY S. GROVER.

On motion of H. L. Jacobs, the Call of the Conferences was temporarily suspended at this point.

Committee on Itinerancy, Report No. 9.

Under the Call of the Calendar, Report No. 9, Committee on Itinerancy, entitled, "Appointment of Ministers to Detached Service," and printed on page 179 of *The Daily Christian Advocate,* was read by the Secretary, and A. Ray Moore, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Report No. 10, Committee on Itinerancy, entitled, "Appointment of Treasurers of Benevolence Boards," and printed on pages 179, 180 of *The Daily Christian Advocate,* was read by the Secretary, and A. Ray Moore, Chairman of that Committee, moved its adoption.

Committee on Itinerancy, Report No. 10.

The motion to adopt the report prevailed.

Report No. 11, Committee on Temporal Economy, entitled, "Barbara Heck Bicentenary," and printed on page 180 of *The Daily Christian Advocate,* was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption. The motion to adopt the report prevailed.

Committee on Temporal Economy, Report No. 11.

On a question of privilege, the Secretary presented, for specific reference to the Committee on Judiciary, the following Memorials, and, on his motion, reference in these cases was ordered:

References to the Committee on Judiciary.

1. From F. A. LaViolette and Logan H. Roberts, Delegates from the Pacific Northwest Annual Conference, requesting a ruling on the right of a Bishop or a District Superintendent to appoint an effective member of one Conference to a pastorate without transfer, etc., and known as Memorial No. 785.
2. From W. H. Shipman, of the Des Moines Annual Conference, asking for an opinion concerning the operation of the Fifth Restrictive Rule, and known as Memorial No. 789.
3. From W. H. Shipman, of the Des Moines Annual Conference, asking if it is legal to do away with a Quarterly Conference as a constitutional requirement, and known as Memorial No. 794.
4. From Leon H. Sweetland, of the Northwest Kansas Annual Conference, asking for a rule concerning the process by which a member of an Annual Conference is located, and known as Memorial No. 826.
5. From L. Earl Snyder and others, seeking an opinion upon this question, "When does the term of office of a District Superintendent who has been appointed to a District between Conference sessions, terminate?" and known as Memorial No. 827.
6. From O. W. Willits, of the Detroit Annual Conference, through Merton S. Rice, referring to the Judiciary Committee for an opinion, the note following the list of special appointments in the Minutes of the Detroit Conference of 1931, and known as Memorial No. 839.
7. From A. M. Wells, of the Illinois Annual Conference, asking for certain rulings on the subject, "Title to Property," and citing a specific case, and known as Memorial No. 828.

The Secretary presented the report of the Commission on Worship and Music, filed by the Chairman of that Commission, Bishop Wilbur P. Thirkield.

Report, Commission on Worship and Music.

On motion, the privilege of the floor was granted to Bishop Thirkield to make formal presentation of the report.

On motion, the time was extended for the completion of this item.

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Bishop Thirkield, in presenting the report, addressed the Conference as follows:

Remarks of Bishop Thirkield.

The report of the Commission on Worship and Music as printed in the *Handbook* and with the concurrence of the Bishops is herewith presented to the General Conference.

The General Conference of 1928 ordered the appointment by the Bishops of a Commission on Worship and Music, to consist of five bishops, five other ministers, and five laymen. Report number six, adopted May 14, was in part as follows: "We recommend that this Commission be instructed to prepare, in accordance with the recommendations of the Episcopal Address, at least two Orders of Public Worship, which shall be printed in the *Discipline* in place of ¶ 72 for the use of our churches. We recommend that in each Annual Conference there be appointed a Commission on Worship and Music to co-operate with this general Commission within the several Conferences." In accordance with the above action these Orders of Worship have been prepared, to be printed, as directed, in the *Discipline* and the *Hymnal.*

The Commission has done its work under the conviction that the test of an Order of Worship is its awakening in us the consciousness of God's presence, its helping us to achieve the fruits of the Spirit and its fitting us for more devoted and effective service of God and our fellows.

Students of liturgies are quite agreed that the outer form of public worship should parallel the inner experience of worshipers. This inner experience follows a natural sequence, which is also found in the great liturgies of the Hebrew Temple, the Greek and Roman Churches and the Anglican Church. This sequence is retained by John Wesley in his "Sunday Service," based on the book of Common Prayer of the Church of England.

The Orders of Worship I and II, adopted for regular use, are built upon the same general principles which have given such vitality to the great liturgies, the basis of which is found in the usage of the Early Church. The orders seek to make every act in worship sincere by making the progress follow the natural experience in worship. They seek to make experience vital by giving the congregation, especially in the first Order, larger opportunity for active participation. They seek to enlarge the opportunity of the preacher by preparing the way, through creative worship, for his own deliverance of the prophetic and evangelistic message, and for his hearers' acceptance of the truth.

These Orders of Worship represent as nearly as the Commission could ascertain the mind of the Church. To this end, first, one thousand copies of the Proposed Orders were printed and sent to representative pastors and laymen throughout the Church. Later, in revised form, the proposed Orders were sent to the 16,000 ministers of the Church. After getting returns a questionnaire was then sent to 300 ministers in various types of churches. Finally in the present form they were published in all of our church papers. They have now been received practically without criticism or proposals for amendment.

The Commission has in recognition of the conditions of the General Conference Expense Fund out of an appropriation of $10,000 used but $3,100 with all bills settled except that for the stereopticon slide lecture on Worship. It is now available through the World Service offices.

On motion of C. O. Ford, the Conference voted to receive and accept this report with gratitude.

Adjournment.

Announcements were made and the Conference adjourned, with the benediction pronounced by Bishop Johnson.

THURSDAY MORNING, MAY 12, 1932

MAY 12 TENTH DAY *Morning.*

The Conference convened at 8:30 o'clock, with Bishop Ernest L. Waldorf presiding, who presented Bishop Edgar Blake to be in charge of the devotional service.

Devotions.

The Third Worship Service for the Devotional Periods of the General Conference was employed, and Bishop Blake led in prayer.

Hymn 37, beginning, "Jesus, Where'er Thy People Meet," was sung.

The devotional address of Bishop Blake was based upon St. Luke 18. 1-6, and at its close the Bishop again led the Conference in prayer.

Hymn 186, beginning, "I Worship Thee, O Holy Ghost," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 11, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee wishes to inquire whether the Conference will be pleased to hear a representative of the Buchman Group, who has been requested by many members to remain for such an opportunity.

Address of F. N. D. Buchman.

On motion of R. C. Wells, this recommendation was approved, and the presiding Bishop introduced Dr. Frank N. D. Buchman, who addressed the Conference.

2. Your Committee recommends that the suggestion be made to all Committees that, in view of the laymen's program on Saturday, no meetings of Committees should be held that afternoon or evening.

On motion of the Secretary, this recommendation was approved.

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Your Committee on Credentials beg to report as follows:
John Thompson, Ministerial Delegate, Rock River Conference, excused, effective May 14. Fred D. Stone, Reserve Delegate, seated in his place without extra expense.
B. G. Hall, Reserve Lay Delegate, Northwest Kansas Conference, seated permanently May 13 in place of Clarence E. Rarick, without additional expense.
William W. Reid, Reserve Lay Delegate, New York East Conference, now seated permanently in place of Arthur J. Crawford, effective May 9. No additional expense.

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Archie McCuen, Reserve Lay Delegate, Northern New York Conference, to be seated in place of G. Ray Bodley, effective May 16. No additional expense.

Mrs. W. H. C. Goode, Lay Delegate, Ohio Conference, seated permanently May 11.

Otto M. Schlabach, Lay Delegate, West Wisconsin Conference, excused May 11. No one seated in his place.

Ralph M. Campbell, Reserve Lay Delegate, Erie Conference, excused, effective May 14. W. A. Womer, Lay Delegate, Erie Conference, seated May 14.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Call of the Conferences.

The incompleted Call of the Conferences was resumed.

NEBRASKA

B. L. Story presented the following resolution, which, on his motion, was adopted:

Sesqui-Centennial Celebration American Methodism.

WHEREAS, On the memorable date, October 18, 1735, John Wesley joined the Oglethorpe expedition and embarked to America, landing in Georgia, February 6, 1736; and

WHEREAS, A heritage of Christian faith has been left to the Methodist Episcopal Church by his visit to America which should be conserved by the Church; and

WHEREAS, The Two Hundredth Anniversary of John Wesley's arrival in America falls upon February 6, 1936, which occurs before the convening of the next General Conference; therefore, be it

Resolved, That this General Conference request our Church in the United States to observe the first Sunday in February, 1936, to be known as "John Wesley Day." That we request the editors of our religious educational literature, so far as possible, to prepare a suitable program for the young people in commemoration of this day.

We suggest that the program committee for the next General Conference arrange an hour in which proper observance of this event may take place.

NEW YORK

Chester A. Smith presented the following resolution, and moved its adoption:

Delegates To Political Conventions Proposed.

WHEREAS, The most active and persistent efforts are being made by those who favor the return of the liquor traffic to create sentiment in favor of the repeal, nullification or re-submission of the Eighteenth Amendment, and to put such sentiment into the platforms of the political parties before the coming national election; and

WHEREAS, In spite of the propaganda of the wet press and of self-seeking politicians the liquor traffic is still and will ever be the enemy of manhood, womanhood and childhood, and of all those great things for which the Church stands; therefore

Resolved, That this General Conference request the Bishops to appoint committees from this General Conference to visit the conventions of each of the major political parties and to insist that no repeal, nullification or referendum planks be inserted in the platform of either political party.

George Mecklenburg moved to refer this resolution to the Committee on Temperance, Prohibition, and Public Morals.

A. M. Wells moved to place the motion to refer on the table, which motion prevailed.

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H. L. Jacobs moved to defer consideration of the resolution until after its printing in *The Daily Christian Advocate.* This motion prevailed.

The motion of O. W. Fifer to suspend temporarily the Call of the Conferences, in order to receive reports from the Committee on Episcopacy, prevailed.

Committee on Episcopacy, Report No. 10.

Report No. 10, Committee on Episcopacy, entitled, "Effectiveness of Bishops," and printed on page 237 of *The Daily Christian Advocate,* was read by the Secretary.

O. W. Fifer, Chairman of the Committee on Episcopacy, secured unanimous consent to add a section to the report as printed, to be known as § 4, and to read as follows:

4. We recommend that the characters of the following Bishops on the retired list be passed, and that they be continued in this relation: Earl Cranston, John W. Hamilton, William Burt, Wilbur P. Thirkield, William F. Oldham and Charles B. Mitchell.

The motion of O. W. Fifer, that § 1 of the report be adopted, prevailed.

His motion to adopt § 2 prevailed.

O. W. Fifer moved to amend § 3, so that beginning with line 1, it shall read, "We recommend that the character of General Superintendent Thomas Nicholson be passed, and that his request that he be released, etc."

This motion prevailed.

O. W. Fifer moved to amend § 3, so that beginning with line 9, it shall read, "We also recommend that the character of General Superintendent Lauress J. Birney be passed, and that his request that he be released, etc."

This motion prevailed.

Order of the Day Fixed.

The motion of O. W. Fifer prevailed to adopt § 3, as amended, and to make the service of special recognition of Bishops Nicholson and Birney the Order of the Day for to-morrow at 11 o'clock.

The motion of O. W. Fifer to adopt § 4 of the report prevailed.

Common consent was given to rearrange and renumber the sections of this report so that § 4, as adopted, shall follow immediately after § 2, with consecutive numbering.

The motion to adopt the entire report, as amended, prevailed.

Committee on Episcopacy, Report No. 9.

Report No. 9, Committee on Episcopacy, entitled, "Episco-

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pal Residences," and printed on page 237 of *The Daily Christian Advocate,* was read by the Secretary, as was also the minority report attached thereto.

O. W. Fifer, Chairman of the Committee on Episcopacy, announced the appointment by that Committee of D. F. Diefendorf to defend this report before the Conference.

The motion of O. W. Fifer to amend the report by recognizing the minority report as an amendment, prevailed.

On motion, the time was extended to permit the full time limit to the speaker then on the floor.

Recess.

The Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock, and the Dakota Conference Evangelistic Male Quartet was heard in the rendition of a special musical number.

Minority Report.

Upon request, the Secretary read the complete list of signatures to the minority report, now introduced as an amendment to Report No. 9, Committee on Episcopacy.

The previous question was called for, and the call sustained.

F. W. Court moved that the minority report, as an amendment to the report, be placed on the table.

This motion prevailed by a count vote, as follows:

For tabling the amendment, 541. Against tabling the amendment, 256.

The motion to adopt the report prevailed.

O. W. Fifer moved that we now proceed to the election of two General Superintendents.

W. J. Davidson moved that this election be made the Order of the Day to-morrow morning, immediately after the approval of the *Journal.*

R. C. Wells moved to place on the table the motion for this Order of the Day.

The motion of H. L. Jacobs to adjourn prevailed.

Change of Membership Committee on Journal.

Bishop H. Lester Smith, Secretary of the Bishops, announced the nomination of Frank L. Fitch to membership on the Committee on the *Journal,* in place of W. H. Phelps.

On motion, this nomination was confirmed and the person named was duly elected.

Adjournment.

Additional announcements were made, and the Conference adjourned, with the benediction pronounced by Bishop Waldorf.

FRIDAY MORNING, MAY 13, 1932

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The Conference convened at 8:30 o'clock with Bishop Ernest G. Richardson presiding, who presented Bishop Robert E. Jones to be in charge of the devotional service.

Devotions.

In the conduct of this service, the Fourth Worship Service for the Devotional Periods of the General Conference was employed.

Hymn 105, beginning, "When all Thy Mercies, O My God," was sung.

The devotional address of Bishop Jones was based upon the first chapter of the Book of Ruth, and at its conclusion, Hymn 99, beginning, "The Lord Our God Is Clothed with Might," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the session of May 12, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

The presiding Bishop declared the unfinished business before the Conference to be the motion that we proceed now to the election of two General Superintendents.

On a question of privilege, G. C. Douglass presented the following resolution, and moved its adoption:

Re Eliminated Buffalo Area.

WHEREAS, The Episcopal Residence at Buffalo is now eliminated; and
WHEREAS, The opportunity for genuine leadership in Area enterprises has been abundantly justified in the Buffalo Area; and
WHEREAS, The results already achieved or in process of fulfillment may be somewhat sufficiently conserved by continuity of administration; therefore, be it
Resolved, That the Bishops be requested to consider the desire of the Conferences now in the Buffalo Area, or formerly in the Buffalo Area, as to their divisions among adjacent Areas so that the various Conference interests may continue to have close and intensive supervision as provided in ¶ 574; and
Resolved, Further, That the Board representations, as grouped around the residence at Buffalo now eliminated, be continued for the quadrennium 1932-1936.

O. W. Fifer moved to amend the resolution by inserting the word "Indianapolis" in the same relation as the word "Buffalo."

The motion of A. L. Marting to refer this resolution to the Committee on Episcopacy did not prevail.

Jesse Lacklen moved to amend the resolution by inserting the word "Helena" in the same relation as the words "Buffalo" and "Indianapolis."

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The motion of H. G. Langley, to place the resolution and pending amendments on the table, did not prevail.

By common consent, the pending amendments were accepted.

The motion to adopt the resolution, as amended, prevailed.

Amendments Re Retirement of Bishops.

H. L. Jacobs presented the following amendment to the pending motion to proceed to the election of two General Superintendents:

> And that said election shall be taken under this rule: that whenever a General Superintendent or Missionary Bishop elected in May, 1932, or thereafter, shall cease to hold the effective relation in the Episcopacy, he is thereby retired from and relieved of the duties of the Episcopal office and he is thereupon returned with effective relation to that Annual Conference in which his membership, held in suspension while he was in the Episcopal office, rests.

The motion of M. S. Rice to refer this amendment to the Committee on Episcopacy did not prevail.

The motion of B. W. Meeks, to place the amendment on the table, did not prevail.

C. C. Hall presented the following amendment to the amendment:

> When a General Superintendent retires under this proposed rule, that the annuity of said General Superintendent be paid out of the Episcopal Fund to that Conference to which he returns, the amount to be the same that said Conference would pay.

The motion of D. L. Marsh, to place the amendment to the amendment on the table, prevailed.

The previous question was called for, and the call sustained.

The request of W. A. Walls that the vote be by orders was not supported.

The request of C. W. Tenney that the vote be by the "ayes" and "noes" was not supported.

On motion, the time was extended for the purpose of completing this item and taking a ballot for the election of two General Superintendents.

Amendment Referred.

The motion of D. L. Marsh to refer the amendment to the Committee on Episcopacy and the Committee on Judiciary for joint consideration and report prevailed.

The motion of J. M. Walker, to place on the table the motion to proceed to elect two General Superintendents, prevailed.

Recess.

Announcements were made and the Conference was in recess at 10:40 o'clock.

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The Conference reconvened at 10:50 o'clock, and Musical Director E. E. Harper presented W. A. Walls to introduce the Kentucky Mountain Jubilee Singers, who were heard in the rendition of "Jesus, Lover of My Soul."

Chester A. Smith presented again the resolution previously presented, but later referred for printing. (See p. 298.)

Deets Pickett presented the following amendment, which was accepted by C. A. Smith:

Delegations to Political Conventions Authorized.

I move to amend by inserting after the word "and" in the fifth line of the third paragraph, the following words, "in co-operation with the National Board of Strategy"; so that the paragraph, amended, shall read: "*Resolved*, That this General Conference request the Board of Bishops to appoint committees from this General Conference to visit the conventions of each of the major political parties, and in co-operation with the National Board of Strategy, to insist that no repeal, nullification or referendum planks be inserted in the platform of either political party."

The motion to adopt the resolution, as amended, prevailed.

Suspension of Rules.

F. R. Bayley, Chairman of the Committee on Judiciary, moved to suspend the Rules for the purpose of receiving Report No. 10 from that Committee. This motion prevailed.

Committee on Judiciary, Report No. 10.

Report No. 10, Committee on Judiciary, entitled, "Presiding Officer of a Special Appellate Committee," partially printed on page 267 of *The Daily Christian Advocate,* was read by the Secretary. (See *The Daily Christian Advocate,* page 297, for complete report.)

The motion of F. R. Bayley to adopt this report prevailed.

J. J. McKim presented the following motion:

I move that we now take from the table the motion to proceed with the election of General Superintendents with the understanding that any who may be elected are to be subject to any rules, regulations or legislation that have been or may hereafter be adopted by this Conference.

This motion did not prevail.

Order of the Day. Retirement of Bishops.

Services appropriate to the retirement of Bishop Thomas Nicholson and Bishop Lauress J. Birney now became the Order of the Day, and Hugh Kennedy presented the following resolution and moved its adoption:

Appreciative Resolution for Bishop Nicholson.

The Detroit Area of the Methodist Episcopal Church, speaking through its Delegates to the General Conference of 1932, desires to record the affection and esteem held by our people for Bishop Thomas Nicholson, who to-day finds it necessary to cease from the active relationship of service held so long and honorably in the itinerancy of our Methodist connection.

Beginning his ministry forty-eight years ago in the Michigan Conference, Thomas Nicholson soon won recognition as an illustrious example of expository preaching and biblical interpretation. His ministry has always been vitalized with evangelistic passion and hosts of young people have responded to the Christian challenge which he so forcefully presented.

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It was early seen that he was a scholar of high attainments. By temperament and training he was fitted admirably for service in the educational field and there he has made the large contribution of his ability. As teacher, college president, and Corresponding Secretary of the Board of Education of our Church, he has made an outstanding record of achievement in both the white and negro educational enterprises.

The Council of Church Boards of Education and the Association of American Colleges witness to the vision and genius of organization that have characterized his distinguished and invaluable leadership in this department of our Church's life.

During eight notable years within which properties, endowments and enrollments largely increased, he raised new standards of scholarship, formulated wise policies for the future and united the educational institutions of Methodism in a closer fellowship of service.

As Bishop he has manifested rare wisdom in administration. Patiently, persistently, sagaciously has he guided the affairs of the Areas which were under his supervision. No one has surpassed him in devotion to his task, in his eager response to demand for varied services to the Church, in his unusual capacity for the discovery, classification and use of important information, in his spirit of sacrificial giving of himself. He has been an indefatigable, painstaking worker, not sparing himself one whit to the end that he might give all that was in him to the work of the Church which he served.

During the four quadrenniums of his active service in the Episcopacy he has had laid upon him tremendous responsibilities in many varied Boards and Institutions, and in all of them he has proved to be an administrator of unusual ability and a counselor of great wisdom. Always he has walked among us as an humble, sincere minister of Jesus Christ.

The history of the Prohibition movement cannot fail to give generous space to the name and work of Bishop Thomas Nicholson. As President of the Anti-Saloon League of America for several years he has been a militant leader of the dry forces, supporting vigorously with tongue and pen the Eighteenth Amendment and the whole cause of temperance and moral reform.

Furthermore, he has shown himself a brother beloved, sympathetically interested and peculiarly competent in directing the work of our Foreign-Speaking Conferences while resident both in Chicago and in Detroit, tactfully arranging the transfers between such Conferences and the mergers with contiguous Conferences.

The name of Bishop Thomas Nicholson is written indelibly into the history of world-wide Methodism. The glow of his spirituality, the integrity of his manhood, the strength of his statesmanship will ever command the appreciation of the Areas which he served and of Methodism at large.

We desire also to record our love for his gifted companion who has won distinction as educator, ardent advocate for peace and President of the Woman's Foreign Missionary Society.

To both Bishop and Mrs. Thomas Nicholson we extend our deep gratitude, sincere wishes and earnest prayers. Mere words are inadequate to express our love for them. We present this testimonial and resolution in recognition of the debt which cannot be paid and in token of appreciations which "break through language and escape."

Bishop Nicholson: May the consciousness of duty well done and the sense of the abiding presence of Him whom you have served most faithfully give you peace and contentment now and forever.

Detroit Conference Delegation:

M. S. RICE,
J. M. M. GRAY,
MARSHALL R. REED,
EUGENE M. MOORE,
WALTER R. FRUIT,
FRANK L. FITCH,
HOWARD A. FIELD,
JOHN E. MARTIN,
D. D. SPELLMAN,
MRS. ANNA E. KRESGE,
J. HENRY LING,
EARLE W. JONES,
A. T. TWEEDIE,
MRS. F. B. STAFFORD,
STEPHEN G. ATKINSON.

Michigan Conference Delegation:

D. STANLEY COORS, LUREN D. DICKINSON,
GEORGE H. MCCLUNG, EUGENE C. WARRINER,
HUGH KENNEDY, HENRY A. ROSEBERRY,
JOHN L. SEATON, MRS. W. H. WHITE,
WILLIAM H. PHELPS, T. O. HUCKLE,
JAMES C. DE VINNEY, MRS. E. O. IZANT,
J. R. WOOTON, FRANK A. BACON.

Central German Conference Delegation:

ALBERT L. MARTING, W. J. GELVIN,
FRANK T. ENDERIS, W. W. SCHWANINGER,
C. E. SEVERINGHAUS, EDNA L. KASTING.

Additional Appreciative Words.

M. S. Rice was formally recognized to second this resolution.

John Thompson was formally recognized for the same purpose.

Bishop Nicholson Responds.

The presiding Bishop presented Bishop Thomas Nicholson, who responded appropriately.

The motion to adopt the resolution prevailed by a rising vote.

Handel Lee presented the following resolution, and moved its adoption:

Appreciative Resolution for Bishop Birney.

MR. CHAIRMAN, BISHOP BIRNEY, AND MEMBERS OF THE GENERAL CONFERENCE:

On behalf of the Shanghai Area and of the ten Annual Conferences in China, I rise to offer a resolution of love and appreciation of the beautiful, heroic service which for twelve years Bishop Birney has been rendering in China.

As resident Bishop in Shanghai during three quadrenniums, with special responsibilities for the Central China and Kiangsi Conferences, his administration has been abundantly fruitful. He has visited many charges in the remotest corners of this wide field, traveling by sampan, sedan-chair and wheel-barrow over roads that were almost impassable. Everywhere, within the church and without, he has won the affection and esteem of the people. He has been the embodiment of the spirit of love, a living example of true Christianity. Absolutely selfless, he has laid his life on the altar of sacrificial service for the good of the church and the lifting of the people's loads. Wherever there was need, his ready hand was there to aid. In the heat of summer and in the cold of winter he went about doing good, visiting the churches, counseling with the workers, helping wherever he could.

He gave his whole heart and soul, one hundred per cent, without reserve, to the work in China, presiding in turn over each of the ten Annual Conferences. Again and again, men exclaimed of him, "He never thinks of himself." Thus he spent his strength, always showing a beautiful Christlike character, which knew no racial differences. In such utter abandonment of self he poured out his life in a task too great, under a load too heavy for any man to bear. So completely did he identify himself with our troubles and difficulties and share with us in all things, that he came to be regarded as one of us, our Bishop, although his skin was of a different color and his speech in a different tongue. Yet he spoke a language that we all understood, the simple language of love.

Under these burdens his health and strength have been spent before his time. We are aggrieved at the separation from us, his children, which this forces upon our father beloved. We rejoice, however, that he may be permitted for a time to rest and recuperate in a more genial clime and on behalf of the Christian community of China we request Bishop and Mrs. Birney to return to us as health may again permit.

Bishop Birney, you have served our church in China without reservation of strength; you have utterly forgotten yourself. Your life has

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been and will continue to be an example of Christlikeness before the Chinese Church. In your heart and character you have shown us the true nature of Christianity, the true heart of God. Our love for you will not fail. Our friendship for you will not fade. Our hope for the joy of your return to our midst will abide. Our prayers for the Good Father's richest blessing upon you and Mrs. Birney and for your speedy and complete restoration to your wonted vigor will continue. Bishop Birney, we all love you.

And so, Mr. Chairman, I move that when this resolution has been properly seconded, it be adopted by a rising vote.

HANDEL LEE (Central China),
CARLETON LACY (Kiangsi),
C. A. FELT (North China),
P. O. HANSON (Shantung),
H. C. JETT (South Fukien),
FREDERICK BANKHARDT (Yenping),
ING H. HSU (Foochow),
F. S. CARSON (Hinghwa),
L. G. DSANG (Chengtu),
C. B. RAPE (Chungking).

Additional Appreciative Words.

Yen L. Chou was formally recognized to second this resolution.

D. L. Marsh was also recognized for the same purpose.

Bishop Birney. Responds.

The motion to adopt the resolution prevailed by a standing vote and the presiding Bishop presented Bishop Lauress J. Birney, who made appropriate response.

On a question of privilege, R. B. Urmy, Chairman of the Committee on Fraternal Delegates, announced the presence of the Fraternal Delegate from the Colored Methodist Episcopal Church, Bishop Randal A. Carter, A.M., D.D., LL.D., and was granted unanimous consent for his introduction to the Conference.

Credentials of Bishop Randal A. Carter.

The Secretary read the credentials of Bishop Carter, as follows:

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH NOW ASSEMBLED IN ITS THIRTY-FIRST QUADRENNIAL SESSION IN ATLANTIC CITY, NEW JERSEY.

Dear Fathers and Brethren:

We, the Bishops of the Colored Methodist Episcopal Church, greet you on behalf of our Ministers and Members through our worthy and beloved brother to whom is committed the trust of bearing to you this message of love and interest—the Right Reverend Randal Albert Carter, A.M., D.D., LL.D., an honorable member of our body. His presence with you is a testimony of the high esteem in which he is held among us, having rendered efficient and faithful service in the Church for more than forty years, a scholar, author of books, man of constructive ability, wide travel, large experience. We commend him to your love and hearts to be heard as our representative in this your General Conference.

It is with pleasure that we recall the visit to our General Conference in Louisville, Kentucky, in May, 1930, of your scholarly, famous world figure, Bishop Francis J. McConnell, who bore to us a message of love and good will which shall be fresh in our minds for years to come because of its social vision, spiritual earnestness, wide and deep implications and forceful delivery.

We rejoice to recognize ourselves as sons of God and followers of Wesley whose mission in common with yours is to give the whole Christ to the whole world. We have watched with increased interest your

pioneering spirit, your great world-embracing programs for building the Kingdom and your triumphant march in every section of the world as fearless and loyal ambassadors of Jesus Christ our Lord. We are encouraged by your victories, strengthened in our faith by your world-embracing fellowships and the wide reaches of the Gospel which you preach and practice. May the Lord of all truth guide you in your deliberations and in all of your sessions and prosper you as a member of the great Methodist family, sanctifying your work until the full and complete coming of the kingdom of truth, justice and righteousness, love and good will.

J. ARTHUR HAMLETT, *Secretary of the College of Bishops.*

Fraternal Message of Bishop Carter.

The presiding Bishop introduced Bishop Carter to the Conference, and he was heard in the delivery of a fraternal message. (See p. 830.)

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Walter S. Trosh, Ministerial Delegate, Pittsburgh Conference, excused, effective May 16. Sanford W. Corcoran seated in his place. No additional expense.

Mrs. Mandame D. Lutz, Reserve Lay Delegate, Ohio Conference, seated for Mrs. W. H. C. Goode, to May 12, is now seated in place of James E. Kinney.

Edwin G. Beal, Lay Delegate, North-East Ohio Conference, excused, effective May 16. Homer H. Neptune, Reserve Lay Delegate, seated in his place; no extra expense.

Mrs. Mary McLeod Bethune, Reserve Lay Delegate, South Florida Conference, excused, effective May 13.

Henry C. Black, Lay Delegate, Holston Conference, excused, effective May 15. Robert H. Burkhart, Reserve Lay Delegate, is seated permanently in his place at no additional expense.

Edward Hislop, Ministerial Delegate, Saint Louis Conference, excused, May 10 and 11, because of sickness.

Glenn C. James, Reserve Ministerial Delegate, Saint Johns River Conference, excused for May 13 only.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations, and, on his motion, they were approved:

Your Committee recommends:

1. That the Conference grant the request of W. H. G. Gould for the introduction of L. W. Munhall, of the Philadelphia Conference, eight times a member of the General Conference and one of the oldest survivors of the Civil War.

2. That permission be granted to Mrs. Anna Onstott to present a gavel made from a portion of a beam of the first Wesley Chapel, John Street, New York, hewn by Philip Embury, and a block from the Chapel of Kingswood School, near Bristol.

Presentation of L. W. Munhall.

In accordance with this approval, the presiding Bishop presented L. W. Munhall to the Conference, and accepted the presentation of the gavel and block by Mrs. Onstott.

Presentation of Dr. Edward Shillito.

On a question of privilege, previously granted, C. O. Holmes presented to the presiding Bishop, Dr. Edward Shillito, repre-

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senting the London Missionary Society, and on being introduced to the Conference, he presented the following cablegram of greetings:

Annual Meeting, London Missionary Society, sends through Shillito sincere Christian greetings to Methodist Quadrennial.

Final Adjournment Considered.

On a question of privilege, the Secretary introduced the following motion:

That the Committee of Elected Chairmen be instructed to report as soon as possible the time when we should begin afternoon and evening business sessions, and also a suggested date for final adjournment of this Conference.

This motion prevailed.

The motion of C. O. Holmes, to request the Committee on Episcopacy and the Committee on Judiciary to report on the proposed rule of retirement for Bishops at the opening of the business session to-morrow morning, prevailed.

By common consent, H. L. Jacobs was requested to attend the meetings of these Committees, in order to furnish necessary information and materials.

The motion to adjourn prevailed.

Adjournment.

Announcements were made and the Conference adjourned, with the benediction pronounced by Bishop Richardson.

SATURDAY MORNING, MAY 14, 1932

MAY 14 TWELFTH DAY. *Morning.*

The Conference convened at 8:30 o'clock with Bishop Charles W. Burns presiding, who presented Bishop Brenton T. Badley to be in charge of the devotional service.

Devotions.

The Fifth Worship Service for the Devotional Periods of the General Conference was employed and prayer was offered by Bishop Badley.

Hymn 466, beginning, "Thou Hidden Source of Calm Repose," was sung, after which the Bishop's devotional address was heard, based upon St. John 14. 21.

At the close of this address, Bishop Badley again offered prayer.

Hymn 533, beginning, "Jesus, the Very Thought of Thee," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal*, reported having examined the *Journal* for the ses-

sion of May 13, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Distinctive Journal Record.

On a question of privilege, F. G. H. Stevens, further representing the Committee on the *Journal,* asked the Delegates to make clear distinction between the *Journal* record and that appearing daily in the *Advocate,* stating that inaccuracies in the latter do not necessarily argue the same inaccuracies in the former.

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee recommends that opportunity be given John S. Hoagland, of the Dakota Conference, to present complimentary resolutions for Bishop Nicholson.

On motion, this recommendation was approved, and John S. Hoagland introduced the following resolution, which, on his motion, was adopted:

Appreciation of Bishop Nicholson.

WHEREAS, Nearly thirty years ago the Rev. Thomas Nicholson, D.D., was transferred to the Dakota Conference; and

WHEREAS, His honored name remains to-day on its roll of membership; and

WHEREAS, For five wonderful years, he was the great President of Dakota Wesleyan University, giving himself unreservedly to the high task of developing its endowment, perfecting its faculty, and enlarging its attendance, making it outstanding among the colleges of the State; and

WHEREAS, No movements in South Dakota for the growth of the Church, the progress of Temperance, Prohibition, and Public Morals, and the building of a better commonwealth, were alien from his influence and leadership; and

WHEREAS, With such a record he went into the larger fields of service to Church and State; therefore, be it

Resolved, That the Dakota Conference delegation, representing more than thirty thousand Methodists, join the world-wide chorus of appreciation and praise of Bishop Nicholson and pray the good God to graciously grant him in his retirement many glorious years of fellowship among us.

E. D. KOHLSTEDT,
J. P. JENKINS,
J. S. HOAGLAND,
F. R. FISHER,
A. C. DARLING,
R. P. FRINK.

2. Your Committee recommends that the Conference grant the request of Isaac E. Miller of the Ohio Conference, for the presentation to the Conference of Mrs. Thomas Nicholson and Mrs. W. H. C. Goode.

On motion, this recommendation was approved.

3. Your Committee recommends that the delegation from Italy be given such opportunity to sell the desk and chair as the Chairman of this Conference may deem convenient for the Conference.

On motion, this recommendation was approved.

4. Your Committee recommends that the Conference grant Bert E. Smith's request that Dean W. C. Coffey, of the University of Minnesota, be permitted to present certain matters connected with the program of the Men's Council.

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On motion, this recommendation was approved, and W. C. Coffey was heard in representation of the value of the program for the Men's Council to-day and to-morrow.

Presentation of Mrs. Nicholson and Mrs. Goode.

In harmony with the approval of Item No. 2 of this report, the presiding Bishop presented I. E. Miller, who introduced to the Conference Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society, and Mrs. W. H. C. Goode, President of the Woman's Home Missionary Society, both of whom briefly addressed the Conference.

5. Your Committee recommends that the Conference grant the request of Bishop R. E. Jones that Dr. L. M. Dunton be introduced.

Presentation of Dr. L. M. Dunton.

On motion, this recommendation was approved, and the presiding Bishop presented Dr. L. M. Dunton, President of Claflin University, to the Conference.

Order of the Day.

The Secretary announced the Order of the Day to be the reception of reports from the Committee on Judiciary and the Committee on Episcopacy upon the amendment to the pending motion, namely, that we proceed to take a ballot for the election of two General Superintendents.

Suspension of Rules.

F. R. Bayley, Chairman of the Committee on Judiciary, moved to suspend the Rules, so that the report from that Committee shall be considered without printing. This motion prevailed.

Committee on Judiciary, Report No. 21.

Report No. 21, Committee on Judiciary, entitled, "Allowance of Retired Bishops," was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption. (See p. 619.)

The motion to adopt the report prevailed.

Suspension of Rules.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved to suspend the Rules, in order to consider the report from that Committee, and transact such other business as action upon this report may require.

The motion to suspend the Rules prevailed.

Committee on Episcopacy, Report No. 11.

Report No. 11, Committee on Episcopacy, entitled, "Support of Retired Bishops," was read in preliminary form by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

E. J. Hammond presented the following amendment:

After the word "exceed," in the seventh line, omit all the remainder of that section and substitute therefor the following:

"One hundred ($100) dollars per year for each year spent in the

effective relation as a Bishop, plus an amount equal to the Annuity of the Annual Conference from which he was elected for the years spent in effective relationship in an Annual Conference, provided no support for a retired Bishop shall exceed one half the amount allowed for the support of an effective Bishop, excluding house rent and clerical assistance."

The motion of C. O. Holmes to refer this amendment to the Committee on Episcopacy prevailed.

The motion to adopt the report prevailed. (See p. 541.)

Election of [General Superintendents.

The motion of O. W. Fifer to take from the table the motion to proceed with the election of two General Superintendents prevailed.

The motion to proceed with the election of two General Superintendents prevailed.

Rules Governing Elections.

The Secretary presented the following Rules governing elections, and, on his motion, they were adopted:

The elections shall be by ballot. Six sets of tellers, twenty-one persons each, shall be appointed by the General Superintendents. Each set may carry forward its work in the absence of the other; but tellers who may be out of the Conference engaged in counting the votes, and the Judiciary Committee, if in session, may deposit their ballots in the presence of two tellers and a Conference Secretary in case a ballot is taken by the body during their absence. In taking a ballot the following order shall be observed:

First: All persons not entitled to seats shall retire from within the bar of the Conference.

Second: While the vote is being taken, all delegates shall stand in their places.

Third: The tellers shall collect the ballots, beginning at the front row and the intersecting aisle. Each delegate shall resume his seat as soon as he shall have voted.

Fourth: In case there are more or less names on a ballot than the number to be elected, the ballot shall be reported defective.

Fifth: It shall require a majority of all votes cast to elect. In case more than the number to be elected shall receive the number of votes required to elect, those highest on the list in their order shall be declared elected. But in the election of General Superintendents a majority constituting two thirds of all the votes cast and counted shall be required to constitute an election.

Sixth: The tellers shall pour all the ballots into one pile, but may canvass the votes from as many piles as will suit their convenience.

Seventh: On completion of the counting of any ballot, the ballots shall be placed in an envelope, sealed, marked as to date, form and number of ballot, and held in care of the Secretary until voting under that form is completed.

Eighth: Ballots shall bear Christian names, or the initials as well as the surnames of the persons voted for. In any case of doubt on the part of the Secretary and tellers, the ballot or ballots shall be submitted to the Conference.

Ninth: No teller or Secretary shall give information in regard to the result of a ballot, until the same shall be announced by the presiding officer.

Officers to be elected shall be divided into at least four groups, namely: (1) General Superintendents; (2) Publishing Agents; (3) Corresponding Secretaries; (4) Editors. The Secretary of the General Conference shall provide ballots.

No nominations shall be made for the office of General Superintendent. When nominations are in order for any other office, the Chair shall so announce and request that nominations shall be sent to the Secre-

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tary's table in writing. After all nominations have been received, the Secretary shall read the list in alphabetical order, and then in reverse alphabetical order. When the Secretary reads the last nomination the list of nominations shall be closed. This does not preclude the right of any member to vote for any person not publicly nominated.

Elections shall be conducted under the direction of the Secretary and the ballots reported to him.

First Ballot for Bishops.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the first group of Tellers to serve on this first ballot. (See Tellers.)

Prayer.

The presiding Bishop suggested a season of silent prayer, and, at its conclusion, Bishop William F. McDowell led in prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Committee on Judiciary, Report No. 1.

Under the Call of the Calendar, Report No. 1, Committee on Judiciary, entitled, "Election to Local Elders' Orders," and printed on page 202 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

By common consent, the Chairman of the Committee was permitted to make certain verbal corrections in the report as printed.

The motion of Ray Allen to amend the report by changing the words "Local Elders' Orders" wherever they appear, to the words "Elders' Orders as a Local Preacher," was accepted by the Chairman of the Committee.

The motion of H. L. Jacobs to change the word "authorized" to the word "competent," in the second line of the last paragraph of the report as printed, was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on Judiciary, Report No. 2.

Report No. 2, Committee on Judiciary, entitled, "Judicial Review of Amended ¶ 36," and printed on page 202 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Committee on Judiciary, Report No. 3.

Report No. 3, Committee on Judiciary, entitled, "Interpretation of Duty, Functions and Limitations of Committee on Pastoral Relation," and printed on page 202 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of the Committee, moved its adoption.

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The motion of H. L. Jacobs to amend the report by substituting the words "pastoral charge" for the word "Church," wherever it occurs in the report, was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on Judiciary, Report No. 4.

Report No. 4, Committee on Judiciary, entitled, "As to Relation of Annual Conference to its Corporation," and printed on page 203 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

Committee on Judiciary, Report No. 5.

Report No. 5, Committee on Judiciary, entitled, "Requirement of Signature to Church Register," and printed on page 203 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

F. G. H. Stevens moved to strike out the last paragraph of the report as printed.

R. M. Shipman moved to amend this amendment by inserting in lieu of the last paragraph, the following:

> Our answer to the question propounded in the above Memorial No. 489 is, "Yes." ¶ 48, § 6 is not in conflict with ¶ 29 of the *Discipline* inasmuch as it does not impose any additional condition for admission, but takes effect after reception into membership.

This motion to amend the amendment was accepted by F. G. H. Stevens.

The motion of C. O. Holmes to refer the report, with pending amendment, to the Committee prevailed.

Change in Membership, Committee on Complimentary Resolutions.

Bishop H. Lester Smith, Secretary of the Bishops, announced the nomination of August Stromstedt to membership on the Committee on Complimentary Resolutions, in place of Theodor Arvidson.

On motion, this nomination was confirmed and the person named duly elected.

Chairman Special Appellate Committee.

Bishop Smith also announced that Bishop Eben S. Johnson had been nominated by the Bishops as the Chairman of the Special Appellate Committee.

This nomination was approved by the Conference, thus effecting the election of Bishop Johnson.

Recess.

The Conference was in recess at 10:40 o'clock.

The Conference reconvened at 10:50 o'clock.

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Musical Director E. E. Harper and Mrs. Rhodella Cummings, organist, were heard in a piano and pipe organ duet.

Order of the Day Deferred.

On a question of privilege, F. A. Horne moved that the time for the presentation of reports involving constitutional amendments, or any action relating to the Constitution, be deferred from to-day and made the Order of the Day immediately after the approval of the *Journal,* on Tuesday, May 17.

This motion prevailed.

Address of Bishop McConnell.

The Secretary announced that by privilege granted earlier in the session, representation of the work of the Federal Council of the Churches of Christ in America was now the Order of the Day, and the presiding Bishop presented to the Conference, Bishop Francis J. McConnell, the President of the Federal Council, who addressed the Conference. (See p. 837.)

Under the introduction of Miscellaneous Business, F. A. Horne presented the following resolution, which, on his motion, was referred to the Committee on State of the Church:

Resolution for Reference Re Economic Situation.

WHEREAS, The present economic depression and the consequent suffering and privation has affected the entire population and all classes of society in our country; and

WHEREAS, The crying need of the time is remedy, relief, and a constructive economic plan; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church favors the appointment of a Commission by the President of the United States under the authority of the Congress, to consist of representatives of the Executive and Legislative Departments of the Federal Government, distinguished leaders in Industry and Agriculture, and outstanding professors of economics and social sciences in our universities, to report to the President concerning remedies for the present economic disorders, and to consider among other things the following propositions for legislation and amendment to the Constitution:

(1) Modification of our Anti-Trust laws.

(2) Granting Right of Industry to organize in a definite way and regulate itself, if eighty-five per cent of the capital invested in a given industry so desires and consents.

(3) Granting and empowering a Commission or Commissions to regulate the industries organized under this permissive law.

(4) Passing a Constitutional Amendment giving Congress power to regulate hours and wages.

(5) Authorizing a Labor Commission to which Congress would delegate power granted under said Constitutional Amendment.

Report, Laymen's Association.

L. D. Dickinson presented the quadrennial report of the General Conference Laymen's Association, and moved that it be printed in *The Daily Christian Advocate,* without reading.

This motion prevailed.

H. E. Woolever presented the following resolution, which, on his motion, was referred to the Committee on State of the Church:

Owing to the variety of interests assigned by the General Conference of 1928 to the Commission on Interdenominational Relations, confusion has arisen as to the responsibility of Standing Committees respecting important matters which should receive the early attention of this Conference.

Resolution Referring Commission Report.

Therefore, in order to assure the definite reference of specific sections of the Commission's report, it is moved that those portions of the report having to do with federation and co-operative action, in which non-Methodist bodies are directly interested, found on pages 382 to 391 of the *Handbook*, be referred to the Committee on Federation, and that the portion of the report which is concerned with Methodist union, the recommendation appertaining thereto and the recommendation relative to the continuance of the Commission on Interdenominational Relations, found on pages 112, 113 and 246 of *The Daily Christian Advocate*, be referred to the Committee on State of the Church and that early report be requested.

The motion of the Secretary prevailed to continue under the Special Order providing for the consideration of reports from the Committee on Judiciary.

Committee on Judiciary, Reports Nos. 6 and 7.

Report No. 6, Committee on Judiciary, entitled, "Appeal of Everett M. Hill," and printed on page 235 of *The Daily Christian Advocate*, was read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

Report No. 7, Committee on Judiciary, entitled, "Interpreting the word 'Claimants,'" and printed on page 235 of *The Daily Christian Advocate*, was read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

Committee on Judiciary. Reports Nos. 8 and 9.

Report No. 8, Committee on Judiciary, entitled, "Right of an Annual Conference to Subvert, Contravene or Modify the Provisions of the *Discipline* for Support of Conference Claimants," and printed on page 235 of *The Daily Christian Advocate*, was read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, this report was adopted.

Report No. 9, Committee on Judiciary, entitled, "Annuity Claim of Re-Admitted Minister," and printed on page 235 of *The Daily Christian Advocate*, was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

George H. Spencer moved to amend the report by changing the words "prior to expulsion," in the last line, to the words "prior to his re-admission."

The motion of F. R. Bayley prevailed to permit the withdrawal of this report, including the amendment, for further study and later presentation.

Committee on Judiciary, Report No. 12.

Report No. 12, Committee on Judiciary, entitled, "Powers

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of Central Conferences to Elect District Superintendents," and printed on page 267 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

C. F. Eggleston moved to amend the report in the last line of ¶ 3 as printed, by adding after the word "church" the words "unless previously authorized by the General Conference."

The motion of L. J. Lyons to place this amendment on the table prevailed.

The motion to adopt the report prevailed.

Reference for Committee on Judiciary.

L. H. Sweetland presented the following question for reference to the Committee on Judiciary:

Is it lawful for Central Conferences to elect General Superintendents for a limited tenure under Restrictive Rule No. 3 of our Constitution?

On motion of the Secretary, this question was referred to the Committee on Judiciary.

Re Adjournment.

H. L. Jacobs moved that when we adjourn, we adjourn to meet at 5 o'clock this afternoon to hear the report of the Tellers, and to take such action as the result of the ballot may suggest.

To this motion there was later added, by common consent, the words "and if necessary, to take another ballot, which shall be immediately sealed and counted on Monday morning."

Resolution of Sympathy.

On a question of privilege, Miss Theodora Isabella Thompson presented the following resolution, which, on her motion, was adopted by a rising vote:

Yesterday the news of one of the most dastardly crimes flashed over the world. Mothers' hearts across the seas will be grieving for the mother here who is so bravely bearing the crushing sorrow that has come to her. Mothers and fathers will be sharing the pain of two aching hearts. I feel confident that as I speak I do so in the name of my own beloved land, India, and without doubt in the name of the whole world. Our hearts have been wrung with pain for Colonel and Mrs. Lindbergh, for the loss of the baby whom the whole world had grown to love. If expression of our sympathy will help to ease their pain, may we not, as a General Conference, send them love and deepest sympathy?

I move, therefore, that the Secretary of the General Conference be instructed to send Colonel and Mrs. Lindbergh a telegram expressing this sympathy and that this motion be adopted by a rising vote.

THEODORA ISABELLA THOMPSON.

Prayer.

A season of silent prayer was suggested by the presiding Bishop and at its close, Bishop William F. Anderson led in prayer.

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C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Report Committee on Credentials.

Your Committee on Credentials presents the following report:
W. E. Winger, Reserve Lay Delegate, Genesee Conference, excused permanently, effective after May 14.
John Raine, Lay Delegate, West Virginia Conference, excused permanently, effective after May 14. Charles H. Hartley, reserve, seated May 15, at no additional expense.
Arthur C. Humphries, Lay Delegate, Wilmington Conference, excused permanently, effective May 15. J. T. Mears, reserve, seated May 16, at no additional expense.
Hans J. Roan, Lay Delegate Idaho Conference, excused for Saturday, May 14, only.
Alfred C. Locke, Reserve Ministerial Delegate, Erie Conference, seated permanently, May 17, in place of Frank S. McKnight, at no additional expense.
Blaine H. Gifford, Reserve Lay Delegate, Erie Conference, seated permanently May 17, in place of William M. Peirce, no additional expense.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

References for the Committee on Judiciary.

On a question of privilege, the Secretary presented for specific reference to the Committee on Judiciary the following Memorials, and, on his motion, reference in these cases was ordered:

From Frederick A. Miller, New York Conference, and other petitioners, asking concerning the annuity claim of a minister's widow under certain circumstances of remarriage, and known as Memorial No. 864.
From David F. Helms, Ohio Conference, and others, asking if the principle of making a definite levy upon ministerial salaries for Conference Claimants' Fund is legal, and known as Memorial No. 880.
From C. F. Bohmfalk, Southern Conference, asking whether elections by mail are legal in the case of organizing a General Conference delegation from an Annual Conference, etc., and known as Memorial No. 886.
From C. F. Bohmfalk, Southern Conference, asking concerning the annuity claim of a minister's widow under certain circumstances of remarriage, and known as Memorial No. 887.
From C. F. Bohmfalk, Southern Conference, asking if a minister is entitled to an annuity whose service in our ministry has been broken by ministerial service elsewhere, and known as Memorial No. 888.
From Pedro R. Zottele, Gabino Rodriguez, and others, representing the Central Conference of Latin America, asking whether Central Conferences can change the wording of the Articles of Religion to fit special conditions within said Central Conferences, and known as Memorial No. 907.
From the General Conference at its session, May 13, 1932, requesting an opinion as to the legality of the return of a retired Bishop to Annual Conference membership, and known as Memorial No. 946.

Announcements were made and the Conference adjourned, with the benediction pronounced by Bishop Burns.

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SATURDAY AFTERNOON, MAY 14, 1932

The Conference convened at 5 o'clock with Bishop Charles W. Burns presiding.

Devotions.

Hymn 334, beginning, "My Faith Looks Up to Thee," was sung, and prayer was offered by Bishop Thomas Nicholson.

The Secretary read the motion, by the adoption of which we are now assembled, as follows:

Authorization.

That when we adjourn, we adjourn to meet at five o'clock this afternoon to hear the report of the tellers and to take such action as the result of the ballot may suggest, and if necessary, to take another ballot which shall be immediately sealed and counted on Monday morning.

Result of the First Ballot for Bishops.

The result of the first ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 822; defective ballots, 2; total ballots counted, 820. Necessary to a choice, 547. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

At the reading of those names receiving one vote each, E. R. Heckman moved to dispense with the further reading of this ballot, and to print it in full in *The Daily Christian Advocate.*

This motion prevailed.

The motion of the Secretary prevailed that we proceed to take a second ballot for the election of two General Superintendents.

Withdrawals.

Merle N. Smith and Merton S. Rice, on questions of privilege, requested that their names be omitted from further balloting for the election of General Superintendents.

Second Ballot for Bishops.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the second group of Tellers to serve on this second ballot. (See Tellers.)

Prayer.

Following a period of silent prayer, Bishop Charles B. Mitchell led in prayer.

Assistant Secretary D. W. Jacobs gave instructions to the Delegates to insure more accurate voting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

The motion of H. L. Jacobs prevailed that the Tellers begin

counting this ballot not later than 7:30 o'clock on Monday morning. MAY 14 TWELFTH DAY. *Afternoon.* Adjournment.

On motion, the Conference adjourned, with the benediction pronounced by Bishop Burns.

MONDAY MORNING, MAY 16, 1932

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The Conference convened at 8:30 o'clock, with Bishop Edgar Blake presiding, who presented Bishop Raymond J. Wade to be in charge of the devotional service.

Devotions.

In the conduct of this service, the Sixth Worship Service for the Devotional Periods of the General Conference was employed.

Hymn 461, beginning, "How Firm a Foundation, Ye Saints of the Lord," was sung.

The devotional address of Bishop Wade was based upon St. John 15. 26, 27, and at its conclusion, the Bishop offered prayer.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 14, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Result of the Second Ballot for Bishops.

The result of the second ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 770; defective ballots, 1; total ballots counted, 769. Necessary to a choice, 513. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

At the reading of those names receiving less than five votes each, C. C. Hall moved to dispense with the further reading of this ballot and to print it in full in *The Daily Christian Advocate.*

By common consent this motion prevailed.

Third Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a third ballot for the election of two General Superintendents.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the third group of Tellers to serve on this third ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop Herbert Welch, and, after instructions to the Delegates by Assistant Secretary D. W. Jacobs, the Tellers distributed the ballots. The Conference stood for

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the casting of the ballots, and the Tellers retired to determine the result.

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendation, which, on his motion, was adopted:

Your Committee recommends that the Conference grant the request of George G. Vogel that James K. Shields be given an opportunity to present briefly on Wednesday, May 18, the matter of the talking motion picture entitled, "The Life of John Wesley."

Tribute to J. B. Hingeley.

On a question of privilege previously authorized, W. B. Farmer presented the following resolution, which, on his motion, was adopted:

WHEREAS, During the past quadrennium, Joseph Beaumont Hingeley, one of Methodism's most distinguished leaders in America, passed to his eternal reward after rendering to our church an unusually long period of fruitful service as pastor, presiding Elder, author, church statesman, General Conference Secretary, and pioneer in the development of our pension system; in all showing a pre-eminent spirit of fairness and kindliness, and a breadth of vision which have produced results that will abide enduringly in the polity and customs of the Methodist Episcopal Church; therefore, be it

Resolved, That we spread upon the *Journal* of this General Conference this testimony of our high appreciation of the work and personality of the late Doctor Hingeley and that the Secretary of the General Conference be instructed to communicate in appropriate language this action to his widow, Mrs. Emma E. Hingeley, of Pasadena, California.

Call of the Conferences.

The Secretary resumed the Call of the Conferences recently interrupted by Special Orders:

NORTH AFRICA

Tribute to Bishop Shepard.

E. F. Frease presented the following resolution, which, on his motion, was adopted:

The Delegates from the Paris Area desire to express their profound appreciation of the devoted and able administration of the Paris Area by the late Bishop William O. Shepard.

His grasp of the varied and perplexing problems of an Area so diverse and widespread was extraordinary. His sympathy, brotherliness, and patience won all hearts. We are sure that his unselfish devotion to his task hastened his end. He died nobly at the post of duty. He is enshrined forever in our hearts. His example remains as an inspiration for a deeper consecration to the work of God committed to us in this great field of the Church.

E. F. FREASE,
CARLO M. FERRERI,
MRS. E. F. FREASE,
GIOVANNI TERZANO,
EMILY R. LOVELESS.

NORTH DAKOTA

Rules of Order Amended.

Howard E. Simpson presented the following resolution seeking to amend the Rules of Order:

Resolved, That it is the judgment and the order of this General Con-

ference that hereafter the previous question shall operate only on the motion pending—an Amendment to Rule 19.

HOWARD E. SIMPSON,
J. E. SKILLINGTON,
C. L. WALLACE,
JOSEPH S. ULLAND,
ALVIN C. POFFENBERGER,
HORACE L. JACOBS.

On motion, this resolution was adopted and the Rules of Order thereby amended.

NORTH-EAST OHIO

Re Seating of Delegates.

W. A. Walls presented the following resolution, which, on his motion, was adopted:

The North-East Ohio Conference Delegation respectfully request the Commission on Entertainment for the next General Conference in 1936 to consider the arrangement of the Delegates' seats, so that the front half of the hall may be used for the seating of the Delegates.

BATTELLE MCCARTY, AND OTHERS.

NORTHERN MINNESOTA

Codification of the Discipline Proposed.

Thomas A. Stafford presented the following resolution:

WHEREAS, The Book of Discipline of the Methodist Episcopal Church is a depositum of rules, regulations, and enactments of various kinds, produced, in great part, under the strenuous conditions incidental to the legislative work of the General Conference; and

WHEREAS, The aforementioned conditions ordinarily prevent close correlation of new and old enactments; and

WHEREAS, The inevitable lack of such close correlation sometimes results in the retention in the *Discipline* of a residuum of conflicting and obsolete material, thereby making it difficult to avoid occasional confusion in interpretation and administration; and

WHEREAS, The powers ordinarily conferred upon the Editor of the *Discipline* by the General Conference are too limited to permit the thorough-going revision necessary to produce a completely consistent Code of *Discipline;* therefore, be it

Resolved, (1) That a Commission on Codification of the *Discipline* be hereby appointed for the purpose of preparing a revised and annotated edition of the first edition of the *Discipline* which shall be published after the close of the General Conference of 1932.

(2) The Commission shall consist of seven members, as follows: Bishop Ernest G. Richardson, John W. Langdale, John M. Arters, and four members at large, to be nominated by the Bishops.

(3) The Commission shall secure such help as it may require and the expenses shall be borne by the General Conference Expense Fund, the maximum cost not to exceed two thousand dollars ($2,000).

(4) The Commission shall be charged with the following duties, for the performance of which it is hereby authorized and empowered:

(a) The Commission shall eliminate from the Book of *Discipline* all matter which has been rendered wholly obsolete by subsequent enactments.

(b) In case of conflict between two or more portions of the *Discipline,* the language of detached or subsidiary legislation shall be harmonized with the main body of the legislation on any subject; provided, however, that in so doing the evident intent and meaning of the General Conference, as reflected in its *Journals,* shall not be altered in any case.

(c) In case of variations in nomenclature, preference shall be given to the longest established and/or most frequent usage; for example, in ¶¶ 382 to 392, inclusive, the term "Conference Stewards" is used twelve

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times and the term "Board of Conference Stewards" only twice; the former is the standard usage and should be preferred.

(d) There shall be inserted in small type under each paragraph a cross reference to every paragraph located in another chapter which significantly amplifies or modifies its meaning.

(e) There shall be inserted in small type under each paragraph a comprehensive reference to all effective judicial rulings approved by the General Conference which bear directly upon its meaning.

(5) The revised and annotated edition of the *Discipline* when published by the Commission shall supersede the temporary edition to be published as soon as practicable after the close of this General Conference and on and after publication such revised and annotated Edition shall constitute the standard Code of *Discipline* of the Methodist Episcopal Church.

T. A. STAFFORD,
CHARLES N. PACE.

F. R. Bayley moved to defer consideration of this resolution in order that it may be printed in *The Daily Christian Advocate* before final action is taken.

F. A. Horne moved to amend by adding to the motion, "and referred to the Committee on Book Concern."

C. O. Holmes moved that the amendment to the motion be placed on the table. This motion prevailed.

The motion to defer action upon and print the pending resolution prevailed.

NORTHWEST INDIANA

Re Journal Editing.

C. O. Holmes presented the following resolution, which, on his motion, was adopted:

Resolved, That the Secretary be directed and authorized to include in his *Journal* record of the presentation of reports from Committees and Commissions the full title and subject to each report.

C. OLIVER HOLMES,
ERNEST C. WAREING,
G. F. BARBER.

NORTHWEST IOWA

Tribute to O. P. Miller.

O. F. Bartz presented the following resolution, which, on his motion, was adopted:

WHEREAS, God's finger touched our beloved Brother and Co-Worker, Oscar P. Miller, and he slept on the 28th day, December, 1928, shortly following our last General Conference session; and

WHEREAS, In recognition of an extraordinary service rendered the Methodist Episcopal Church in five General Conference sessions and as its General Conference Treasurer from the years 1904 up until the time of his passing—covering a period of more than a quarter of a century—and, likewise efficiently serving for a period of time on the Book Committee, having devised a plan for raising money with which to finance succeeding General Conferences, thus saving many thousands of dollars of Book Concern funds for Conference Claimants; and

WHEREAS, Brother Miller was an intimate friend of the leaders of Methodism during all these years and made a contribution so conspicuous that his absence is lamented in every corner of the earth; therefore, be it

Resolved, That we deem it appropriate and fitting to publicly express

through this General Conference our gratitude for the good work he was able to accomplish for God's kingdom and for His Church in other avenues of endeavor within the bounds of his own Conference, and that we desire to assure Mrs. Miller and family of our deep sympathy and prayers.

Respectfully submitted by the Northwest Iowa delegation,

C. H. KAMPHOEFNER,
HERBERT CLEGG,
R. T. CHIPPERFIELD,
J. H. EDGE,
O. F. BARTZ,
E. M. CORBETT,
W. E. WARNES,
F. A. ROBINSON.

PACIFIC NORTHWEST

L. H. Roberts presented a resolution, entitled "Crisis for a Sober World," but on objection being raised to its immediate consideration, a vote was taken and consideration was denied.

PITTSBURGH

R. B. Urmy presented the following resolution:

Providing for Program and Procedure Lay Conferences, Etc.

WHEREAS, The Constitution as amended by the amendment entitled "Participation of Laymen in Annual Conference" now demands the organizing and functioning of Lay Conferences to meet during the sessions of the Annual Conferences; and

WHEREAS, The mode of procedure in certain matters is not clear; and

WHEREAS, The time is short between this session of the General Conference and the convening of the Annual Conferences during the coming summer and fall; therefore, be it

Resolved, That the Committee on Itinerancy be and hereby is directed to prepare and submit to this General Conference for approval, at the earliest possible moment,

1. A method of procedure for the election of members of the Lay Conference by the several Pastoral Charges, especially within Annual Conferences meeting in June next.

2. A plan of organization for the Lay Conference, together with a statement of its duties and powers.

3. An order of business for the sessions of the Lay Conference, describing in detail as far as possible the matters to be considered by that body.

4. An order of business for the united session of the members of the Annual Conference and the Lay Conference, together with a description of the matters with which it is authorized to deal.

RALPH B. URMY,
HORACE LINCOLN JACOBS.

The motion of A. L. Marting prevailed that this resolution be referred to the Committee on Temporal Economy rather than to the Committee on Itinerancy.

Reference to Committee on Judiciary.

R. B. Urmy presented the following resolution, which, on his motion, was referred to the Committee on Judiciary, as provided for therein:

WHEREAS, The adoption of the amendment to the Constitution entitled "Participation of Laymen in Annual Conference" has introduced a new and unfamiliar kind of Conference into the polity and procedure of the Methodist Episcopal Church, namely, the Lay Conference; and

WHEREAS, Certain matters of grave importance have arisen because of changes introduced by the constitutional amendment above described; and

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WHEREAS, It is not clear from the language of the amendment just what may be the legal rights of the several bodies referred to; therefore, be it

Resolved, That the Judiciary Committee be and hereby is requested to submit to this General Conference as promptly as possible answers to the following questions:

1. Since the right to vote on constitutional amendments is clearly *reserved* to the Annual Conferences, as stated in ¶ 36 of the amendment, can the same right be given to the Lay Conference as in ¶ 37, § 1?

2. What is the character of the "United Sessions" of the Ministerial and Lay members of the two Conferences concerned? Are they regular sessions of the Annual Conferences, or not? If they are, is it legal for non-members of the Annual Conferences to vote in them? If they are not regular sessions of the Annual Conferences, what is their authority?

3. Is the action of the Lay Conference in matters relating to lay activities binding upon the Quarterly Conferences, the Official Boards, or the lay membership of the churches within the bounds of an Annual Conference?

4. In view of the fact that the *Discipline* requires the action of the Annual Conference in certain legal and business affairs, and in view of the further fact that the amendment recently adopted substitutes for such action of the Annual Conference the action of a group described only as "one body" and "the United Sessions," is such substitution proper and legal?

RALPH B. URMY,
HORACE LINCOLN JACOBS.

Appreciation Official Organist.

E. T. Chamberlin presented the following resolution, which, on his motion, was adopted by a rising vote:

WHEREAS, Under the touch of devoted artistry, a great organ becomes the inspired instrument of worship and praise; and

WHEREAS, We of this assemblage are daily lifted to heavenly heights by the power and glory of this great organ under the beautiful ministrations of our Conference Organist; now, therefore, be it

Resolved, That the members of this General Conference in this concrete way express our hearty gratitude and deep appreciation for the excellent service rendered during the sessions of our Conference by our organist, Mrs. Rhodella Cummings;

Resolved Further, That a copy of this resolution of appreciation be prepared and delivered to Mrs. Cummings by the Conference Secretary.

ROCK RIVER

E. F. Tittle presented the following resolution, which, on his motion, was referred to the Committee on State of the Church:

Action Proposed Unemployment Relief.

WHEREAS, Thirty-seven of the largest cities in the United States report no signs of improved employment, and one of them at the end of the third winter reports 700,000 unemployed; and

WHEREAS, Private charity and state relief funds now reduced almost to starvation level will soon be exhausted; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church urge upon the President and Congress of the United States the imperative need of immediate Federal relief; and further, be it

Resolved, That a delegation from this General Conference go in person to Washington and present this request in the name of the Christ.

ERNEST FREMONT TITTLE AND OTHERS.

SHANTUNG

Instructions to Committees.

P. O. Hanson presented the following resolution, and moved its adoption:

WHEREAS, In the organization of this General Conference there has

been provided a Committee on Questions of Privilege to which may be sent resolutions for immediate passage from any delegate; and

WHEREAS, There is also a Committee on Complimentary Resolutions to which other types of papers may be sent; and

WHEREAS, These two Committees safeguard the democracy of this General Conference, in making it possible for every delegate to have a hearing and at the same time may through consideration in the Committee decide upon the nature of the resolutions, thus saving the time of the General Conference; therefore, be it

Resolved, That the rules be suspended for this General Conference and no further calls of Conferences be made.

P. O. HANSON.

Arlo A. Brown moved to amend this resolution by adding the words, "that it shall go into effect at the conclusion of this Call of the Conferences."

The amendment prevailed.

F. A. LaViolette moved to amend the amended resolution to provide for its being effective after the third Call of the Conferences.

On motion, this amendment was tabled.

The motion to adopt the resolution, as amended, prevailed.

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, and, on his motion, it was adopted without being read:

Your Committee on Credentials beg to report as follows:

George K. MacInnis, Reserve Ministerial Delegate, Wisconsin Conference, seated for one day only, May 16, in place of Anton Hatlestad; no extra expense.

W. E. Habbart, Ministerial Delegate, Wilmington Conference, excused for one day, Monday, May 16, only.

Ulysses G. Young, Lay Delegate, West Virginia Conference, excused for one day, Monday, May 16, only.

Clarence A. Short, Lay Delegate, Wilmington Conference, excused permanently, effective May 14. I. Elmer Perry, Reserve, seated in his place, May 16. No additional expense.

C. E. Oliver, Reserve Lay Delegate, North-East Ohio Conference, excused permanently May 14. Ross P. Buchanan, Reserve, seated in his place, May 16. No additional expense.

John M. Doran, Lay Delegate, Philadelphia Conference, excused for May 16 and 17 only. Dale H. Learn, Reserve Delegate, seated in his place Monday and Tuesday, May 16 and 17 only, at no additional expense.

James E. Jones, Lay Delegate, Tennessee Conference, excused indefinitely May 14. P. W. Ivy, Reserve, seated in his place, May 14, at no additional expense.

Wallace B. Fleming, Ministerial Delegate, Kansas Conference, to be excused at end of Tuesday, May 17, and William C. Hanson, Reserve Delegate, to be seated in his place. No extra expense.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Evening Business Sessions Ordered.

The Secretary, representing the Committee of Elected Chairmen, moved that beginning with Wednesday, May 18, evening business sessions be held, beginning at 8 o'clock.

This motion prevailed.

MAY 16 THIRTEENTH DAY. *Morning.* Recess.

The Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock, and the presiding Bishop offered prayer.

Musical Director E. E. Harper introduced a Quartet from the Bennett College for Women, and they were heard in the rendition of several Negro Spirituals.

Address of Dr. S. Parkes Cadman.

By action previously taken, establishing an Order of the Day for this hour, the presiding Bishop introduced Rev. S. Parkes Cadman, D.D., as the representative of the Universal Christian Conference for Life and Work, and Dr. Cadman appropriately addressed the Conference. (See p. 844.)

Delegates Authorized.

J. W. Langdale presented the following resolution, which, on his motion, was adopted:

When the Universal Christian Conference for Life and Work met in Stockholm in 1925, the Methodist Episcopal Church appointed seven delegates and seven alternates. Another meeting of the Conference is planned for 1935, and I move that the Bishops be authorized to appoint a similar number of delegates to that Conference, without expense.

Result of the Third Ballot for Bishops.

The result of the third ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 824; defective ballots, 6; total ballots counted, 818. Necessary to a choice, 546. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Withdrawal.

L. M. Edwards, on a question of privilege, requested that his name be omitted from further balloting for the election of General Superintendents.

Fourth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a fourth ballot for the election of two General Superintendents.

Prayer.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fourth group of Tellers to serve on this ballot. (See Tellers.) Prayer was offered by Bishop C. L. Mead.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Call of the Conferences.

The second Call of the Conferences proceeded:

SOUTHERN CALIFORNIA

Rules of Order Amended.

F. G. H. Stevens presented the following resolution intended to be an amendment to the Rules of Order, and moved its adoption:

Resolved, That the Committee on Rules be requested to prepare for insertion in our Rules the rule providing that "in debate the floor shall alternate between speakers on opposite sides of the question."

The motion to adopt this resolution prevailed, thus amending the Rules of Order.

TENNESSEE

G. W. Lewis presented the following resolution, which, on his motion, was adopted:

Tribute to Bishop Scott.

APPRECIATION OF THE LATE BISHOP ISAIAH B. SCOTT

WHEREAS, The late Bishop Isaiah B. Scott departed this life July 4, 1931; and

WHEREAS, He spent nearly a half century in the service of the Church and the Kingdom as pastor, District Superintendent, College President, Editor and Missionary Bishop in Africa; therefore, be it

Resolved, In appreciation of this very faithful service, we ask that this General Conference show its appreciation by standing.

G. W. LEWIS,
D. T. BURCH,
P. W. IVY,
W. D. LAWS.

The Delegates stood in response to this resolution.

WASHINGTON

Mrs. Fannie D. Tyler presented the following resolution, which, on her motion, was adopted:

Tribute to I. Garland Penn.

IN APPRECIATION OF THE SERVICES OF THE LATE DR. I. GARLAND PENN

WHEREAS, We believe that few Laymen have rendered more distinguished service to the General Conference of our Church, and to Methodism at large, than the late Dr. I. Garland Penn, who served in ten General Conferences; and

WHEREAS, Doctor Penn's service to the Church at large was chiefly in the field of education for Negroes, and here he was the inspiration of thousands of Negro boys and girls and a fine example for them to follow; be it

Resolved, That we cherish the memory of this distinguished son of Methodism and record our appreciation for his many years of service.

MRS. FANNIE D. TYLER AND OTHERS.

WYOMING

John H. Race presented the following resolution, which, on his motion, seconded by Arlo A. Brown, was adopted:

Tribute to Prof. J. A. Faulkner.

RESOLUTION TO THE MEMORY OF THE LATE PROFESSOR JOHN ALFRED FAULKNER

WHEREAS, During the quadrennium the Methodist Episcopal Church has lost one of her great scholars and teachers in the person of the late Professor John Alfred Faulkner, member of the Wyoming Conference and professor of Church History in Drew University, the delegates of the Wyoming Conference desire that this General Conference should pay fitting tribute to his memory; therefore, be it

Resolved, That the General Conference records its high regard for one of its distinguished sons. Doctor Faulkner was a member of the Wyoming Conference throughout his ministerial and professional career. In his death the Church has suffered a loss of one of its outstanding

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scholars in Church History. Doctor Faulkner was a man of rare genius. He leaves behind him a Church enriched by his studies and writings, an influence for scholarship that will be lasting, and a memory of a good man whose saintly influence is an inspiration to the generation that knew him. May his spirit inspire all of us to follow in his way.

JOHN H. RACE,
LEON K. WILLMAN,
WESLEY I. ANDREWS,
MARK A. DAWBER,
WILLIAM S. CRANDALL,
M. D. ALDRICH,
H. R. VAN DEUSEN,
WILLIAM D. SOUTHWORTH,
MRS. EDWARD A. MARTIN,
SAMUEL H. HICKS.

M. A. Dawber presented the following resolution, which, on his motion, was adopted:

Rural Church Membership Commended.

RESOLUTION OF CONFIDENCE AND ENCOURAGEMENT FOR OUR MEMBERSHIP IN RURAL AMERICA

WHEREAS, The Methodist Episcopal Church always has been and to-day is primarily a great rural Church, over eighteen thousand of our twenty-six thousand churches being in rural territory, two thirds of our ministers and over sixty per cent of our membership; and

WHEREAS, Our rural churches have ever been the life blood of our Church, giving to it throughout its history our membership and particularly our ministry; and

WHEREAS, Our rural people have ever stood for the application of moral and religious ideals in the great issues of our national life; and

WHEREAS, In this moment of economic difficulty our rural people, our farmers and with them our rural ministers, are suffering poverty such as they have not known for many years and are now facing a stress and strain that will require all the fortitude and faith that can be brought to bear upon their problem; therefore, be it

Resolved, That this General Conference does hereby express its unfailing confidence in the membership of our rural churches. We recognize the part they have played in the building of our great Church and in the development of the moral and spiritual character of our nation.

We desire to join in prayer and sympathy in the situation that now confronts them, and to share with them as far as in us lies the burden that is theirs, and to assure them that we stand ready to do all in our power to correct the injustices that come out of the present economic situation that have contributed to their difficulty, and pray God's blessing upon them in the sustaining of their faith and courage at this time.

MARK A. DAWBER.

Committee on Judiciary, Reports Nos. 13 and 14.

The Secretary introduced the Call of the Calendar, and Report No. 13, Committee on Judiciary, entitled, "Regarding Appeal by the Kansas Conference," and printed on page 267 of *The Daily Christian Advocate,* was read.

F. R. Bayley, Chairman of that Committee, moved that this report be adopted, which motion prevailed.

Report No. 14, Committee on Judiciary, entitled, "Ruling on Annuity of Conference Evangelist," and printed on page 267 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved that this report be adopted.

T. W. Stafford moved to amend by striking out the word "guarantees" in the answer to Question 2, and employing the following words:

Yes; *Discipline*, 1928, ¶ 382, asserts the right to claim a comfortable support by ministers upon retirement who meet all the disciplinary conditions, and also, quoting ¶ 389, § 1, "Retired ministers are entitled to annuities for the years of service in the effective relation in the Methodist Episcopal Church."

He also moved to amend the answer to Question 4, where the words "by the Conference Stewards" are found, and to substitute therefor the words "by the Annual Conferences."

George H. Spencer moved to amend the last-mentioned amendment by adding the words "according to the *Discipline*."

The first proposal to amend was accepted by the Chairman of the Committee, and by common consent, the second proposal to amend was considered covered by the last phrase of the concluding paragraph of the report in the following language:

"provided that it may be disallowed for cause by a two-thirds vote of the Annual Conference present and voting."

The motion to adopt this report, as amended, prevailed.

Committee on Judiciary, Report No. 11.

Report No. 11, Committee on Judiciary, entitled, "Relation of Local Church to Subordinate Organizations," and printed on page 303 of *The Daily Christian Advocate*, was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

R. B. Urmy moved that this report be recommitted to the Committee on Judiciary, pending the presentation to that Committee of pertinent concrete information.

H. L. Jacobs moved that when we adjourn it be to meet at 2:30 o'clock this afternoon to hear the result of the fourth ballot for General Superintendents, and the taking of such action thereon as may be necessary.

C. O. Holmes moved, as a substitute, that we stay in session this morning until we hear the report of the fourth ballot.

By common consent, the pending principal motion was changed to provide for a session at 2 o'clock, instead of 2:30 o'clock.

G. G. Vogel moved to amend the motion for adjournment to the effect that we meet at 5 o'clock this afternoon.

Later, by common consent, all motions relating to adjournment were withdrawn.

On motion, the time was extended to hear the report of the fourth ballot and to take another ballot if necessary, meanwhile continuing Calendar business.

MAY 16 THIRTEENTH DAY. *Morning.*

Committee on Judiciary, Report No. 11.

The next item of the Calendar was the consideration of Report No. 11, Committee on Judiciary, and the motion that it be recommitted.

R. B. Urmy withdrew his motion to recommit.

The motion to adopt this report prevailed.

Announcements.

Necessary announcements were made for the convenience of the Delegates, and the Secretary reported that the result of our last balloting was not yet in his possession.

Adjournment.

The motion of the Secretary prevailed that when we adjourn, it be to meet at 5 o'clock this afternoon to hear the report of the balloting, and, if necessary, to take another ballot.

On motion, the Conference adjourned, with the benediction pronounced by Bishop Blake.

MAY 16 THIRTEENTH DAY. *Afternoon.*

MONDAY AFTERNOON, MAY 16, 1932

The Conference convened at 5 o'clock with Bishop Edgar Blake presiding.

Devotions.

Hymn 355, beginning, "Love Divine, All Loves Excelling," was sung, followed by the singing of Hymn 346, beginning, "Lord, I Hear of Showers of Blessing."

Prayer was offered by Bishop Blake.

Result of the Fourth Ballot for Bishops.

The result of the fourth ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 819; defective ballots, 1; total ballots counted, 818. Necessary to a choice, 546. No one having received the necessary two-thirds vote, there was no election. (See ballots.)

Fifth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a fifth ballot for the election of two General Superintendents, with the understanding that the ballot be immediately sealed, counted at 8 o'clock to-morrow morning, and reported to the Conference immediately after the introduction of privileged matters.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fifth group of Tellers, to serve on this fifth ballot.

Prayer.

Prayer was offered by Bishop John Gowdy.

Necessary instructions concerning voting and orderly adjournment of the session were heard.

The Tellers distributed the ballots. The Conference stood

for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference. MAY 16 THIRTEENTH DAY. *Afternoon.*

The motion of J. S. Ladd Thomas to adjourn prevailed, and the concluding benediction was pronounced by Bishop Blake. Adjournment.

TUESDAY MORNING, MAY 17, 1932

MAY 17 FOURTEENTH DAY. *Morning.*

The Conference convened at 8:30 o'clock with Bishop H. Lester Smith presiding, who presented Bishop Eben S. Johnson to be in charge of the devotional service.

Hymn 189, beginning, "Our Blest Redeemer, ere He Breathed," was sung, and the Second Worship Service for the Devotional Periods of the General Conference was employed. Devotions.

Bishop Johnson's devotional address was based upon St. John 7. 39, and at its conclusion the Bishop offered prayer.

Hymn 190, beginning, "Spirit Divine, Attend Our Prayer," was sung.

E. J. Hammond, for the Committee on the General Conference Journal, reported having examined the *Journal* for the sessions of May 16, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved. Journal.

The presiding Bishop announced the Order of the Day to be the consideration of amendments to the Constitution, to be presented by action of the various Standing Committees. Order of the Day

On motion, consideration of this Order was deferred in order to receive the report from recent balloting.

The result of the fifth ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 812; defective ballots, 0; total ballots counted, 812. Necessary to a choice, 541. No one having received the necessary two-thirds vote, there was no election. (See Ballots.) Result of the Fifth Ballot for Bishops

The motion of the Secretary prevailed that we proceed to take a sixth ballot for the election of two General Superintendents.

Bishop E. G. Richardson, acting for the Bishops, called forward the sixth group of Tellers to serve on this sixth ballot. (See Tellers.) Sixth Ballot for Bishops

Prayer was offered by Bishop Wilbur P. Thirkield. Prayer

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

MAY 17
FOURTEENTH DAY.
Morning.

Consideration of the Order of the Day was resumed, and the Secretary proceeded to call the Standing Committees in alphabetical order.

Committee on Episcopacy, Report No. 8.

Report No. 8 from the Committee on Episcopacy, entitled, "Tenure of Episcopal Office," and printed on page 331 of *The Daily Christian Advocate,* was read, and O. W. Fifer, Chairman of that Committee, moved its adoption.

Common consent was given to the Committee to add the following amendment to the report as read, so that the addition shall become a part of the report as presented:

That we request the General Conference to vote on this proposal to amend the Constitution, and if it shall receive the necessary two-thirds vote of the General Conference, it shall be submitted to the several Annual and Lay Conferences meeting during the year 1933 for their action.

Substitute Presented.

R. Clarence Brown presented the following substitute for the pending report, and moved its adoption:

Amend § 3 of ¶ 46, Article X, by striking out the words, "Nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same respectively," and inserting therein after the word "Episcopacy" in the third line, the following words: "but shall have full authority to elect as many General Superintendents as it may deem wise, fix their tenure of office, and prescribe their powers and duties."

Said section, as amended, will then read as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, but shall have full authority to elect as many General Superintendents as it may deem wise, fix their tenure of office, and prescribe their powers and duties; and may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in the Central Conferences by which they have been elected, subject to such other conditions as the General Conference shall prescribe; provided, however, that a General Superintendent or Bishop elected by one Central Conference may exercise Episcopal supervision in another Central Conference when so requested by such other Central Conference."

The previous question was called for, but the call was not sustained.

The Chairman of the Committee accepted the suggestion of Ray Allen to change the word "Bishops" to the words "General Superintendents" wherever the former word appears in the report.

W. A. Walls moved that the substitute be placed on the table.

The motion of F. W. Court that the pending substitute be printed in *The Daily Christian Advocate* before action is taken upon it was declared out of order by the presiding Bishop.

The motion to place the substitute on the table prevailed.

MAY 17
FOURTEENTH DAY.
Morning.

On motion, the time was extended before the recess for the purpose of hearing the report of recent balloting and the taking of another ballot, if necessary.

Result of the Sixth Ballot for Bishops.

The result of the sixth ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 811; defective ballots, 1; total ballots counted, 810. Necessary to a choice, 540. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Seventh Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a seventh ballot for the election of two General Superintendents.

Bishop E. G. Richardson, acting for the Bishops, called forward the first group of Tellers to serve on this seventh ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop E. H. Hughes.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Recess.

The Conference was in recess at 10:42 o'clock.

The Conference reconvened at 10:53 o'clock.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented a recommendation from that Committee that Musical Director E. E. Harper be heard in vocal solo.

This recommendation was approved and E. E. Harper sang in response.

Committee on Episcopacy, Report No. 8 (Consideration Resumed).

Consideration of Report No. 8, Committee on Episcopacy, was resumed.

H. L. Jacobs moved to amend the report by striking out in the fifth line of ¶ 46, § 3, the three words "the plan of."

J. R. Edwards moved that consideration of the entire matter before the Conference be deferred until the substitute and other unprinted items can be printed in *The Daily Christian Advocate.*

The motion to defer and print was, on motion, placed upon the table.

Result of the Seventh Ballot for Bishops.

The result of the seventh ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 827; defective ballots, 1; total ballots counted, 826. Necessary to a choice, 551. No one

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FOURTEENTH DAY.
Morning.

having received the necessary two-thirds vote, there was no election. (See Ballots.)

Eighth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take an eighth ballot for the election of two General Superintendents.

Bishop E. G. Richardson, acting for the Bishops, called forward the second group of Tellers to serve on this eighth ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop John L. Nuelsen.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The motion of the Secretary prevailed that the time be extended until report may be had from the ballot just taken, and another ballot taken, if necessary.

Consideration of the pending report, and matters pertaining thereto, was resumed.

The previous question was called for and the call sustained.

The motion of F. A. DeMaris to place the amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

The previous question was called for and the call sustained.

Report Failed of Adoption.

The Conference declined to adopt the pending report by a count vote, as follows:

Total number voting, 802; two-thirds majority required, 535. For the proposed amendment, 407. Against the proposed amendment, 395.

On a question of privilege, Fred D. Stone, acting for the Commission on Entertainment, presented the following resolution, which, on his motion, was adopted:

Expense Fund Needs.

Resolved, That the General Conference request the Book Concern to authorize the use of its credit to an amount not to exceed $60,000 to provide for the deficit in the General Conference Expense Fund.

Order of the Day Authorized.

The motion of L. M. Edwards prevailed that the Order of the Day for Thursday morning, immediately after the approval of the *Journal*, shall be the consideration of a report from the Special Committee on Evangelism, and that, meanwhile, this report be printed in *The Daily Christian Advocate*.

Necessary announcements were made for the convenience of the Delegates.

MAY 17
FOURTEENTH DAY.
Morning.

The motion of G. Bromley Oxnam prevailed that the Order of the Day for Friday morning, immediately following consideration of privileged matters, be the report of the Special Committee on Central Conferences.

Order of the Day.

George H. Spencer, acting for the Committee on Questions of Privilege, presented the following recommendation, which, on his motion, was adopted:

Report, Committee on Questions of Privilege

Your Committee recommends that the Conference grant the request of Dr. George H. Spencer, of the New England Conference, that the American Bible Society, with Dr. Lynn Harold Hough speaking, be given the devotional period at the opening of the Wednesday evening session.

The motion of T. A. Stafford prevailed that consideration of the subject of the Codification of the *Discipline* be made the Order of the Day immediately after the devotional service at the Wednesday evening session.

Order of the Day.

The result of the eighth ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 828; defective ballots, 1; total ballots counted, 827. Necessary to a choice, 551. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the Eighth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a ninth ballot for the election of two General Superintendents and that the ballot be sealed, counted at 4 o'clock, and announced at a General Conference session to be at 5 o'clock this afternoon.

Ninth Ballot for Bishops.

Bishop E. G. Richardson, for the Bishops, called forward the third group of Tellers to serve on this ninth ballot. (See Tellers.)

Prayer was offered by Bishop Matthew W. Clair.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Report, Committee on Credentials.

The Committee on Credentials reports as follows:
W. A. Walls, Lay Delegate, North-East Ohio Conference, excused for Friday afternoon, May 20, for that day only.
Francis E. Palmer, Reserve Lay Delegate, Upper Iowa Conference, excused permanently, effective May 19. No one seated in his place.
William N. Roberts, Reserve Ministerial Delegate, North-East Ohio

MAY 17 FOURTEENTH DAY. *Morning.*

Conference, excused permanently, effective noon on May 16, at no additional expense.

W. H. McMaster, Ministerial Delegate, North-East Ohio Conference, excused for Tuesday, May 17, only. Charles B. Ketcham, Reserve Delegate, seated for that one day.

James A. McRae, Lay Delegate, North Carolina Conference, permanently excused, effective May 20.

John M. Mitchell, Reserve Lay Delegate, Southern Illinois Conference, seated May 2, is permanently excused, effective May 17.

George Davies, Ministerial Delegate, Illinois Conference, called home by the death of his mother, is permanently excused, effective May 16. Walter F. Day, first Reserve Delegate, seated in his place, May 17, at no additional expense.

I. Elmer Perry, Reserve Lay Delegate, Wilmington Conference, seated May 16, in place of Clarence A. Short; no extra expense.

J. T. Mears, Reserve Lay Delegate, Wilmington Conference, excused for Tuesday afternoon, May 17, only.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

Adjournment.

The Conference adjourned, with the benediction pronounced by Bishop Smith.

MAY 17 FOURTEENTH DAY. *Afternoon.*

TUESDAY AFTERNOON, MAY 17, 1932

The Conference convened at 5 o'clock, with Bishop H. Lester Smith presiding.

Devotions.

Hymn 98, beginning, "There's a Wideness in God's Mercy," was sung, and prayer was offered by Bishop J. R. Chitambar.

Musical Director E. E. Harper presented Professor James R. Houghton, Professor of Sacred Music in the Boston University School of Theology, and he was heard in a solo, entitled, "God Is Our Refuge and Strength." A second solo was sung by Professor Houghton.

Result of the Ninth Ballot for Bishops.

The result of the ninth ballot for the election of two General Superintendents was announced as follows: Total number of ballots cast, 824; defective ballots, 1; total ballots counted, 823. Necessary to a choice, 549. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Tenth Ballot for Bishops.

The Secretary moved that we proceed to take a tenth ballot for the election of two General Superintendents, and that the ballot be sealed, counted at 8 o'clock to-morrow morning, and reported immediately after the approval of the *Journal.*

J. M. Walker introduced the following amendment to the motion, which was declared out of order by the presiding Bishop:

I move that after we have taken one more ballot, if there be no election, further balloting be postponed until the next General Conference, and the Episcopacy Committee be instructed to act accordingly.

The motion to take another ballot prevailed.

MAY 17 FOURTEENTH DAY. *Afternoon.* Prayer.

Bishop E. G. Richardson, acting for the Bishops, called forward the fourth group of Tellers to serve on this tenth ballot.

Prayer was offered by Bishop George A. Miller.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

Adjournment.

Announcements were made and the Conference adjourned, Bishop H. Lester Smith pronouncing the benediction.

WEDNESDAY MORNING, MAY 18, 1932

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The Conference convened at 8:30 o'clock, with Bishop Charles L. Mead presiding, who introduced Bishop John Gowdy to be in charge of the devotional service.

Devotions.

The First Worship Service for the Devotional Periods of the General Conference was employed, and Bishop Gowdy led in prayer.

Hymn 310, beginning, "And Can It Be that I Should Gain," was sung, and the devotional address of Bishop Gowdy was based upon the thirteenth chapter of First Corinthians. At its close the Bishop again led the Conference in prayer.

Hymn 549, beginning, "Jesus, the Calm that Fills My Breast," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 17, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Result of the Tenth Ballot for Bishops.

The result of the tenth ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 809; defective ballots, 1; total ballots counted, 808; Necessary to a choice, 539. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

The motion of Bruce S. Wright that we reconsider our action in the matter of electing General Superintendents, and that we restore the Buffalo and Indianapolis Residences, and elect four instead of two General Superintendents, did not prevail.

The Secretary moved that we proceed to take an eleventh ballot for the election of two General Superintendents.

Frank A. Horne presented the following substitute:

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I move that the General Conference reconsider Report No. 9 of the Committee on Episcopacy, adopted May 13, 1932, entitled "Episcopal Residences" for the purpose of referring this report back to the Committee with instructions to bring back a report eliminating two residences from the report as adopted.

The mover of the above substitute accepted the amendment of C. W. Flint, so that the substitute shall read "with instructions to eliminate nine Areas instead of seven, as previously eliminated."

Eleventh Ballot for Bishops.

The motion of C. B. Sylvester prevailed to place this amended substitute upon the table.

The previous question was called for and the call sustained.

The motion to take an eleventh ballot for the election of two General Superintendents prevailed.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fifth group of Tellers to serve on this eleventh ballot.

Prayer.

Prayer was offered by Bishop Charles W. Burns.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Report, Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee recommends that the Conference grant the request of Nathaniel Jordan, of the North India Conference, that he be permitted to present for printing a resolution of appreciation of the late Bishop F. W. Warne.

On motion, the recommendation was approved by the Conference and the Secretary read the following resolution, presented by Nathaniel Jordan:

Tribute to Bishop Warne.

IN LOVING APPRECIATION OF BISHOP FRANCIS WESLEY WARNE

He was well named Francis Wesley. He was a worthy successor of Francis of Assisi, for what came into his hands he shared freely. He was also a worthy successor of Francis Asbury, as zealous and abundant in his labors. When the boy matured into the man, the world vision so clearly seen by John Wesley led this second Wesley across the seas to his great life work. He was born in Canada, and received his theological training in Garrett Biblical Institute. After a short pastorate in this land, he transferred to Calcutta, where, in 1889, he took over the pastorate of the great English-speaking church built up in that metropolis by the saintly Thoburn, who had just been made the first Missionary Bishop of India. The crowd that had assembled at the call of a great prophet was thrilled and held by the appeal of this new prophet whose evangelistic fervor swept over the city so that as in apostolic times, "The Lord added daily to their number those that were saved."

In 1900, when the Church was seeking a successor to the failing Thoburn, his mantle once again fell on Francis Wesley Warne. The developing work required the constant care of two Bishops; but his associate, Bishop Parker, died without holding an Annual Conference; and Bishop Warne, alone, shouldered the burden of the Episcopal supervision of India for the quadrennium. In order to be more central to the work, he moved to Lucknow in 1902; and, for twenty-two years

there, and later for four years in Bangalore, he was true to the trust reposed in him, and did conscientiously the work assigned to him. His great heart won for him the love and respect of his colleagues of all nationalities. His flaming zeal for evangelism, and his surpassing gift of voice and language, made him a worthy and inspiring leader. His sympathy and appreciation of the problems of the Indian Church, and his earnest effort to meet those problems, finally wore down his great frame. His ability to understand and interpret India to the West, made him a renowned leader in the United States.

He was a constant traveler, a welcome, eagerly-expected guest. His humor was fine, inexhaustible, inspiring, contagious. Never was he far from the sublime. Even humor was but the prelude to a burst of eloquence, or a vision of sublimity. Of one as many sided, as varied in his interests, as was Bishop Warne, it is hard to write without superlatives; at the same time one is depressed with the feeling that he has not done him adequate justice. His effective preaching, his evangelistic spirit and his deeply spiritual messages thrilled the entire Church in India. We shall forever remember his stalwart form, living and moving in our midst, our own beloved Bishop, his beaming smile, his winsome personality, his optimistic disposition, his abundant labors, his spiritual fervor, his zeal to make Jesus King in our lives.

How typical of Bishop Warne was the last part of his life. He welcomed the release from official duties as it gave him the evangelistic opportunity he desired. He spent his last years in serving the Church in America in an unending evangelistic campaign. His only regret had been that he was separated from his beloved India, and the co-laborers of his almost forty years of service there. Well did the Indian Church cry as he left its shores, "My Father! My Father! the chariots of Israel and the horsemen thereof."

All India was stirred, when on February 29, 1932, the news of his translation was flashed to the world. Every Methodist home in Southern Asia felt that it had lost one of its own loved ones. We share with Mrs. Warne, and their daughter, Mrs. Fisher, the sorrow of his going; and extend to them our deepest sympathy. We congratulate them on the privilege of long years of comradeship and close association with our beloved Saint Francis of India. Of him we say, as did Edwin M. Stanton so fittingly of Lincoln, that he is one who "belongs to the ages."

We, of Southern Asia, ask you to rise in loving appreciation of this leader. We challenge the Church with this question, "Who follows in his train?"

NATHANIEL JORDAN AND OTHERS.

This resolution was adopted by a rising vote.

Miscellaneous Recommendations.

2. Your Committee recommends that the Conference direct the Secretary to send a message of greeting to Dr. Austin H. Herrick as requested by L. O. Hartman, of the New England Conference. Doctor Herrick was for a number of quadrenniums the faithful and efficient official stenographer of the General Conference.

On motion, this recommendation was approved by the Conference.

3. Your Committee recommends that the Conference grant the request of the Wyoming Annual Conference Delegation for the introduction of Dr. Levi L. Sprague, President of Wyoming Seminary for fifty years.

On motion, this recommendation was approved by the Conference, and the presiding Bishop formally presented Dr. Sprague to the Delegates.

4. Your Committee recommends that permission be granted Charles W. Flint to present a resolution of appreciation of Bishop Adna W. Leonard.

On motion, this recommendation was approved by the Con-

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ference, and the Secretary read the following resolution presented by Charles W. Flint:

Appreciation of Bishop Leonard.

RESOLUTION APPRECIATING BISHOP LEONARD

WHEREAS, The action of this General Conference has eliminated the city of Buffalo as an Episcopal Residence where a Methodist Bishop has resided for fifty years and great men like Vincent, Hurst, Mallelieu. Fowler, Hamilton, Berry and Burt have served faithfully the interests of the Church and the Kingdom; and

WHEREAS, The elimination of the Area brings to a close this long and memorable service, likewise terminating eight years of the splendid leadership and supervision of Bishop Adna Wright Leonard; be it

Resolved, That the Delegates of the Buffalo Area hereby record their deep appreciation for his untiring and indefatigable labors among us; his fearless leadership in all causes of civic righteousness; and for his contribution and inspiration to the various enterprises throughout the Area.

The Church has been heartened by his emphasis upon the importance of preaching and the need for a sane evangelistic approach. We have developed vital Christian service under his leadership through the Area Home Missionary Fund; in the work of the Student Pastors at Syracuse and Cornell Universities; in the Williamsville Home for Children; in the more recent project of a Home for the Aged at Herkimer; and also for the splendid way in which the forces of the Area have been marshaled in the support of the A. B. Leonard Memorial Theological Seminary at Jubbulpore, India.

Our sincere thanks, our love and deep appreciation are extended to Bishop and Mrs. Leonard and our earnest prayers offered for the continued usefulness of these loyal servants of God and the Methodist Episcopal Church.

C. W. FLINT,
CHARLES E. GUTHRIE,
W. CLYDE SYKES,
V. K. MOORE.

On motion, this resolution was adopted.

5. Your Committee recommends that W. A. Walls, of the North-East Ohio Conference, be allowed to present a resolution for reference to the Standing Committee on Temperance, Prohibition and Public Morals.

On motion, this recommendation was approved by the Conference, and the Secretary read the following resolution presented by W. A. Walls:

Resolution Referred.

WHEREAS, The Episcopal Address made this reference to the editorial policy of our great city newspapers, namely—"During this conflict to preserve the sanctity of the law, the Metropolitan Press, with rare exceptions, has written one of the most shameless chapters in the history of the Republic"; and

WHEREAS, The *New York Times*, in an editorial in the edition of Tuesday, May 17, has an editorial (a copy of which is attached) entitled "A Confession of Defeat" in which the statement of a layman made in the Men's Council Sunday is quoted as the official utterance of the Quadrennial General Conference of our Church; be it

Resolved, That we ask our Committee on Temperance, Prohibition and Public Morals to consider this reflection on the position of our Church and if deemed advisable to communicate with the editor of the *New York Times* and ask for a retraction of this misstatement of our historic position on this question.

On motion, this resolution was referred to the Committee on Temperance, Prohibition and Public Morals.

6. Your Committee recommends that permission be given the Holston Conference to present through J. L. Robb a resolution of appreciation of Bishop R. J. Cooke.

On motion, this recommendation was approved by the Conference, and the Secretary read the following resolution presented by J. L. Robb.

Tribute to Bishop Cooke.

MEMORIAL RESOLUTION FOR BISHOP R. J. COOKE

The scholastic attainments and distinguished service to the Methodist Episcopal Church of Richard J. Cooke, who departed this life on Christmas Day, 1931, are well known.

We, the representatives of the Holston Conference, where Bishop Cooke spent much of his active ministry, and all of his years of retirement, wish to give expression to the sorrow in our hearts, over his passing from our midst, and we ask that the General Conference of 1932 join us in a word of tribute to his memory.

Bishop Cooke gave notable service to the Church as pastor, college professor, editor and Bishop. He was a student, then a professor, and later vice-chancellor of our Central University in the South, then known as East Tennessee Wesleyan College, and as Grant University.

For twelve years he gave leadership to the South as the editor of what was then known as the *Methodist Advocate-Journal*. The general Church recognized his exceptional ability and called him to become Book Editor of the Church, where his ardent love for reading, his keen discernment, high scholarship, and intellectual power brought renown to his name, to the office, and to the Church which he served. After eight noteworthy years as Book Editor, he was called to the high office of Bishop. He served in this capacity for eight years, during which time he became known as one of the great preachers of his day.

After nearly a half century of ardent and active service he was granted retirement on account of ill health. His later years were devoted to literary pursuits, in which he took great delight and the product of which is of value for the entire Church.

In view of his notable career in the work of the Church; be it

Resolved, That the General Conference express its high appreciation of his labors, of his heroic devotion to duty, and of the contribution which he made to the life and progress of the Church; and be it

Resolved, That the secretary of the General Conference be instructed to express to his widow and sons our sympathy and to assure them of our love and prayers.

GEORGE J. CRESWELL,
E. BURNS MARTIN,
JAMES L. ROBB,
HENRY C. BLACK,
A. M. HILL,
W. C. MARTIN.

On motion, this resolution was adopted.

7. Your Committee seeks the privilege of presenting formally to the Conference, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America.

Presentation of Dr. S. M. Cavert.

On motion, this recommendation was approved by the Conference, and the presiding Bishop formally presented Dr. Cavert to the Delegates.

Address of Paul Hoon.

8. Your Committee recommends that Paul Hoon be given five minutes to present the cause of Methodist Young People, the introduction of this speaker to be made by F. C. Eiselen.

On motion, this recommendation was approved by the Conference, and F. C. Eiselen introduced Paul Hoon to the Dele-

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gates, and he presented to the Conference the interests of Methodist Youth. (See p. 1694.)

Report Special Appellate Committee.

The Secretary presented the report from the Special Appellate Committee in the case of the appeal of Melecio de Armas *versus* the Philippine Islands Annual Conference, and announced that upon its printing, the case was closed, no other action being necessary.

The report is as follows:

REPORT OF THE APPELLATE COMMITTEE

MELECIO DE ARMAS, *Appellant, vs.*
THE PHILIPPINE ISLANDS ANNUAL CONFERENCE, *Respondent*

Your Committee having carefully reviewed the records and evidence in the case of Melecio de Armas, Appellant, *vs.* the Philippine Islands Annual Conference, Respondent, do herewith submit its findings and judgment.

In the study of the procedure followed by the Church in the organization and conduct of the three separate Investigation Committees convened at different times for the purpose of investigating the rumors and charges of misconduct on the part of said Appellant, Melecio de Armas, we find many irregularities.

It appears from the records before us that Investigation Committees Numbers One and Two found no sufficient grounds for the formulation of charges. In the case of the third Investigation Committee, the accused was not permitted to present all the evidence he desired. It further appears that at the third investigation, the accusers brought undue pressure to bear upon the judgment of the Committee which resulted in the accused being brought to trial before his Conference.

At the session of the Annual Conference a Select Number was raised to try the Appellant upon charges filed before the Conference. The method of the selection of the Select Number, the instructions given by the presiding Bishops, the protection of the Select Number against invasion or improper influence reveals that they, the Bishops, exercised unusual care. We find no error in their procedure.

We find, however, that the conduct on the part of the Counsel for the Church, prior to the hearing of the case by the Annual Conference Select Number, was distinctly prejudicial and not in the interest of justice.

We find further that the accused was restricted in his rights before the Select Number and that he was not permitted to introduce witnesses who were prepared to testify in his behalf.

It is the judgment of your Committee that this procedure alone would be sufficient grounds in itself to accord the Appellant the benefit of the reversal of the judgment of the Select Number and the remanding of the case for a new trial.

The Committee, however, does not feel that its actions should be limited to the legal procedure, but broadly speaking, the interests of justice require that the evidence should be carefully scanned and the question determined what verdict such evidence warrants. The Committee therefore examined and compared the evidence very carefully as set forth in the records and it is upon these records and these records alone that the findings herein presented, are based.

The Appellant was tried under five Specifications. One and Two referred to certain indiscretions and, by order of the Select Number, were properly consolidated. Specifications three, four and five set forth in particular the grave crime with which the Appellant was charged, and it was upon these three Specifications that practically all the evidence was introduced. It should also be stated in passing that the evidence taken by the several Investigation Committees was also introduced as evidence by the Counsel for the Church.

Purported unsigned confessions and witnesses introduced in the sup-

port of the charges, reveal contradictions that nullify the value of the evidence given. Signed statements by the same persons repudiating the testimony offered, indicate that these witnesses deny their first evidence, and lead us to the conclusion that the evidence does not support Specifications three, four and five.

There remains, therefore, to your Committee the consideration of the combined Specification One and Two, touching matters of indiscretion. No direct testimony was introduced that would support the same. The opinion of your Appellate Committee is, that whatever may have been the offense, if any, the enforced suspension of the said Appellant Melecio de Armas due to the action of the Conference in depriving him of his ministerial functions and expelling him from the membership of his Annual Conference for the period between the sessions of the Annual Conference from 1932 to 1933, is sufficient punishment therefor.

IT IS THEREFORE ADJUDGED AND DECREED, First, that the order of the Select Number in deposing the Appellant, Melecio de Armas, from the ministry and expelling him from membership in the Methodist Episcopal Church, is hereby reversed. Second, The Philippine Islands Conference will, at its next Annual Session, restore the said Appellant to all his rights and privileges as a minister and Member of an Annual Conference of the Methodist Episcopal Church.

Signed:

FRANCIS A. LAVIOLETTE,
C. L. HOVGARD,
EDGAR A. LOWTHER,
JOHN E. MARTIN,
CYMBRID HUGHES,
RALPH S. CUSHMAN,
CHARLES I. FITZ GEORGE,
A. V. HUNTER,
CALVIN S. STANLEY,
LAWRENCE RADCLIFFE,
W. E. BENNETT,
E. R. STAFFORD,
W. C. MARTIN,
J. P. JENKINS,
JAMES W. ENGLE.

Approved: EBEN S. JOHNSON, *President;*
Certified: ALBERT M. WITWER, *Secretary.*

Suspension of Rules Committee on Episcopacy, Report No. 12.

The motion of O. W. Fifer to suspend the Rules in order to receive a report from the Committee on Episcopacy prevailed, and the Secretary read Report No. 12 of that Committee, entitled, "Resignation of Bishop F. B. Fisher," and printed on page 334 of *The Daily Christian Advocate.*

On motion, this report was adopted.

Suspension of Rules.

On motion of Ray Allen, the Rules were again suspended, under which he offered the following resolution:

Commission on Conference Claimants Proposed.

WHEREAS, Payments to Conference Claimants concern not the recipients only, but also every Annual Conference; and

WHEREAS, The methods of distribution have become very complicated and sometimes uncertain; therefore, be it

Resolved, That there be appointed a Commission on Conference Claimants, whose duty it shall be to study carefully the entire subject, and make such recommendations to the next General Conference as shall simplify and clarify the methods by which such payments are made, having especially in mind justice to claimants and Annual Conferences alike; and shall also submit, restated and unified, the paragraphs on this subject which are found in the *Discipline.*

Resolved, That this Commission on Conference Claimants shall consist of five members, nominated by the General Superintendents, the necessary expenses of which shall be paid by the General Conference Expense Fund.

RAY ALLEN,
A. M. WELLS,
F. R. BAYLEY,
W. B. FARMER,
JAMES R. JOY,
HORACE LINCOLN JACOBS,
GEORGE C. DOUGLAS.

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C. O. Ford moved that this resolution be referred to the Committee on Pensions and Relief.

The motion of H. L. Jacobs to amend and thus refer it to the Committee on Itinerancy prevailed.

Report Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report of that Committee, which was, in part, adopted without being read:

The Committee on Credentials reports the following adjustments:

E. E. Johnson, Reserve Lay Delegate, Pittsburgh Conference, takes the place of David W. Rial, May 17. David W. Rial left permanently on May 8. No additional expense.

J. T. Mears, Reserve Lay Delegate, Wilmington Conference, was permanently excused May 17, and Edward J. Winder, Reserve Delegate, seated May 18 at no additional expense.

Leo H. McKay, Lay Delegate, Erie Conference, excused permanently May 17. W. I. Blystone, Reserve, seated in his place. No extra expense.

Arlo A. Brown, Ministerial Delegate, Newark Conference, excused on Wednesday, May 18, to conduct a funeral. Warren R. Neff, Reserve, seated for the day, at no expense.

Leonard D. Baldwin, Lay Delegate, Newark Conference, excused for May 18 only. No one in his place.

Ross P. Buchanan, Reserve Lay Delegate, North-East Ohio Conference, seated permanently May 18 in place of Edwin G. Beal, who was excused permanently May 16.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

The following portions were read, and, on motion of C. L. Wallace, were adopted by the Conference:

Your Committee on Credentials has ruled that no Reserve Delegate is authorized to sit in the General Conference under Article III, ¶ 39, § 4, of the 1928 *Discipline*, in the place of the reserve delegate, Mrs. Mary McLeod Bethune, who was permanently excused, and therefore South Florida Conference is without lay representation.

Your Committee also recommends that according to ¶ 594, § 4, all Reserve Delegates seated in the last six days of the session of this Conference shall be seated without additional expense.

The Call of Standing Committees for the presentation of proposed constitutional amendments was resumed, and the motion of the Secretary prevailed to give special consideration, when ready, to a proposal from the Committee on Itinerancy providing for a constitutional amendment.

Recess.

The Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock and the Wesley Singers of the Central New York and adjacent Conferences, under the direction of Professor John Finley Williamson, were heard in the rendition of Bach's "Help Us to Do with Zeal," and "A Vesper Hymn."

Resolution of Sympathy for Dr. S. J. Herben.

The Secretary presented the following resolution:

WHEREAS, Our brother, Dr. S. J. Herben, of the Newark Conference,

Editor of *The Daily Christian Advocate*, has been compelled by illness to leave the seat of this Conference; and

WHEREAS, His intelligence and devotion as Editor have been of immense advantage and utility to this, as to four other General Conferences; be it

Resolved, That the General Conference hereby expresses its high appreciation of his skill and devotion, and extends to him the assurance of its sympathy and its prayers for his recovery.

JAMES R. JOY,
FRANK KINGDON,
GEORGE G. VOGEL,
JOHN E. CHARLTON,
MILDRED A. KNIGHT,
MABEL R. DIEFENDORF,
SAMUEL H. CLARK,
DORR F. DIEFENDORF,
WILBERT WESTCOTT,
ARLO A. BROWN,
LEONARD D. BALDWIN,
MORRIS S. DANIELS,
HORACE LINCOLN JACOBS.

On motion, this resolution was adopted, the Conference standing for a moment of prayer by the presiding Bishop for the recovery of Doctor Herben.

Prayer.

Almighty God, thou who knowest our frailties and weaknesses and who didst come to heal our sicknesses in the person of thy Son, our Saviour, come and lay thy strong and healing hand of power upon the body of our brother and make it well again. Come and give to his heart great peace and great comfort in the confidence that underneath are the everlasting arms which faint not nor grow weary. If it be thy will speedily restore him to his accustomed health, and to us, and to his work, that we all may rejoice; and grant unto us thy healing benediction for him, and for us all. Amen.

Result of the Eleventh Ballot for Bishops.

The result of the eleventh ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 816; defective ballots, 2; total ballots counted, 814. Necessary to a choice, 544. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Twelfth Ballot for Bishops

The motion of the Secretary prevailed that we proceed to take a twelfth ballot for the election of two General Superintendents.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the sixth group of Tellers to serve on this twelfth ballot.

Prayer.

Prayer was offered by Bishop John W. Robinson.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Sale of Desk and Chair.

In response to privilege previously granted, C. M. Ferreri and E. G. Bek proceeded to sell the presiding Bishop's desk and chair, presented to the Conference by the Institute of Venice Boys' Industrial School. They were assisted in this sale by Professor Terzano, Director of Monte Mario College, Rome, Italy.

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The desk and chair were purchased by Mrs. Anna E. Kresge for the sum of $1,150.00.

Committee on Temporal Economy, Report No. 17.

Report No. 17, Committee on Temporal Economy, entitled, "Amend Article XI, ¶ 47, *Discipline,* 1928," and printed on page 362 of *The Daily Christian Advocate,* was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption. It sought to make possible amendments to Article X, § 1.

The previous question was called for and the call sustained.

H. H. Byrer, a Lay Delegate, moved that the vote on the adoption of the pending report be taken by Orders.

The presiding Bishop announced the requirement to be that at least one-third of the Lay Delegates must declare for this vote by Orders, if it is to be in effect.

Vote by Orders Authorized.

The Lay Delegates were polled and more than one-third of them voted to proceed to a vote by Orders.

The Chairman of the Committee accepted the correction to the report offered by R. M. Shipman that the words "Lay Electoral Conferences" be changed in the report to read "Lay Conferences."

On motion, the time was extended for the completion of the pending item.

Since this item proposed a constitutional amendment, it was required that the vote be a count vote, and that in this case, it be by Orders.

Poll of Lay Delegates.

The Lay Delegates were first polled and voted as follows:

For the adoption of the report providing for a constitutional amendment, 181. Against its adoption, 215.

Poll of Ministerial Delegates.

The Ministerial Delegates were next polled and voted as follows:

For the adoption of the report providing for a constitutional amendment, 221. Against its adoption, 177.

The total vote was as follows:

For the adoption of the report providing for a constitutional amendment, 402. Against its adoption, 392.

Report Failed of Adoption.

This report providing for a constitutional amendment, having thus failed of the necessary two-thirds vote, the motion to adopt it did not prevail.

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R. M. Shipman was heard in the statement of a question of high privilege, as follows:

Exercise of High Privilege.

In the introduction of the debate upon the question that has just been before us, reference was made to that rather notable debate that took place in the General Conference of 1920 in Des Moines, when the question was raised as to the constitutionality of a creedal test for membership in our Church, which excited a great deal of misunderstanding. There was some thought in the mind of the first speaker that in that debate the originator of the question was directing an attack against the standards of faith of our Church.

It so happens that the one who addressed that question to the General Conference of 1920 was my own father, W. H. Shipman, of the Des Moines Conference; and, by one of those strange and inexplicable coincidences that now and again transpire, after this debate began, during the speech that was being given by Doctor Sloan, I received the message announcing the death of my father.

If there is misunderstanding about what my father's position was, under those circumstances, of course, you would want that his son should clear the matter. My father never directed any attack toward the Articles of Religion of our Church. It was farthest from his thought. He did feel that we ought not to require a creedal test for admission to the Church, but we ought to base it upon belief and trust in Jesus Christ as Lord and Saviour. My father's position in matters of theology was very conservative; but in this legislation that he directed, I have always felt, without being a member of that body at all, and am proud now to say, that I think he was reaching far into the future, and had an eye to the main thing in Methodism.

H. L. Jacobs moved that when we adjourn it be to meet at 5 o'clock this afternoon.

W. A. Elliott moved to amend, that when we adjourn it be to meet at the time already determined upon for the evening business session.

The motion to amend prevailed.

The motion, as amended, prevailed.

Result of the Twelfth Ballot for Bishops

The result of the twelfth ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 821; defective ballots, 1; total ballots counted, 820. Necessary to a choice, 547. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Thirteenth Ballot for Bishops

The motion of the Secretary prevailed that we proceed to take a thirteenth ballot for the election of two General Superintendents, and that the ballot be counted in time for reporting its result at the opening of this evening's business session.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the first group of Tellers to serve on this thirteenth ballot.

Prayer.

Prayer was offered by Bishop Frederick T. Keeney.

The Tellers distributed the ballots. The Conference stood

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for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

The motion of the Secretary prevailed that by common consent he be permitted to refer all pending matters intended for the Committee on Judiciary, with the understanding that the items so referred be printed day by day.

References to Committee on Judiciary.

Pursuant to this motion, the following references to the Committee on Judiciary were approved:

1. From Leroy G. White, of Brooklawn, New Jersey, requesting an answer to the question, "Can a Quarterly Conference refuse to renew a Local Preacher's License without dealing with the question of his character?" and other questions concerning ¶¶ 95, 110, 111, and 115; and known as Memorial No. 964.
2. From the Commission of Twenty-five on Central Conferences of this General Conference asking whether a certain proposed amendment to ¶ 613, Part 2, is constitutional; and known as Memorial No. 965.
3. From David F. Helms and Arba Martin, requesting an interpretation of ¶ 40, § 1, of the Constitution; and known as Memorial No. 966.
4. From the Committee on Book Concern requesting an opinion on the constitutionality of a proposed action by that Committee in the matter of distributing Book Concern surplus to invested capital and labor; and known as Memorial No. 967.
5. From George A. Cooke, of the Wilmington Annual Conference, asking for an answer to the question, "Is it lawful for a Bishop to submit a matter to the vote of an Annual Conference which matter involves a violation of the *Discipline?*"; and known as Memorial No. 968.
6. From J. H. MacDonald, Plainfield, New Jersey, asking for a ruling on his right to his full annuity as a Conference Claimant; and known as Memorial No. 969.
7. From the General Conference in session May 16, 1932, requesting opinions on certain questions growing out of the Constitutional Amendment for the Participation of Laymen in the Annual Conference, and known as Memorial No. 970.
8. From the Committee of Twenty-five on Central Conferences, of this General Conference, asking for an interpretation of the term "Local Ministry" as used in ¶ 97, and known as Memorial No. 971.

Adjournment.

On motion, the Conference adjourned, with the benediction pronounced by Bishop Mead.

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WEDNESDAY EVENING, MAY 18, 1932

The Conference convened at 8 o'clock, with Bishop Robert E. Jones presiding.

The devotional service was in charge of Bishop William F. McDowell, and the Delegates engaged in the Responsive Scripture Reading by the use of their native languages.

The presiding Bishop announced that the period devoted to a devotional message had been granted to the American Bible Society, in lieu of its anniversary, and presented the speaker

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in the person of Dr. Lynn Harold Hough of the faculty of Drew University.

Address, Dr. L. H. Hough.

Doctor Hough addressed the Conference upon the subject, "One Book for All People." (See p. 1697.)

Result of the Thirteenth Ballot for Bishops.

The result of the thirteenth ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 822; defective ballots, 0; total ballots counted, 822. Necessary to a choice, 548. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Fourteenth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a fourteenth ballot for the election of two General Superintendents.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the second group of Tellers to serve on this fourteenth ballot.

Prayer.

Prayer was offered by Bishop John W. Hamilton.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The Secretary announced that the members of the Committee on Judiciary, now absent because of a Committee meeting, would be permitted to participate in this ballot, and that G. A. Martin is to be their Teller and M. S. Daniels, an Assistant Secretary, in charge of their voting.

Re Final Adjournment.

On behalf of the Committee of Elected Chairmen, the Secretary presented the following recommendation, and, on his motion, it was adopted:

> Your Committee of Elected Chairmen recommends that the final adjournment of this Conference be not later than Wednesday, the 25th day of May, at twelve-thirty, the regular time for adjournment.

On a question of privilege, J. J. McKim presented the following resolution, which, on his motion, was adopted:

Instructing Committee on Rules.

> *Be It Resolved*, That the Standing Committee on Rules be instructed to develop such rules and regulations for the governing of this body as will provide, beginning with the General Conference of 1936, for the assignment of any employees of the General Conference, or any of its Boards, who may hereafter be elected as Delegates to this body, to other Standing Committees than those dealing directly with problems related to their fields of employment.

H. L. Jacobs, Chairman of the Committee on Rules, moved to suspend the Rules for the purpose of amending Rule 11 so

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as to fix the limit of debate to five minutes except in the privilege of the Chairmen of Committees, of sponsors of Minority Reports, and of Commissions in defense of their reports.

The motion to suspend the Rules prevailed.

Rule 11 Amended.

The motion to amend Rule 11, as above indicated, for the remainder of the Conference prevailed.

Committee on Temporal Economy, Report No. 18.

W. B. Farmer moved to suspend the Rules in order to consider immediately Report No. 18, Committee on Temporal Economy, entitled, "Benevolence Boards," and printed on page 387 of *The Daily Christian Advocate.*

This motion prevailed, and the Secretary read the report.

The motion to adopt the report prevailed.

Order of the Day Codification of the Discipline.

The Secretary introduced the Order of the Day for this hour, namely, consideration of a resolution presented by T. A. Stafford and dealing with the Codification of the *Discipline.* (See p. 321.)

T. A. Stafford moved that this resolution be adopted.

F. A. Horne presented the following amendment:

> Amend the third paragraph of report on page 350 (*The Daily Christian Advocate*), last column, marked (2), by striking out the words in the fourth line of the paragraph "and four members at large, to be nominated by the Bishops," and substitute therefor the following: "and four members to be appointed by the Book Committee without expense to the General Conference Expense Fund." Eliminate the words, "the maximum cost not to exceed $2,000."

The motion of A. A. Callaghan to place this amendment on the table prevailed.

John L. Hillman moved to amend by striking from the report the provision for an expense of $2,000.

L. H. Sweetland moved to substitute for this amendment the words "the maximum cost not to exceed $1,000.

The previous question was called for and the call sustained.

The motion to adopt the substitute for the amendment did not prevail.

The motion of R. C. Wells to place the amendment on the table prevailed.

The motion to adopt the report prevailed.

Committee on Itinerancy, Report No. 8.

Report No. 8, Committee on Itinerancy, entitled, "Admission of Women to the Annual Conference," and reprinted on page 202 of *The Daily Christian Advocate,* was read by Assistant Secretary Heckman, together with a Minority Report attached

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thereto, and A. Ray Moore, Chairman of that Committee, moved its adoption.

Minority Report Presented.

J. M. Walker was presented to represent the signers of the Minority Report, and, by common consent, was permitted to change its wording by inserting the word "suspend" in place of the word "terminate" where the first word occurs.

He moved that the Minority Report be substituted for the Majority Report.

Result of the Fourteenth Ballot for Bishops.

Consideration of the pending report was suspended for the purpose of hearing the result of the fourteenth ballot for the election of two General Superintendents, which was announced by the Secretary as follows: Total number of ballots cast, 817; defective ballots, 0; total ballots counted, 817. Necessary to a choice, 545. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Fifteenth Ballot for Bishops.

The motion of the Secretary prevailed that we now take a fifteenth ballot for the election of two General Superintendents, and that the ballot be counted at 8 o'clock to-morrow morning, and reported immediately after the approval of the *Journal*, meanwhile being sealed in the custody of the Secretary.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the third group of Tellers to serve on this fifteenth ballot.

Prayer.

Prayer was offered by Bishop Raymond J. Wade.

Withdrawal.

G. Bromley Oxnam, on a question of privilege, requested that his name be omitted from further balloting for the election of General Superintendents.

The tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

Committee on Itinerancy. Report No. 8. (Consideration Resumed).

Consideration of Report No. 8, Committee on Itinerancy, was resumed.

G. G. Vogel moved to amend the Minority Report by striking out the word "unmarried" from the language "unmarried women may be admitted, etc."

D. L. Marsh moved to amend the amendment by striking out the sentence, "Subsequent marriage will automatically terminate such membership, etc."

This proposed amendment to the amendment was accepted by G. G. Vogel.

The previous question was called for and the call sustained.

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The motion of W. A. Walls to place the amended amendment upon the table did not prevail.

The previous question was called for and the call sustained.

The motion to adopt the amended amendment prevailed by a standing vote, as follows:

For adoption, 416. Against adoption, 332.

The previous question was called for and the call sustained.

A proposal to take the vote by Orders did not obtain.

The motion to substitute the Minority Report for the Majority Report did not prevail, the result of a rising vote being:

For this substitute, 331. Against this substitute, 417.

The motion to adopt the report prevailed.

Musical Director E. E. Harper presented Professor James R. Houghton, who was heard in the singing of "The Holy City."

Adjournment.

The Doxology was sung, and the Conference adjourned with the benediction by Bishop Jones.

MAY 19 SIXTEENTH DAY. *Morning.*

THURSDAY MORNING, MAY 19, 1932

The Conference convened at 8:30 o'clock with Bishop Titus Lowe presiding, who introduced Bishop Wallace E. Brown, to be in charge of the devotional service.

The Third Worship Service for the Devotional Periods of the General Conference was employed.

Devotions.

Hymn 446, beginning, "If, On a Quiet Sea," was sung, and Bishop Brown's devotional address was based upon Proverbs 4. 23, and upon St. Luke 24. 32.

Hymn 411, beginning, "O Master, Let Me Walk with Thee," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 18, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Report of the Fifteenth Ballot for Bishops.

The result of the fifteenth ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 811; defective ballots, 0; total ballots counted, 811. Necessary to a choice, 541. No one having received the necessary two-third vote, there was no election. (See Ballots.)

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Discussion, Further Balloting.

The Secretary moved that we now proceed to take the sixteenth ballot for the election of two General Superintendents.

I. D. Harris moved to amend by providing that if on the next two ballots, the sixteenth and seventeenth, there be no election of any Bishop, we reconsider our action on the report on Episcopal Residences from the Committee on Episcopacy and move to refer it back to the Committee with instructions to frame a report eliminating two additional residences.

Ray Allen moved to place the amendment on the table, which motion prevailed by a rising vote as follows:

For placing on the table, 431. Against so doing, 320.

Willsie Martin presented the following substitute, which, on motion of Ray Allen, was placed on the table:

I move that if at the end of the twentieth ballot for the election of two General Superintendents there be no choice, this General Conference take this as a leading of Providence that we ought not to proceed further with this attempt at an election and that we do cease balloting for General Superintendents; that the action that ordered this election be reconsidered and that the Committee on Episcopacy be asked to designate two Episcopal residences that may be dispensed with, with the largest degree of fairness to our total work.

The previous question was called for and the call sustained.

The motion to proceed to take another ballot prevailed.

Withdrawal.

J. M. M. Gray, on a question of privilege, requested that his name be omitted from further balloting for the election of General Superintendents.

Sixteenth Ballot for Bishops.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fourth group of Tellers to serve on this sixteenth ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop F. T. Keeney.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Order of the Day.

The presiding Bishop announced the Order of the Day for this hour, namely, the consideration of the Report of the Special Committee on Evangelism.

Report Special Committee on Evangelism.

This report, printed on page 390 of *The Daily Christian Advocate,* was read by Assistant Secretary Heckman, and L. M. Edwards, Secretary of that Committee, moved its adoption.

G. W. Henson moved to amend the report by eliminating in ¶ 6, the words "Some organization" and substituting there-

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for the words "The official leadership of the Church, Bishops and District Superintendents."

This amendment was accepted by the representative of the Committee.

C. M. Boswell offered the following amendment:

Amendments.

We also recommend that our Area Bishops and the District Superintendents at every opportunity shall urge pastors and official members of the Church to respond to the appeal of our Bishops to aid in bringing the nation back to God, persuading the Church to go to its knees in prayer and in enthusing the people to evangelistic efforts.

Further, that pastors be urged to co-operate in the evangelizing movement by sounding the evangelistic note in preaching, in instructing the children, in guiding the young people, in pastoral visitation, in a season of local spiritual earnestness by whatever name called; in group and district revival meetings and in city-wide or community evangelistic campaigns.

And, that inasmuch as it is getting more and more difficult to secure sane, safe, competently equipped by head, heart and body Methodist evangelists for great evangelistic gatherings, we strongly urge our Bishops and theological schools to unite in securing and training men for this absolutely necessary department of our ministry.

Also, that we earnestly pray for our ministry and people the baptism of Pentecostal power to help us in our great task of leading men, women and children to Christ and in building up the Kingdom of our Lord.

The motion of C. O. Holmes to refer this amendment to the Committee on Evangelism prevailed.

On motion, the time was extended for the completion of this item.

J. W. E. Sommer moved to amend in ¶ 7 by substituting the word "humanity" for the word "America."

This amendment was accepted by the representative of the Committee.

F. C. Anderson presented the following amendment to § 4:

We are encouraged by reports that where special methods, approved by the Board of Education, have been used, results have been secured in winning to Christ and leading into the membership of the Church correspondingly large numbers; and we urge that increased emphasis be placed upon such methods of religious education in our Sunday and week day schools of religion as shall most certainly produce Christ-like personalities. We need to ask if there is anything we can do to help make education evangelistic in the best sense.

On motion of L. M. Edwards, this amendment was referred to the Committee on Evangelism for verbal editing and incorporation in this report.

The previous question was called for and the call sustained.

The motion to adopt the report, with the *proviso* that authorized amendments be referred to the Commission on Evangelism, when constituted, prevailed.

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Morning.

On motion, the time was extended for the purpose of hearing the result of a ballot recently taken.

Result of the Sixteenth Ballot for Bishops.

The result of the sixteenth ballot for the election of two General Superintendents was announced by the Secretary as follows: Total number of ballots cast, 821; defective ballots, 0; total ballots counted, 821. Necessary to a choice, 547. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Seventeenth Ballot for Bishops.

The motion of the Secretary prevailed that we now take a seventeenth ballot for the election of two General Superintendents.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the fifth group of Tellers to serve on this seventeenth ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop E. L. Waldorf.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Recess.

The Conference was in recess at 11 o'clock.

The Conference reconvened at 11:10 o'clock, and special music was furnished by the Seminary Singers of the Boston University School of Theology, under the direction of Professor James R. Houghton.

The motion of W. A. Walls that during the remainder of this morning's session the curtains on the front windows be opened prevailed.

Report Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendations:

1. Your Committee recommends that the Conference grant the request of D. D. Spellman, of the Detroit Conference, that extracts from the report of the meeting of the General Conference Laymen's Association be printed in *The Daily Christian Advocate* for the information of the Conference.

On motion, the Conference approved this recommendation.

2. Your Committee recommends that the Secretary of this Conference be authorized to send to W. B. Townsend, a Lay Delegate from the Holston Conference, a telegram of sympathy on account of the death of his wife.

On motion, this recommendation was approved by the Conference.

3. Your Committee recommends that H. L. Davis be permitted to present a resolution of appreciation of Bishop Edgar Blake.

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On motion, this recommendation was approved by the Conference, and the Secretary read the following resolution:

Appreciation of Bishop Blake.

RESOLUTION IN BEHALF OF BISHOP EDGAR BLAKE

WHEREAS, In the judgment of this General Conference it has seemed wise to dissolve the Indianapolis Area; therefore, be it

Resolved, That we, the representatives of all the Conferences of the aforesaid Area, hereby record our deep appreciation of the services of Bishop Edgar Blake, who for the past four years has as General Superintendent administered the affairs of the Area with great fidelity, with splendid qualities of leadership, and with the rare spirit of a brother beloved. This sentiment of appreciation, which has been previously shown in a unanimous invitation to return to the Indianapolis Area, we take pleasure to again herewith record.

SIGNED BY THE NORTHWEST INDIANA CONFERENCE DELEGATES.

The Secretary announced that resolutions of the same purport were in his keeping, signed by the Delegates of other Conferences in the Indianapolis Area.

The motion of H. L. Davis to adopt the resolution prevailed.

4. Your Committee recommends that L. P. Goodwin, of the Des Moines Conference, be permitted to present a resolution of sympathy for Raymond M. Shipman.

On motion, the Conference approved this recommendation and the Secretary read the following resolution:

Resolution of Sympathy.

WHEREAS, Raymond M. Shipman, ministerial delegate and chairman of the Des Moines Conference delegation, has received the sad news of the sudden death of his father, Dr. W. H. Shipman, a retired member of the Des Moines Conference, widely known and highly honored throughout Methodism for his contribution to the understanding of Methodist law and polity; and

WHEREAS, Delegate Shipman is now on his way to attend the funeral of his father; therefore, be it

Resolved, That this General Conference hereby records its deep sympathy with him in his bereavement; and requests that Bishop Frederick D. Leete now lead our prayer in his behalf.

LEVI P. GOODWIN,
JOHN L. HILLMAN,
GUY J. FANSHER,
FRANK BEAN,
EARL SMILEY,
W. P. WORTMAN,
C. R. KEATING,
H. A. GLACKEMEYER,
ORVILLE F. HOWARD.

Prayer.

The motion of L. P. Goodwin to adopt this resolution prevailed, and Bishop Frederick D. Leete offered prayer.

All our hearts are touched when a member of our body is stricken. Many of us recall fathers whose lives were so bound together with ours that, when their bodies were laid aside, we knew that a portion of ourselves was being buried in the grave. But we thank Thee that we know the power of the Resurrection through the faith of Jesus Christ and through our personal experience in the life of God.

Our Heavenly Father, we at this moment stand together in deep sympathy, but with entire confidence in the fact that our dearly beloved brother who has been taken out of this life, has been taken into the larger opportunities of a greater world. These who tarry behind, and who will be standing together in a sacred place in a few hours, attend with Thy presence and the spirit of Thy Love. And may Thy blessing so come upon all of us in this great body, that when any of those whom

we have loved, depart to receive the glories of the other life, something of their spirit may assuredly descend upon us in power.

Be with Doctor Shipman and the members of the family, in all love and tenderness, and keep us all, our Heavenly Father, very near Thee, so that when we have great losses come, we may also have great victories in our own souls.

We ask it in Jesus' name. Amen.

Result of the Seventeenth Ballot for Bishops.

The result of the seventeenth ballot for the election of two General Superintendents was announced by the presiding Bishop as follows: Total number of ballots cast, 804; defective ballots, 0; total ballots counted, 804. Necessary to a choice, 536. (See Ballots.)

J. Ralph Magee, having received 561 votes, which is more than the necessary two-thirds majority, was declared a General Superintendent of the Methodist Episcopal Church.

The presiding Bishop called Bishop W. F. Anderson to the Chair.

Bishop-elect J. Ralph Magee.

H. O. Perry moved that Bishop-elect J. Ralph Magee be escorted to a place on the platform among the Bishops by Bishop Titus Lowe and Bishop W. F. McDowell.

This motion prevailed and action resulted accordingly.

The Delegates arose during the presentation to the Conference of Bishop-elect J. Ralph Magee.

Eighteenth Ballot for Bishops.

The motion of the Secretary that we now proceed to take an eighteenth ballot for the election of one General Superintendent prevailed.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the sixth group of Tellers to serve on this eighteenth ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop John L. Nuelsen.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Report Committee on Questions of Privilege (Consideration Resumed).

Consideration of the recommendations from the Committee on Questions of Privilege was resumed.

5. Your Committee recommends that B. F. Abbott, of the Central West Conference, be permitted to present for printing a resolution on behalf of our colored Delegates.

On motion, this recommendation was approved by the Conference and the resolution is here printed:

Resolution of Appreciation.

RESOLUTION OF APPRECIATION

On Saturday morning, May 7, this General Conference sent a thrill of joy and a note of hope for a stronger and better tie of Christian

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brotherhood to the hearts of all the darker races around the world, not only in the Methodist Episcopal Church, but to those out of it, by the adoption of the resolution to meet, hereafter, only in cities where all delegates will be granted equal privileges in their entertainment accommodations.

Because of this brave and advanced step for which we are grateful, I am sure that a new devotion to the task of our Lord and Master, to which the Church has set itself, will be given by these races referred to in the resolution.

The lines of the kingdom of God have been set forward a long way by this Christian act. It took Courage, Strength of Character and a deep Conviction of Heart and Soul to do this big thing.

Any other Spiritual Message that may be sent out from this body will have a deeper meaning and will abide with the generations to come.

On behalf of the Colored Delegates we desire to express appreciation for the resolution you have passed to secure for us equal privileges in entertainment and Christian courtesies in future General Conference entertainment cities.

We will try not to be an embarrassment to you in this entertainment, but to be as Christian and courteous in the use of these privileges as you have been in securing them for us.

It is a feeble reward, but we say again, Thank You.

B. F. ABBOTT, ARSANIA M. WILLIAMS,
G. D. HANCOCK, LAWRENCE H. LIGHTNER,
WAITE H. MADISON, SPENCER RAY.

6. Your Committee recommends that Leroy W. Stringfellow be permitted to present a resolution of sympathy for Reserve Delegate John T. Lord and Mrs. Lord, of the New Hampshire Conference.

On motion, this recommendation was approved by the Conference, and the Secretary read the following resolution, which, on motion of L. W. Stringfellow, was adopted:

Resolution of Sympathy.

WHEREAS, Reserve Delegate and former Delegate, Brother John T. Lord and Mrs. Lord, of the New Hampshire Conference, have been greatly bereaved by the untimely death of a promising son since the convening of this session of the General Conference; be it

Resolved, That the General Conference express its heartfelt sympathy to them and to their family in their great sorrow; further, be it

Resolved, That the Secretary of the General Conference be instructed to dispatch a telegram conveying this action.

Signed by

LEROY W. STRINGFELLOW AND OTHERS.

7. Your Committee recommends that the Delegates from the Illinois Conference be permitted to present a resolution of appreciation of Ira B. Blackstock.

On motion, this recommendation was approved by the Conference, and the Secretary read the following resolution, which, on motion of H. W. McPherson, was adopted:

Tribute to I. B. Blackstock.

MEMORIAL RESOLUTION FOR IRA B. BLACKSTOCK

Among the stalwart Methodists who during the quadrennium have passed from labor to reward, there appear the names of many outstanding leaders both laymen and ministers. One layman whose name and face were familiar to the members of the last four sessions of the General Conference, though his voice was seldom heard from the platform, was that modest, retiring, but ever to be depended upon Christian Brother, Ira Burton Blackstock.

Through an unsullied life of devotion to the cause of Christ's kingdom he served his fellow men in various capacities and the Church that he loved in many positions of responsibility and honor. He was for years

a member of the Board of Foreign Missions, Book Committee and at the time of his passing one of the General Conference Commission on Entertainment, actively preparing for the 1932 session; therefore, be it

Resolved, That we express our appreciation of his loyal service by passing this resolution in memory of him and that we extend our sincere sympathy to Mrs. Blackstock, who ever shared her husband's devotion to the Kingdom and to our Church.

W. E. SHAW,
H. W. MCPHERSON AND OTHERS.

8. Your Committee recommends that D. L. Marsh be permitted to introduce to the Conference Dr. Everett O. Fisk.

Introductions.

On motion, this recommendation was approved by the Conference and D. L. Marsh introduced Dr. Fisk to the presiding Bishop, who in turn presented him to the Delegates.

Pursuant to privilege previously granted, G. G. Vogel introduced Dr. James K. Shields, Superintendent of the Anti-Saloon League of New Jersey, who presented to the Conference the merits of the film, entitled, "The Life of John Wesley."

Assistant Secretary Heckman brought to the attention of the Conference the Rule found in the Rules of Order, and declaring as follows:

"Introduction of and addresses by distinguished visitors limited to the first fifteen minutes of each session."

Common understanding was had that stricter adherence to this Rule must hereafter be observed.

On a question of privilege, R. B. Urmy presented the following resolution, and moved its adoption:

WHEREAS, A large number of the members and pastors of the Methodist Episcopal Church who are interested in the proceedings of the General Conference, and who have been contributing to the expenses of the General Conference, have been unable to gain admission to the sessions of the Conference without paying an admission fee; and

WHEREAS, Approximately three fourths of the seating space of the Conference floor is subject to taxation; therefore, we, the undersigned, respectfully request that the entire space of the gallery be thrown open to the public.

R. C. WILLIAMS,
A. W. JACKSON,
SAMUEL HILL AND OTHERS.

F. A. DeMaris moved that this resolution be placed on the table.

An unidentified Delegate moved that this resolution be referred to the Local Committee on Entertainment.

The motion of Willsie Martin to place the motion to refer upon the table prevailed.

The motion to place the resolution on the table prevailed.

Report Limitations.

The motion of H. L. Jacobs that hereafter, during this Con-

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ference, reports from the Committee on Questions of Privilege be limited to five minutes prevailed.

Committee on Itinerancy, Report No. 11.

Report No. 11, Committee on Itinerancy, entitled, "Apportionment by Conference Stewards," and printed on page 202 of *The Daily Christian Advocate,* was read by the Secretary, and A. Ray Moore, Chairman of that Committee, moved its adoption.

On motion, the time was extended for the completion of this item, to hear the result of a ballot recently taken and to take another ballot, if necessary.

The motion to adopt the report prevailed.

Result of the Eighteenth Ballot for Bishops.

The result of the eighteenth ballot for the election of one General Superintendent was announced by the Secretary as follows: Total number of ballots cast, 809; defective ballots, 2; total ballots counted, 807. Necessary to a choice, 538. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Nineteenth Ballot for Bishops.

The motion of the Secretary prevailed that we proceed to take a nineteenth ballot for the election of one General Superintendent, and that it be sealed until 7:30 o'clock this evening, counted then, and reported immediately after the devotional period at our evening session.

Bishop E. G. Richardson, acting for the Bishops, called forward the first group of Tellers to serve on this nineteenth ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop E. H. Hughes.

Necessary instructions were given by the presiding Bishop and by Assistant Secretary Disston W. Jacobs in order that mistakes in balloting may be eliminated.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

Committee Members Excused.

On motion of F. R. Bayley, Chairman of the Committee on Judiciary, members of that Committee were excused from attending this evening's business session.

Adjournment.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Lowe.

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THURSDAY EVENING, MAY 19, 1932

The Conference convened at 8 o'clock with Bishop Wallace E. Brown presiding.

Devotions.

Hymn 702, beginning, "My Country, 'Tis of Thee," was sung, followed by the singing of Hymn 57, beginning, "Day Is Dying in the West."

The devotional service was conducted by Allan MacRossie, and he read for a Scripture Lesson Isaiah 40. 8-31, after which he offered prayer.

Result of the Nineteenth Ballot for Bishops.

The result of the nineteenth ballot for the election of one General Superintendent was announced by the presiding Bishop as follows: Total number of ballots cast, 812; defective ballots, 0; total ballots counted, 812. Necessary to a choice, 541. (See Ballots.)

Ralph S. Cushman, having received 551 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

Bishop-elect Ralph S. Cushman.

B. S. Wright moved that Bishop-elect Ralph S. Cushman be escorted to a place on the platform among the Bishops by Bishop Adna W. Leonard and Bishop Frederick T. Keeney.

This motion prevailed and action resulted accordingly.

Bishop-elect Ralph S. Cushman was presented to the presiding Bishop, who, in turn, presented him to the Delegates.

Message from the President of the United States.

On a question of high privilege, Bishop William F. McDowell was granted the privilege of the floor and announced his reception of a message from the President of the United States.

The Delegates arose and remained standing during the presentation of this message.

Bishop McDowell said:

Some months ago I began to talk to the President about visiting us and speaking to us this month. He sincerely desired to do this. Public business has prevented, as you can well understand. On Tuesday evening of this week, I ventured to assure him of your prayers that God would give him sufficient strength for the heavy burdens now upon him and wisdom and courage to meet the serious perplexities confronting him and the nation.

I present you his written response and assure you that his personal appreciation was most genuine and hearty.

"The White House, Washington, May 18, 1932.

"MY DEAR BISHOP:

"I am deeply touched by your message from the Quadrennial General Conference of the Methodist Episcopal Church, and I thank you and them most warmly for this heartening thought. The organized spiritual forces of the people have a vital part in shaping the vision of the nation

'MAY 19 SIXTEENTH DAY. *Evening.*

at all times and never more so than in periods of especial difficulty and strain. Please express my appreciation to the Conference.

"Yours faithfully,

"HERBERT HOOVER."

The motion of the Secretary prevailed that this communication from the President of the United States be made a matter of record and its reception acknowledged by the Secretary of the Conference.

Committee on Itinerancy, Report No. 12.

The Secretary introduced the Call of the Calendar, and read Report No. 12, Committee on Itinerancy, entitled, "Powers of Annual Conference to Levy Assessments for Permanent Funds," and printed on page 203 of *The Daily Christian Advocate.*

A. Ray Moore, Chairman of that Committee, moved that this report be adopted.

H. L. Jacobs moved to amend § 2, Item 3, by substituting the words "in case his membership in an Annual Conference is terminated under the provisions of the *Discipline*" for the words "in case he ceases to be a member of the Conference other than by death, etc."

By common consent, the Chairman of the Committee accepted the amendment.

G. H. Spencer presented the following amendment to § 2, Item 3:

To substitute the words, "The Conference may refund the amount so paid, in whole or in part, after a hearing has been given to the person terminating his membership, provided such hearing is requested," for the words "The Conference may refund the payments made."

On motion, this amendment was adopted.

C. C. Hall moved to amend § 2, Item 2, by adding the words "of not more than double the amount of defaulted payments."

The motion of T. S. Brock prevailed to place this amendment on the table.

H. J. Roan offered an amendment to § 2, Item 3, by changing "may" to "shall."

The motion of the Secretary prevailed that this amendment be placed on the table.

The previous question was called for and the call sustained.

The motion to adopt the report, as amended, prevailed.

Committee on Hospitals, Homes and Deaconess Work, Report No. 1.

Report No. 1, Committee on Hospitals, Homes, and Deaconess Work, entitled, "Approving the Report of the Commission on Organized Work for Women," and printed on page 203 of *The*

Daily Christian Advocate, was read by the Secretary, and C. L. DeBow, Chairman of that Committee, moved its adoption.

The motion to adopt this report did not prevail.

Committee on State of the Church, Report No. 2.

Report No. 2, Committee on State of the Church, entitled, "Recommending Continuance of Commission on World Peace," and printed on page 203 of *The Daily Christian Advocate,* was read by the Secretary, as was also the Minority Report attached thereto.

D. L. Marsh, Chairman of that Committee, moved that this report be adopted.

Minority Report Presented.

J. L. Hillman was presented to represent the signers of the Minority Report, and moved to substitute the Minority Report for the Majority Report.

The previous question was called for and the call sustained.

The motion to substitute the Minority Report for the Majority Report prevailed by a rising vote as follows:

For the substitute, 405. Against the substitute, 313.

E. C. Love moved the adoption of the following substitute for the now Majority Report:

> We recommend that the General Conference order the continuance of the Commission on World Peace, with the membership reduced from fifteen to nine, and that the Commission become a constituent member of the World Service Commission if such be continued. Otherwise, that it be recognized as one of the regular benevolence enterprises of the Church and that it share in the undesignated benevolence receipts in the same proportionate percentage basis as other constituent members of the World Service Commission or regular Benevolence Boards to the amount of not to exceed $12,500 a year.
>
> We recommend further that the Commission on World Peace be authorized to observe Armistice Sunday each year as World Peace Sunday, and that a special offering be taken in the churches for World Peace for which World Service or regular benevolence credit shall be allowed.

The motion of F. W. Court prevailed to place this substitute upon the table.

W. J. Davidson moved to amend the report by inserting the words "not to exceed $7,500 per year" for the words "not to exceed $3,000 a year."

The motion of J. R. Gettys to place this amendment upon the table prevailed.

The previous question was called for and the called sustained.

The motion of J. C. Harrison to place the report upon the table did not prevail.

The motion to adopt the report prevailed.

The presiding Bishop announced that under consideration of

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Parliamentary Privilege Restored.

Report No. 1 of the Committee on Hospitals, Homes, and Deaconess Work, he had failed to grant to the Chairman of the Committee the time for discussion rightly belonging to him. He now asked that this parliamentary privilege be restored.

The motion of T. S. Brock that we now adjourn did not prevail.

By common consent, C. L. De Bow, Chairman of the Committee on Hospitals, Homes, and Deaconess Work, was granted the floor in representation of the merits of Report No. 1 from that Committee. (See p. 362.)

Reconsideration.

The motion of Willsie Martin that we reconsider our previous action on this report prevailed.

Report Divided.

C. L. De Bow called for a division of the report and moved the adoption of the first recommendation with the addition that the report of the Commission be printed in *The Daily Christian Advocate* and in the General Conference *Journal.*

The motion to adopt this recommendation prevailed.

C. L. De Bow moved that the second recommendation be adopted, which motion prevailed.

C. L. De Bow moved that the third recommendation of the report be adopted.

F. A. Horne moved that this portion of the report be placed upon the table.

This motion did not prevail.

The previous question was called for and the call sustained.

The motion to adopt the third recommendation prevailed.

Adoption. Report No. 1. Committee on Hospitals, Etc.

The motion to adopt the report prevailed.

Adjournment.

Necessary announcements were made for the convenience of the Delegates and the Conference adjourned with the benediction pronounced by Bishop-elect Cushman.

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FRIDAY MORNING, MAY 20, 1932

The Conference convened at 8:30 o'clock with Bishop Raymond J. Wade presiding, who presented Bishop Jashwant Rao Chitambar to be in charge of the devotional service.

The Fifth Worship Service for the Devotional Periods of the General Conference was employed.

Devotions.

Hymn 106, beginning, "O Worship the King," was sung.

Bishop Chitambar offered prayer and based his devotional

address on Psalm 27. 8, and at its close he again offered prayer.

Hymn 551, beginning, "What a Friend We Have in Jesus," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 19, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Report Committee on Credentials.

The Secretary, acting for the Committee on Credentials, presented the report of that Committee bearing date of May 19 and moved that the same be adopted and printed without reading:

Your Committee on Credentials reports the following adjustments:
Walter H. Lofthouse, Ministerial Delegate, New York Conference, excused permanently after Friday morning session, May 20. No one to be seated in his place.
John H. Westerman, Lay Delegate, New York Conference, excused permanently after Friday morning session, May 20. No one to be seated in his place.
Miss Arsania M. Williams, Lay Delegate, Central West Conference, excused permanently after May 21.
Milton C. Robinson, Lay Delegate, North-East Ohio Conference, excused permanently, effective May 18. No one to take his place.
Raymond M. Shipman, Ministerial Delegate, Des Moines Conference, excused permanently, effective after May 19, because of the death of his father. No one to take his place.
Thomas Spurrier, Lay Delegate, Kentucky Conference, permanently excused, effective after May 21.
Wesley I. Andrews, Ministerial Delegate, Wyoming Conference, excused for one day only, May 19. Alfred R. Burke, First Reserve, seated in his place for that day only. No additional cost.
Charles P. Lynch, Lay Delegate, North-East Ohio Conference, excused permanently after Monday, May 23.
Willard C. Hefflon, Lay Delegate, Vermont Conference, excused permanently after May 19. No one in his place.
Eugene C. Warriner, Lay Delegate, Michigan Conference, excused permanently after May 20. No one in his place.
Mrs. Thomas J. Hilliard, Reserve Lay Delegate, Southern Illinois Conference, permanently excused after May 21. Mrs. Hilliard has substituted for S. B. Vaughn for the entire time.
Foster C. Anderson, Ministerial Reserve Delegate, North-East Ohio Conference, was seated Monday, May 16. William N. Roberts had served in his place.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

The motion to adopt this report prevailed.

Report Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the report of that Committee bearing date of May 20, which, on his motion, was adopted without being read:

Your Committee on Credentials reports as follows:
Glenn C. James, Reserve Ministerial Delegate, Saint Johns River Conference, seated for Friday, May 20, only, in place of Lawrence Radcliffe.
John O. Gross, Ministerial Delegate, Kentucky Conference, excused permanently after Monday, May 23.

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W. A. Walls, Lay Delegate, North-East Ohio Conference, excused permanently after Monday, May 23.

Mrs. Lulu E. Nelson, Lay Delegate, West Wisconsin Conference, excused permanently after May 23.

W. S. Watson, Lay Delegate, Wisconsin Conference, excused permanently after May 23.

C. Ray Gates, Lay Delegate, Nebraska Conference, excused permanently after May 24.

H. Almon Chaffee, Lay Delegate, New York East Conference, excused permanently after May 19. William C. Evans seated in his place. No extra expense.

Earl T. Chamberlin, Lay Delegate, Pittsburgh Conference, excused permanently after Saturday, May 21.

Thomas O. Huckle, Lay Delegate, Michigan Conference, excused for Friday and Saturday, May 20 and 21, only.

Willard G. Shortz, Reserve Lay Delegate, Wyoming Conference, sits for one day, May 20, in place of Mrs. E. A. Martin.

Clarence R. Hickok, Reserve Ministerial Delegate, Wyoming Conference, seated for one day, May 20, in place of W. S. Crandall.

E. C. DIXON, *Chairman;*
C. L. WALLACE, *Secretary.*

In connection with this report, C. L. Wallace presented the following resolution in the name of Ohio Conference Delegates:

Resolution of Sympathy.

WHEREAS, Mrs. W. H. C. Goode, head of the Lay Delegation of the Ohio Conference, was called home by the sudden and unexpected death of her son at Sidney, Ohio; be it

Resolved, That Mrs. Goode be excused from further attendance upon the sessions of the General Conference; and that the General Conference, through its Secretary, send a telegram of sympathy to this distinguished member of our body and to her family; and that the General Conference do now stand and be led in prayer by Bishop McDowell for God's comfort and strength in behalf of our bereaved sister and her loved ones.

BERTICE C. BALLINGER,
E. DOW BANCROFT,
GEORGE F. BARBER,
CHARLES W. BRASHARES,
ERNEST HURST CHERRINGTON,
JOHN H. CLARK,
ALMON E. CLEVENGER,
WARREN J. DUNHAM,
WALTER T. GARDNER,
BOYD L. GEORGE,
DAVID F. HELMS,
JAMES F. HOFFMAN,
ASA J. KESTLE,
JAMES E. KINNEY,
CLARENCE H. LARUE,
MRS. MANDAME D. LUTZ,
ARBA MARTIN,
JUDSON J. MCKIM,
MRS. WILLIAM H. MEAD,
ISAAC E. MILLER,
MRS. C. C. PEALE,
MRS. MILTON EDGAR RATHBURN,
EDMUND D. SOPER,
EDWARD R. STAFFORD,
JESSE SWANK,
CHARLES E. TURLEY,
A. B. VLEREBOME,
EDWARD S. WEAVER,
WILLIAM W. WEISER,
JAMES A. WHITE,
FOSS ZARTMAN,
MRS. DEETTA G. WILSON.

On motion, this resolution was adopted, and the Delegates stood during the prayer of Bishop W. F. McDowell:

Prayer.

We are always in need of Thy help, Thy strength, Thy grace, O God, and we are glad for the very great word often on our lips in song, "Plenteous grace with Thee is found," and that grace is sufficient not only to cover all our sin, but all our need.

We thank Thee for our fellowship one with another in trouble, in sorrow, in suffering. We thank Thee, O God, for the privilege of sharing one another's burdens, and now in this sense of brotherhood, in this sense of fellowship, fellowship in Jesus Christ our great burden bearer, we lift to Thee in our prayers our sister, honored and beloved among us, and all those who are dear, and ask that, out of the abundant grace,

Thou wilt abundantly bless them all. For Jesus Christ's sake we ask it. Amen.

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The motion of the Secretary prevailed that immediately after the approval of the *Journal* to-morrow morning, all reports having to do with elections shall be presented for action.

Report Committee on Questions of Privilege.

C. O. Holmes, Chairman of the Committee on Questions of Privilege, presented the following recommendation:

1. Your Committee recommends that privilege be granted A. A. Brown to introduce out of order a matter on behalf of Drew University.

Election, Trustees Drew University.

On motion, the Conference approved this recommendation, and A. A. Brown presented the following nominations of persons to be elected as Trustees of Drew University, and, on his motion, they were elected by acclamation:

CLASS OF 1944

Fred Clare Baldwin, William A. Layton, Frank Mason North, George W. Smith, Ezra Squier Tipple, Francis B. Upham, Leonard D. Baldwin, M. Luther Haggerty, C. W. Laycock, Chris C. Moore, William S. Pilling, Alfred P. Sloan, Paul Sturtevant.

TO FILL VACANCIES IN CLASS OF 1940

Bishop Francis J. McConnell, Donald R. Baldwin, W. Spencer Robertson.

TO FILL VACANCIES IN CLASS OF 1936

Bishop Herbert Welch.

On a question of privilege, W. E. Shaw presented the following resolution, which, on his motion, was adopted by a rising vote:

Resolution of Sympathy.

Resolved, That the General Conference give an expression of its sympathy for George Davies, a Ministerial Delegate to this General Conference from the Illinois Conference, who has been called from the seat of this Conference by the death of his mother.

W. E. SHAW AND OTHERS.

Order of the Day.

The presiding Bishop introduced the Order of the Day for this hour, namely, the consideration of a report from the Special Committee on Central Conferences, and printed on pages 413-416 of *The Daily Christian Advocate*.

Report Committee on Central Conferences.

G. Bromley Oxnam, Chairman of that Committee, presented this report and moved its adoption.

On motion, the Conference voted to consider and act upon this report, Item by Item, without continuous reading, but with changes in the present legislation to be carefully noted.

D. L. Marsh moved to amend Item 1 of the report by providing that the words "both men and women being eligible" shall be substituted for the words in parentheses, "women being eligible."

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This amendment was accepted by the Chairman of the Committee, and on motion, Item 1, as amended, was adopted.

On motion, Item 2 was adopted.

On motion, Items 3 and 4 were adopted in turn.

On motion, Item 5 was adopted, in which, by common consent, the words "Central Conferences shall maintain" were changed to read, "the General Conference shall maintain."

Under Item 6, the Chairman of the Committee moved that the phrasing contained in Report No. 26, Committee on Judiciary, be substituted for the language of the report as follows:

> A Central Conference shall be authorized to adopt rules of procedure for the trial of its ministers and appeal therefrom as the necessities of its field may require, provided, however, that such rule shall in all respects conform to the restriction and limitations prescribed by Article 10, ¶ 46, § 5, of the Constitution of the Church.

Consideration of Amendments.

On motion, this substitution was approved and Item 6 was adopted.

Under Item 7, by common consent, certain minor structural changes were permitted, and on motion, this item was adopted.

On motion, Items 8, 9, 10, and 11 were adopted in order.

Under consideration of Item 12, G. H. Spencer moved to delete the words "upon invitation of the Bishops."

The motion of J. R. Gettys to place this amendment on the table prevailed.

H. E. Simpson moved to substitute the word "invitation" for the word "assignment" in the sixth line of the proposed new legislation.

The motion of C. O. Holmes to place this amendment on the table prevailed.

The motion of Willsie Martin prevailed to amend the proposed new legislation by substituting the words "and upon invitation and assignment" for the word "assignment."

J. M. Walker moved that action upon this particular section be deferred until we can receive additional information from the Committee on Judiciary.

The previous question was called for and the call sustained.

The motion of Chester A. Smith that the motion to defer be placed upon the table prevailed.

T. F. Holgate moved to amend by inserting in the third line of the proposed new legislation these words, "during his tenure,"

By common consent, this amendment was accepted by the Chairman of the Committee.

W. A. Keve moved that this entire item be recommitted.

On motion, the time was extended.

The previous question was called for and the call sustained.

H. L. Jacobs moved to refer this entire Item to the Committee on Judiciary.

G. H. Spencer moved to place upon the table the motion to refer.

This motion prevailed.

H. J. Roan moved that the motion to recommit be placed upon the table. This motion prevailed.

The previous question was called for and the call sustained.

On motion, Item 12, as amended, was adopted.

Recess.

Announcements were made and the Conference was in recess at 11 o'clock.

The Conference reconvened at 11:10 o'clock and Musical Director E. E. Harper presented the Dakota Conference Male Quartet, which was heard in the rendition of a special musical number.

Significance of Gavel.

The presiding Bishop called attention to his use of a gavel made from the materials employed in the building of a Church in Estonia, within the boundaries of the Baltic and Slavic Conference, its erection being made possible by World Service grants, and its membership having increased twenty-two percent during the past year.

Report Committee on Central Conferences (Consideration Resumed).

Consideration of the report of the Committee on Central Conferences was resumed with the presentation of Item 13.

On motion, Items 13, 14, 15, 16 and 17 were adopted in turn.

Under consideration of Item 18, the Chairman of the Committee was permitted by common consent to make certain necessary verbal changes, including the substitution of the words "organized in accordance with the enactments of the Central Conferences" in lieu of "organized in accordance with the provisions of the *Discipline*."

As thus changed, Item 18 was, on motion, adopted.

On motion, Item 19 was adopted with the same verbal change included as in Item 18.

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J. W. Langdale moved that Item 20 be deleted from the report.

The motion of C. O. Holmes to place this motion upon the table prevailed.

On motion, Item 20 was adopted.

On motion, Items 21 and 22 were adopted in turn.

References to Commission on Central Conferences

On motion of the Chairman of the Committee, three questions were then referred to the Commission on Central Conferences, to be later appointed and organized.

These questions are as follows:

1. The question of dual voting.
2. Election of Delegates to the General Conference by the Central Conferences.
3. Organization of a Central Conference in the United States of America.

On motion, Item 23 dealing with Enabling Acts was adopted.

The motion of H. L. Jacobs to amend the report in Item 12 by substituting the word "privilege" for the word "right" in the proposed ¶ 255, line 12 as printed, was accepted by the Chairman of the Committee.

The motion to adopt this report as a whole, and as amended, prevailed.

Additional Item Adopted.

G. Bromley Oxnam, for the Special Committee on Central Conferences, presented the following item as an amendment to the report just adopted, and to be inserted at the conclusion of Item 1:

The Secretaries of Central Conferences, where one or more Bishops or General Superintendents have been chosen, shall report to the Secretary of the General Conference the names of the Bishop or Bishops and the residences to which they have been assigned by the Central Conference. The Secretary of the General Conference shall in turn report to the Committee on Episcopacy, to be embodied in said Committee's report.

The motion to adopt this amendment prevailed.

Father and Son Delegates Introduced.

The presiding Bishop called attention to the presence among the Delegates of E. E. McPheeters, representing the Indiana Conference, and C. A. McPheeters, representing the North Indiana Conference, who are father and son. They stood at his request for introduction to the Delegates.

On a question of privilege, A. E. Day, Chairman of the Committee on Foreign Missions, moved to suspend the Rules for the introduction of certain reports from that Committee.

Suspension of Rules.

The motion to suspend the Rules prevailed.

Committee on Foreign Missions, Report No. 6.

Report No. 6, Committee on Foreign Missions, entitled, "Treasurer's Report, Board of Foreign Missions," and printed on page 331 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of A. E. Day, Chairman of that Committee, this report was adopted.

Committee on Foreign Missions, Report No. 7.

Report No. 7, Committee on Foreign Missions, entitled, "The Cost of Administration of the Board of Foreign Missions," and printed on page 332 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of A. E. Day, Chairman of that Committee, this report was adopted.

The Secretary presented the following resolution, which, on his motion, was adopted:

Directions, Editor of Discipline.

Resolved, That the Editor of the *Discipline* be directed to conform the language of the report of the Committee on Central Conferences and all other reports to the terminology of the Constitution and with special reference to the phrases, "Board of Bishops," "Bishops elected by Central Conferences," and "General Superintendents elected by the Central Conferences."

Committee on Judiciary, Report No. 15.

Report No. 15, Committee on Judiciary, entitled, "Rulings of the Bishops," and printed on page 267 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

By common consent, the Chairman of the Committee was permitted to make certain verbal changes in this report, suggested by the Delegates for the purpose of clarification. These included:

Inserting the words "all men and women" for the words "all men" in line 8, last paragraph.

Changing the words in Question 147 from "entitled to but one election of Delegates" to "entitled to one Lay Delegate and one Reserve Lay Delegate."

In Question 148, substituting the words "therefore such years of Conference members, as professors in that institution, cannot be counted as years of service entitling them to annuity" for the words "such annuity years."

Changing the words "thereby disqualifies" in the proposal to amend ¶ 187, § 7, to the words "shall thereby disqualify."

Substituting "such local preacher" for "local preachers" in the same proposal. This amended report was adopted.

Committee on Judiciary, Report No. 16.

Report No. 16, Committee on Judiciary, entitled, "Appeal of Russell R. Kletzing," and printed on page 330 of *The Daily*

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Christian Advocate, was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

The motion to adopt prevailed.

Committee on Judiciary, Report No. 17.

Report No. 17, Committee on Judiciary, entitled, "Authority of the Editor to Interpret the Discipline," and printed on page 330 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

The motion of D. L. Marsh to change the words in the last paragraph "in parentheses" to the words "in brackets" was accepted by the Chairman of the Committee.

Committee Members excused.

On motion, members of the Committee on Judiciary were excused from attendance at to-night's business session, on account of a meeting of that Committee.

Adjournment.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Wade.

FRIDAY EVENING, MAY 20, 1932

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The Conference convened at 8 o'clock with Bishop James C. Baker presiding.

Devotions.

Hymn 180, beginning, "All Hail the Power of Jesus' Name," was sung, and prayer was offered by Bishop Edwin F. Lee.

Musical Director E. E. Harper and Mrs. Rhodella Cummings, official Conference organist, were then heard in a piano and organ duet.

The Secretary announced that by understanding with the Local Committee on Entertainment there is to be but one business session to-morrow, it being the morning session.

Attention of the Delegates was called to the Rules respecting the filing of nominations which have to do with the forthcoming schedule of elections.

Digest.

A digest of the progress of the business of the Conference to date, as compiled by Assistant Secretary Heckman, was presented by the Secretary, showing the number of reports adopted to date and the number in various stages of consideration.

Committee on Temperance, Prohibition and Public Morals, Report No. 3.

Report No. 3, Committee on Temperance, Prohibition and Public Morals, entitled, "The Prohibition Statement," and printed on page 234 of *The Daily Christian Advocate,* was read by Assistant Secretary Heckman, and George Mecklenburg,

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Chairman of that Committee, moved its adoption, with the *proviso* that it be printed in full in the *Discipline* of 1932. This motion prevailed.

Committee on Temperance, Prohibition and Public Morals, Reports Nos. 4 and 5.

Report No. 4, Committee on Temperance, Prohibition and Public Morals, entitled, "Habit Forming Drugs," and printed on page 234 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of George Mecklenburg, Chairman of that Committee, it was adopted.

Report No. 5, Committee on Temperance, Prohibition and Public Morals, entitled, "The Social Evil," and printed on page 234 of *The Daily Christian Advocate,* was read by the Secretary, and George Mecklenburg, Chairman of that Committee, moved its adoption.

By common consent, the Chairman was permitted to add after the words "Boy Scouts and Camp Fire Girls" the words "The Young Men's Christian Association and the Young Women's Christian Association."

The motion of A. V. Hunter prevailed that after the word "cigarettes" these words be added, "or the use of tobacco in any form."

The motion of G. H. Spencer prevailed that the title of this report be deleted, and that the Committee on Revision be instructed to find a more suitable title.

The motion to adopt the report, as amended, prevailed.

In the interest of time saving, G. W. Henson moved that hereafter, in the reading of reports, the paragraphs relating to Committee action thereon be omitted. This motion prevailed.

Committee on Foreign Missions, Report No. 1.

Report No. 1, Committee on Foreign Missions, entitled, "Japan Mission Council," and printed on page 234 of *The Daily Christian Advocate,* was read by the Secretary, and the motion of A. E. Day, Chairman of that Committee, that this report be adopted prevailed.

Committee on Temperance, Prohibition and Public Morals, Report No. 6.

Report No. 6, Committee on Temperance, Prohibition and Public Morals, entitled, "Administration of the Board of Temperance, Prohibition and Public Morals," and printed on page 235 of *The Daily Christian Advocate,* was presented by George Mecklenburg, Chairman of that Committee, and, on motion of D. W. Howell, its reading was dispensed with.

The motion of George Mecklenburg to adopt this report prevailed.

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Committee on Temperance, Prohibition and Public Morals, Report No. 7

Report No. 7, Committee on Temperance, Prohibition and Public Morals, entitled, "The Temperance and Prohibition Section of the Episcopal Address," and printed on page 235 of *The Daily Christian Advocate,* was presented without reading, and the motion of George Mecklenburg, Chairman of that Committee, that this report be adopted with a minor verbal change, prevailed.

Committee on Hospitals, Homes and Deaconess Work, Report No. 2

Report No. 2, Committee on Hospitals, Homes and Deaconess Work, entitled, "Appointment of Deaconesses," and printed on page 236 of *The Daily Christian Advocate,* was read by the Secretary, and C. L. De Bow, Chairman of that Committee, moved its adoption.

The motion to adopt this report prevailed.

Committee on Foreign Missions, Report No. 2.

Report No. 2, Committee on Foreign Missions, entitled, "Consultation with Finance Committees on Administration of Conferences Abroad," and printed on page 236 of *The Daily Christian Advocate,* was read by the Secretary, and, on motion of A. E. Day, Chairman of that Committee, this report was adopted.

Committee on Book Concern, Reports Nos. 2 and 6.

Report No. 2, Committee on Book Concern, entitled, "Book Committee Reserve Fund," and printed on page 236 of *The Daily Christian Advocate,* was read by the Secretary, and J. L. Hillman, Chairman of that Committee, moved its adoption.

The motion to adopt this report prevailed.

Report No. 6, Committee on Book Concern, entitled, "Nomination and Election of Publishing Agents," and printed on page 237 of *The Daily Christian Advocate,* was read by the Secretary, and J. L. Hillman, Chairman of that Committee, moved its adoption.

H. L. Jacobs moved to amend the report in line 2, by removing the words "on the nomination of the Book Committee" and inserting the words "the Book Committee presenting nominations in number twice the number of Publishing Agents to be elected" and also by deleting the words "by petition."

W. H. G. Gould moved to place the amendment on the table.

A division of the amendment was called for.

Amendment Divided.

The motion to place on the table that part of the amendment dealing with nominations to be made by the Book Committee prevailed by a rising vote as follows:

For placing the amendment on the table, 348. Against tabling, 291.

The motion to place on the table that part of the amendment deleting the words "by petition" did not prevail.

G. W. Crabbe moved that the motion to adopt the report be placed on the table.

This motion prevailed by a rising vote as follows:

For placing the motion on the table, 424. Against so doing, 251.

The motion of E. S. Tipple to adjourn did not prevail.

On a question of privilege, Theodor Arvidson presented the following resolution, which, on his motion, was adopted:

Episcopal Consecration Recognized.

WHEREAS, On next Sunday Archbishop-elect Erling Eidem, successor to the late Archbishop Soderblom, is to be consecrated in Upsala, Sweden, on which occasion the Methodist Episcopal Church is to have representation, we do hereby move that the General Conference, through the Secretary and the resident Bishop of the Stockholm Area, on behalf of the General Conference, cable an appropriate message.

THEODOR ARVIDSON,
AUGUST STROMSTEDT,
PAUL ROSELL,
HERBERT LIHNDAKER,
K. G. KARLSSON,
ARVID SAFWENBERG,
KARL HURTIG.

Committee on Book Concern, Report No. 4.

Report No. 4, Committee on Book Concern, entitled, "Support of Bishops," and printed on page 236 of *The Daily Christian Advocate,* was read by the Secretary, and J. L. Hillman, Chairman of that Committee, moved its adoption.

F. G. H. Stevens presented the following amendment:

Amend by adding after the words "Book Committee" in line seven the following, "provided, however, that the full salaries shall be paid only when it can be done under the pro rata provisions of ¶¶ 371 and 372" so that the entire substitute shall read: "The Treasurer of the Episcopal Fund is directed to send monthly to each Bishop and Missionary Bishop, a check covering one twelfth of the annual salary, and of the allowance for clerical assistance, and house rent or maintenance as provided by the Book Committee, provided, however, that the full salaries shall be paid" only when it can be done under the pro rata provisions of ¶¶ 371 and 372.

"The Treasurer shall also pay the claim for official travel of a Bishop or Missionary Bishop upon presentation of an itemized voucher as prescribed by the Book Committee. The Treasurer of the Episcopal Fund is further authorized and directed to forward to the Treasurer of the respective Central Conferences, quarterly in advance, the proportionate amount of the annual grant-in-aid, allowed to the several Central Conferences by the Book Committee toward the support of the General Superintendents or Bishops of such Central Conference."

The motion of E. L. Kidney to place this amendment on the table did not prevail.

The previous question was called for and the call sustained.

The motion of P. F. Morris to place the amendment on the table prevailed.

May 20 SEVENTEENTH DAY. *Evening.* Adjournment.

The motion to adopt the report prevailed.

Necessary announcements were made and the Conference adjourned with the benediction pronounced by Bishop Baker.

MAY 21 EIGHTEENTH DAY. *Morning.*

SATURDAY MORNING, MAY 21, 1932

The Conference convened at 8:30 o'clock with Bishop William F. Anderson presiding, who presented Bishop George A. Miller to be in charge of the devotional service.

Devotions.

The Sixth Worship Service for the Devotional Periods of the General Conference was employed.

Hymn 408, beginning, "Lead On, O King Eternal," was sung.

Bishop Miller's devotional address was based on Philippians 3. 12-14, and at its close the Bishop led the Conference in prayer.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 20, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

On a question of privilege, the Chairman of the Committee on the General Conference *Journal* requested the Delegates to pay stricter attention to the writing of amendments and substitutes, in order to make easier the work of the Secretaries in compiling copy for the *Journal.*

Service of Consecration A Conference Session.

Announcements were made by the Secretary concerning the program for the remainder of to-day and for to-morrow, and his motion prevailed that the Service of Consecration for the General Superintendents, scheduled for to-morrow afternoon, be made a regular Conference session.

On a question of privilege, J. W. Langdale presented the following resolution, and, on his motion, it was adopted, and its printing ordered in *The Daily Christian Advocate:*

Tribute to Robert W. Rogers.

The Delegates of the New York East Conference request the General Conference to record its high appreciation of the gifts and achievements of the late Robert William Rogers. For a period of more than thirty years Doctor Rogers, a member of our Conference, filled with rare distinction the Chair of Hebrew and Old Testament Exegesis at Drew Theological Seminary. He was privileged in his early life to enjoy the advantages of attendance at the leading universities of the United States and Europe, and he quickly forged his way to the front rank of Old Testament scholars. He was hardly in his thirties before his great work on the History of Assyria and Babylonia gained recognition in learned circles everywhere as a standard treatise, and it still holds its place.

MAY 21
EIGHTEENTH
DAY.
Morning.

But not only was Doctor Rogers a scholar whose writing gained for him a world-wide reputation; he was also a teacher of almost incomparable power. Few ever had a deeper understanding of the Old Testament than he, or were able to kindle for it a more lasting enthusiasm in the minds of others. The successive generations of students at Drew Theological Seminary who sat under his inspiring instruction, and who may be found to-day in all lands as preachers and teachers of the Word, comprise his contribution to the Church, and through them, though he be dead, he still speaks.

Frail though he was in body, his intellectual powers were unabated when he went from us eighteen months ago. We are unspeakably the poorer for his going, but our loss can be as nothing to hers who through all the years was his loyal and constant helpmeet, and who did so much to create and maintain the old-world dignity and peace of their lovely home. We desire to express to Mrs. Rogers our heartfelt sympathy in her bereavement, and to assure her that we shall continue to hold her in our affection and esteem.

WALLACE H. FINCH,
JOHN W. LANGDALE,
F. P. CORSON,
H. E. LUCCOCK,
G. E. BISHOP,
HARRY B. BELCHER,
G. B. TOMPKINS,
WILLIAM W. REID,
WILLIAM H. FOSTER,
MRS. HORATIO BERRY,
MAUDE WHITE HARDIE,
H. ALMON CHAFFEE,
WILLIAM KENNEDY,
FRANK A. HORNE.

On a question of privilege, H. L. Davis presented the following resolution containing questions for reference to the Committee on Judiciary:

References to Committee on Judiciary.

In order that the full implications of the action of the General Conference, taken at the evening session, Wednesday, May 18, 1932, with reference to proposed exclusion of certain Delegates from membership in certain Committees of the General Conference, may be understood by all concerned, I move that the following questions pertaining thereto be referred to the Committee on Judiciary:

(1) Is such proposed exclusion a discriminatory act, partaking essentially of the nature of class legislation?

(2) Does it interfere with and abridge the rights of certain Annual Conferences, by placing limitations upon their Delegations, while granting others complete freedom of choice?

(3) Can a Delegate to the General Conference be elected by an Annual Conference, in any case, as a representative of a special interest, or always and only as a general representative of the Conference in which he holds his membership?

(4) If a Delegate, or class of Delegates, be prohibited for any reason from serving on one Committee, has not the General Conference the right, under Article VII of the Constitution, ¶ 43, last sentence, to exclude a Delegate from service on all committees for reasons deemed by it sufficient?

(5) Is there any limit at all to the power of a General Conference to limit arbitrarily the functions of a class of Delegates?

(6) In the absence of foreknowledge of the action of the General Conference of 1936 on the Rules of Order, how shall Delegates involved in this action proceed to make choice of Committees?

The presiding Bishop stated that in order to consider this resolution, a reconsideration of our former action in the premises would be necessary, and the motion of D. L. Marsh providing for reconsideration prevailed.

The motion to adopt this resolution of reference and to authorize its publication prevailed.

MAY 21 EIGHTEENTH DAY. *Morning.*

Suspension of Rules. Committee on Book Concern, Report No. 22.

The motion of the Secretary prevailed that the Rules be suspended for the introduction of Report No. 22, Committee on Book Concern, entitled, "Advocates," and printed on page 493 of *The Daily Christian Advocate.*

The Secretary read the report in question and J. L. Hillman, Chairman of that Committee, moved its adoption.

The motion of H. I. Andrews prevailed that this report be considered seriatim.

Item 1 of the report was read by the Secretary.

F. D. Stone moved to amend this Item by eliminating the word "Kansas City" and substituting therefor the word "Chicago."

A. M. Wells moved to amend this amendment by deleting the word "four" and substituting in its place the word "five" and that the word "Chicago" be added.

Amendments.

W. H. Finch presented the following substitute for Item 1:

"There shall be three editions of *The Christian Advocate*, A National Weekly, circulated from New York, Chicago, and San Francisco."

E. L. Kidney moved to amend the substitute by changing the word "three" to the word "five," and naming New York, Cincinnati, Pittsburgh, Kansas City, and San Francisco.

Announcements.

Necessary announcements were made at this juncture for the convenience of the Delegates.

On a question of privilege, the presiding Bishop introduced the matter of the continuance of the Commission on the Revision of the Hymnal and Psalter, and the motion of the Secretary prevailed that this Commission be continued, with the re-election of its present personnel, and the printing of its report in *The Daily Christian Advocate* and in the General Conference *Journal.*

Recess.

The Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock.

Musical Director E. E. Harper presented Mrs. Rhodella Cummings, official Conference organist, to play the selection known as "Gems from Tschaikowsky."

Commission Expenses Authorized.

The motion of the Secretary prevailed that the expenses of the Commission on the Revision of the Hymnal and Psalter for the new quadrennium be provided from the General Conference Expense Fund, the maximum amount to be later determined upon.

MAY 21
EIGHTEENTH
DAY.
Morning.

Consideration of Item 1, Report No. 22, Committee on Book Concern, was resumed, and the Secretary announced the exact parliamentary situation:

Committee on Book Concern, Report No. 22 (Consideration Resumed).

The present parliamentary situation is that we are considering Item 1 of Report No. 22 from the Committee on Book Concern. The particular item of the report under consideration is as follows:

"There shall be four editions of *The Christian Advocate*, A National Weekly, circulated from New York, Cincinnati, Kansas City and San Francisco."

There is the motion of Fred D. Stone, amending by substituting Chicago for Kansas City. There is the motion of A. M. Wells, amending the amendment by the following: Substituting five for four, including Chicago. There is the substitute for all that is before us, which is offered by Wallace H. Finch, that there be three editions of *The Christian Advocate* circulated from New York, Chicago and San Francisco. There is the motion of E. L. Kidney, amending the substitute by the interjection of five instead of three, the places to be New York, Cincinnati, Pittsburgh, Kansas City and San Francisco.

The previous question was called for and the call sustained.

Ray Allen moved that voting on the pending Item be by ballot.

The motion of H. L. Jacobs to place this motion on the table prevailed.

The motion of P. F. Morris prevailed that the amendment to the substitute be placed on the table.

The previous question was called for and the call sustained.

The motion of C. L. Wallace to place the amendment to the amendment on the table prevailed.

The motion of M. E. Gilbert prevailed to place the amendment on the table.

The previous question was called for and the call sustained.

The motion to place the substitute on the table prevailed by a rising vote, as follows:

For tabling, 382. Against tabling, 326.

J. S. Payton moved the following substitute for Item 1:

"There shall be seven editions of *The Christian Advocate*, A National Weekly, issued from New York, Pittsburgh, Cincinnati, Chicago, Kansas City, San Francisco, Portland."

The motion of A. M. Witwer to place this substitute on the table prevailed.

The motion of T. F. Holgate to place Item 1 upon the table did not prevail.

The previous question was called for and the call sustained.

The motion to adopt Item 1 prevailed.

The Secretary read Item 2 of the report.

MAY 21 EIGHTEENTH DAY. *Morning.*

The motion of B. W. Hutchinson that the Rules be suspended and that the Chairman of the Committee on Book Concern be allowed five minutes instead of ten for debate did not prevail.

The previous question was called for and the call sustained.

By common consent, Item 2 was corrected to read "The General Conference shall elect quadrennially by ballot four editors for *The Christian Advocate, A National Weekly.*"

The motion to adopt Item 2 prevailed.

Item 3 was read by the Secretary and was thereupon adopted.

Item 4 was read by the Secretary.

Amendments.

H. P. Sloan moved to amend this Item by inserting after the word "Church" these words, "but each editor shall be free to determine what of the uniform material he will use."

The motion of W. A. Keve to place this amendment upon the table did not prevail.

E. L. Kidney moved the following substitute for the amendment by deleting these words:

> The Editorial Board shall be responsible for the selection of all material used in the uniform pages and for the production of such a paper as will best serve the interests of the whole Church. They shall, subject to the approval of the Publishing Agents and the Executive Committee, determine the division of editorial responsibility.

The motion of the Secretary prevailed that the time be extended and that we remain in session until 1 o'clock, P. M.

H. P. Sloan, by common consent, accepted the substitute for the amendment.

The previous question was called for and the call sustained.

The motion of W. A. Walls to place this amendment upon the table did not prevail.

The motion to amend Item 4 prevailed.

The motion of W. H. Finch prevailed to place upon the table what remains of Item 4.

Item 5 was read by the Secretary.

J. W. Abel presented an amendment that after the word "wise" in line 11 we insert these words:

> Provided no *Advocate* shall be discontinued until at least three months' notice shall have been given the Bishop or Bishops of the patronizing territory, who shall be authorized to use all available means to save the paper to the patronizing territory.

This amendment, by common consent, was accepted by the Chairman of the Committee.

G. C. Douglass moved to amend by inserting after the words

"$40,000 annually" these words, "on the condition that there shall be approximately 50% of common material used."

The motion to place the amendment upon the table prevailed.

B. W. Meeks moved to amend by changing the figure "$40,000" to "$50,000."

D. L. Marsh moved that after the making of announcements we stand adjourned.

This motion prevailed.

Reconsideration Action Final Adjournment.

By common consent, the motion of F. R. Bayley prevailed to reconsider our previous action with reference to final adjournment.

F. R. Bayley moved that the question of final adjournment be referred back to the Committee of Elected Chairmen with instructions to report to the Conference on this matter on Monday morning.

This motion prevailed.

Presentation of Mrs. Cushman and Son, Robert.

On a question of privilege, Bishop A. W. Leonard presented to the presiding Bishop Mrs. Ralph S. Cushman, wife of Bishop-elect Cushman, and also their son, Robert, and the presiding Bishop in turn introduced them to the Delegates.

On a question of privilege, A. E. Day was heard in the explanation of certain statements recently made during debate on the report of the Committee on Evangelism.

Telegram of Greeting.

The Secretary presented the following telegram of greeting and moved that its reception be recorded, and a suitable reply authorized.

The First General Conference of the United Wesleyan and Methodist Church now in session in New York City, extends greetings and best wishes for success in your great undertaking.
SIGNED BY THE PRESIDENT AND SECRETARY.

The motion prevailed.

Report Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report from that Committee, and, on his motion, it was adopted without being read:

Your Credentials Committee reports as follows:
Roy McCuskey, Ministerial Delegate, West Virginia Conference, excused permanently after May 20. No one in his place.
Lewis O. Hartman, Ministerial Delegate, New England Conference, excused for Friday night session, May 20 only, and Robert M. Pierce, First Reserve, seated for the evening session only.
Lewis A. Dick, Lay Delegate, Colorado Conference, excused permanently after Friday, May 20. No one in his place.
James H. Olmstead, Reserve Ministerial Delegate, Genesee Conference, seated Saturday, May 21, in place of Bishop-elect Ralph S. Cushman.

MAY 21
EIGHTEENTH DAY.
Morning.

Waite H. Madison, Lay Delegate, Central West Conference, excused, Friday, P. M., May 20. No one in his place.

Charles F. Reiche, Lay Delegate, Southern California Conference, excused permanently after Monday, May 23.

Thomas O. Cunningham, Lay Delegate, Kansas Conference, excused permanently, Tuesday, P. M., May 24.

Albert J. Mitchell, Ministerial Delegate, Washington Conference, excused, effective after Tuesday, May 24.

John W. Hatch, Ministerial Delegate, Vermont Conference, excused, effective May 21. Oscar B. Wells seated in his place permanently.

Jackson Townsend, Lay Delegate, Troy Conference, excused Saturday, P. M., May 21, permanently.

Albert E. Day, Ministerial Delegate, Pittsburgh Conference, excused for Sunday and Monday, May 22 and 23, only.

James E. McClure, Lay Delegate, Illinois Conference, excused, effective May 22. H. R. Snavely, Reserve, seated in his place on May 23.

Gilbert H. Frank, Reserve Lay Delegate, Central Pennsylvania Conference, was seated May 2 and excused May 9 to 16. Watt Tyler, Second Reserve, seated for these days. Took his seat May 17 and 18, and left the Conference permanently on May 19, without excuse.

David D. Jones, Lay Delegate, North Carolina Conference, excused at the close of Saturday morning session, May 21. No one seated in his place.

Victor K. Moore, Lay Delegate, Troy Conference, excused permanently Saturday, P. M., May 21. No one seated in his place.

C. Oliver Holmes, Lay Delegate, Northwest Indiana Conference, excused permanently after Saturday, May 21.

Harry E. Hedges, Lay Delegate, North-East Ohio Conference, excused permanently after Thursday, May 19. No one in his place.

Clark Show, Lay Delegate, Southern Illinois Conference, took his seat May 17 in place of J. M. Mitchell, whose record is in *The Daily Christian Advocate* for May 18.

Arthur L. Hoover, Lay Delegate, North-East Ohio Conference, excused permanently after May 20. No one seated in his place.

Edwin S. Booth, Reserve Lay Delegate, Oregon Conference, excused at the close of the evening session, Tuesday, May 24.

Your Committee on Credentials expresses the sincere hope that all Delegates will resist the urgent calls for their services at home and that they will stay by the task and responsibility conferred upon them by the Church, lest we find ourselves in the embarrassing position of not having a quorum with which to transact business.

E. C. DIXON, *Chairman*,
C. L. WALLACE, *Secretary*.

Reference to the Committee on Judiciary.

The Secretary presented the following matter of reference to the Committee on Judiciary, and, on his motion, this matter was duly referred:

1. Request from John M. Arters, asking for an answer to the question, "Has the General Conference power to suspend the operation of legislation under certain conditions?" and seeking a ruling concerning the constitutionality of ¶ 256, § 12, and known as Memorial No. 981.

Felicitations Mrs. Magee.

On motion, the Conference authorized the Secretary to send a message of felicitation to Mrs. J. Ralph Magee, wife of Bishop-elect Magee.

In closing his official presidency of a General Conference session, the presiding Bishop said:

On the second day of the Conference you called me to a duty which required two hours of continuous effort. This morning you have called me to a duty which has required four and a half hours plus. I am rather glad that you will not have the chance to multiply that length of time

by two. I shall remember my last presidency of the General Conference, and shall thank God and take courage.

MAY 21
EIGHTEENTH DAY.
Morning.
Benediction.
Adjournment.

The Conference adjourned with the benediction pronounced by Bishop Anderson.

SUNDAY AFTERNOON, MAY 22, 1932

MAY 22
NINETEENTH DAY.
Afternoon.
Order of Service
Consecration of Bishops.

The Conference convened at 3 o'clock for the Consecration of Bishops and the Order of Service was as follows:

PROCESSIONAL, HYMN 383......"Onward, Christian Soldiers"
Congregation standing and singing

HYMN 207.....Bishop Leete

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.
Amen.

PRAYER.....Bishop Welch

THE COLLECT.....Bishop Nicholson

THE FIRST SCRIPTURE LESSON—Acts 20. 17-35.....Bishop Leonard

THE SECOND SCRIPTURE LESSON—St. John 21. 15-17
and St. Matthew 28. 18-20.....Bishop Robinson

PRESENTATION OF ELECTED PERSONS

EXHORTATION AND PRAYER.....Bishop Johnson

MAY 22
NINETEENTH DAY.
Afternoon.

EXAMINATION OF THOSE THAT ARE TO BE CONSECRATED
Bishop McDowell

SILENT PRAYER

HYMN 189.....The Choir

VENI, CREATOR, SPIRITUS.....Bishop Birney

Come, Holy Ghost, our souls inspire
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;

Anoint and cheer our soiled face
With the abundance of thy grace,

Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;

That through the ages all along
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

THE BISHOP: Lord, hear our prayer.
RESPONSE: **And let our cry come unto thee.**

PRAYER.....Bishop Waldorf

THE CONSECRATION OF BISHOPS-ELECT:

JUNIUS RALPH MAGEE

Presented by John Benjamin Magee and Harold Orvis Perry.
Consecrated by Bishop Anderson and Bishop Nuelsen.

RALPH SPAULDING CUSHMAN

Presented by George Chester Douglass and Bruce Simpson Wright.
Consecrated by Bishop Hughes and Bishop McConnell.

PRAYER.....Bishop Locke

PRAYER.....Bishop Richardson

HYMN 180—(Tune, Miles' Lane).....Bishop Burns

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

MAY 22
NINETEENTH
DAY.
Afternoon.

Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.
Amen.

BENEDICTION.....Bishop Blake

MONDAY MORNING, MAY 23, 1932

MAY 23
TWENTIETH
DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop Edwin H. Hughes presiding, who presented Bishop Frederick T. Keeney to be in charge of the devotional service.

Devotions.

The Fourth Worship Service for the Devotional Periods of the General Conference was employed, and Hymn 178, beginning, "Rejoice, the Lord is King," was sung.

The Bishop was heard in a devotional address upon the topic, "Leadership," and at its close he led the Conference in prayer.

Hymn 409, beginning, "Fight the Good Fight with All Thy Might," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of Saturday, May 21, and Sunday, May 22, and the Committee found the same correct.

Re Final Adjournment.

The Secretary, representing the Committee of Elected Chairmen, presented the recommendation that the time for final adjournment of the Conference be at 12:30 o'clock in the afternoon of Wednesday, May 25, and moved the adoption of this recommendation.

The previous question was called for and the call sustained.

The motion to adopt the recommendation for final adjournment prevailed.

Three Sessions Daily.

The Secretary, further representing the Committee of Elected Chairmen, presented the recommendation that there be three sessions of the Conference daily to-day and to-morrow at the following hours: 8:30 o'clock in the morning, 2:30 o'clock in the afternoon, and 7:30 o'clock in the evening.

MAY 23 TWENTIETH DAY *Morning.*

The motion of the Secretary to adopt this recommendation prevailed.

The Secretary, again representing the Committee of Elected Chairmen, asked and obtained common consent for the employment of the following items dealing with business procedure:

Business Procedure.

Devotional services, afternoon and evening sessions, to consist of hymn and prayer; Delegates to be permitted to enter the hall during the singing of the closing hymn at the morning devotions. No musical programs after the morning recess. Each Chairman, on introducing report, shall recommend the maximum time for considering the same. This time limit, if accepted, shall be equivalent to the operation of the previous question. The Chairman, and if necessary, the one in charge of a Minority Report, is allowed time for closing the debate. Reports are to be read if the Conference so requires. One half hour to be devoted as the maximum time limit to the finishing of consideration of the pending report.

On a question of privilege, E. C. Dixon, Chairman of the Committee on Credentials, urged the Delegates to reduce the number of excuses and absences from remaining business sessions to a minimum.

Orders of the Day Authorized.

The motion of E. L. Kidney prevailed that the Order of the Day for to-morrow morning, following the approval of the *Journal,* be the consideration of the report of the Commission on Judicial Procedure.

The motion of the Secretary prevailed that the Order of the Day immediately after recess this morning be the election of three Publishing Agents.

The motion of the Secretary prevailed that the Rules be suspended for the introduction of Report No. 4 from the Commission on Entertainment, entitled, "Case of G. D. Rogers," and printed on page 567 of *The Daily Christian Advocate.*

Fred D. Stone, Secretary of the Commission, presented this report, and, on his motion, it was adopted as follows:

Report Commission on Entertainment.

REPORT NO. 4. COMMISSION ON ENTERTAINMENT

WHEREAS, The Journal of the South Florida Annual Conference, held in West Palm Beach, Florida, January 20-24, 1932, shows on page 10 that the Conference elected one delegate to the General Conference and two reserve delegates; and

WHEREAS, The laymen of this Conference, following the precedent set by their ministerial brethren, elected one delegate, T. A. Adams, and Mrs. Mary McLeod Bethune, reserve delegate, and also elected G. D. Rogers, second reserve; and

WHEREAS, The election of a second reserve was clearly contrary to the *Discipline* and done by mistake; and

WHEREAS, T. A. Adams has been unable to attend the General Conference at all and Mrs. Bethune attended from May 2 to the 12th, and finding that she must leave wired G. D. Rogers to come to the seat of the General Conference and take her place, which he did, assuming that

he would be seated and found after he reached here that the Committee on Credentials was unable to seat him because of a rule of the *Discipline;* therefore, be it

Resolved, That we realize this unfortunate mistake ought not to be paid for by G. D. Rogers, and that while we are unable to seat him, we nevertheless instruct the Treasurer of the General Conference Expense Fund to pay the traveling expenses of G. D. Rogers to and from Atlantic City and to allow him $3 per day from the date of his arrival in Atlantic City until the date when this resolution is passed and he receives his check from the Treasurer of the General Conference Expense Fund.

WALLACE H. FINCH, *Chairman;*
FRED D. STONE, *Secretary.*

Unfinished Business. Committee on Book Concern, Report No. 22.

The unfinished business, namely, consideration of Report No. 22, Committee on Book Concern, entitled, "Advocates," was introduced and the presiding Bishop announced that consideration of Section 5 of the report, as amended, was in order.

The pending amendment changing the figures in Section 5 from $40,000 to $50,000 was immediately before the Conference.

J. L. Hillman, Chairman of the Committee on Book Concern, was granted unanimous consent to accept this amendment.

A. A. Brown moved to amend § 5 by adding at its end the following:

Nothing in this legislation shall be interpreted as preventing the editorial group from including such common features as illustrations, departments and articles, as may seem to them to be desirable, in the interest of economy.

This motion to amend prevailed.

The motion to adopt § 5, as amended, prevailed.

B. W. Meeks moved to take from the table the first half of § 4, which reads as follows:

There shall be an Editorial Board consisting of the four Editors elected by the General Conference, for *The Christian Advocate,* A National Weekly, and the Editor of *The Christian Advocate, Southwestern Edition,* and the Business Manager.

This motion prevailed and the motion of B. W. Meeks to adopt this part of § 4 prevailed.

J. R. Gettys moved the reconsideration of our action in adopting § 1, in order that Chicago may be included therein and the number of *Advocates* increased from four to five.

The motion of C. B. Sylvester to place this motion on the table did not prevail.

The motion to reconsider did not prevail.

H. E. Luccock moved that § 6 of the report be stricken out.

The motion of M. W. Holt to place this motion on the table did not prevail.

MAY 23 TWENTIETH DAY. *Morning.*

The motion to strike out § 6 from the report did not prevail, the result of a standing vote being:

For striking out, 216. Against striking out, 467.

The motion to adopt § 6 prevailed.

Fred D. Stone presented the following amendment to precede the printed language of § 7:

> The Book Committee is authorized to issue from points of circulation editions of *The Christian Advocate*, A National Weekly, for distribution in the territory contiguous to Chicago, Pittsburgh and Portland. These editions shall contain not to exceed eight pages of local matter.

On motion, the time was extended for the completion of consideration of the pending section.

The previous question was called for and the call sustained.

The motion of E. A. Lowther to place on the table the pending amendment did not prevail.

The motion to adopt the amendment prevailed.

The motion to adopt § 7, as amended, prevailed.

The motion to adopt § 8 prevailed.

Amendments.

The Secretary offered the following amendment to § 9, and moved its adoption:

> At the close of the paragraph, as printed, insert these words, "and shall be by geographical designation in the case of editors of *The Christian Advocate*, A National Weekly." So that the entire section shall read:
>
> "Nominations of editors to be elected by the General Conference shall be sent to the Secretary's desk in writing, and shall be by geographical designation in the case of editors of *The Christian Advocate*, A National Weekly."

The motion to adopt this amendment prevailed.

The motion to adopt § 9, as amended, prevailed.

The motions to adopt §§ 10 and 11 in that order prevailed.

The Secretary moved that the entire report, as amended, be adopted.

Ray Allen moved to reconsider our action in adopting the first section of the report, invoking Rule 22 in so doing.

He announced his purpose to be that each *Advocate* shall be given a distinctive name, and Chicago be inserted as a place of publication.

The motion of G. B. Hunter to place on the table the motion to reconsider prevailed.

E. J. Hammond moved to amend § 7 so that it shall contain these words, "and a special edition of eight pages for the white work of the South."

The previous question was called for and the call sustained.

The motion to amend § 7 prevailed.

Harvey Gross moved to amend § 6 by deleting after the word "Conference" the words "upon nomination of the Book Committee."

G. W. Henson moved to amend the amendment by adding at that point the words "but the right of nomination under the General Conference Rules of Election shall not be denied."

This motion did not prevail.

The motion of C. O. Ford to place the amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report, as amended, prevailed.

The motion of the Secretary prevailed as follows:

Book Committee Authorization.

That the Book Committee be, and hereby is, authorized and empowered to co-ordinate and otherwise make effective the legislation adopted by this General Conference concerning *The Christian Advocate*, A National Weekly, and other general publications of the Church.

Committee on Temporal Economy, Report No. 19.

Report No. 19, Committee on Temporal Economy, entitled, "World Service Commission and Benevolence Boards," and printed on page 387 of *The Daily Christian Advocate,* was presented for consideration, including the Minority Report attached thereto.

W. B. Farmer, Chairman of that Committee, moved the adoption of the report.

On motion, a time limit of forty-five minutes was fixed for the consideration of this report.

J. M. M. Gray moved to amend the first paragraph of § 2 by deleting the words "provided that no separate promotional organization shall be maintained."

By common consent, consideration of the Minority Report was deferred until we consider the sections of the report for which the Minority Report is offered as a substitute.

Necessary announcements were made for the convenience of the Delegates.

Payment Traveling Expenses and Per Diem.

On a question of privilege, the Secretary moved that the Treasurer of the General Conference Expense Fund be authorized to prepare and sign all checks to Delegates for their traveling expenses and per diem on the basis of adjournment at noon of Wednesday, May 25; that he be excused from making further

MAY 23 TWENTIETH DAY. *Morning.*

partial payments, and that checks in final payment be distributed during the closing Conference session through the agency of the Chairmen of Conference delegations or their representatives.

This motion prevailed.

Recess.

The Conference was in recess at 10:32 o'clock.

The Conference reconvened at 10:45 o'clock.

Ballot for Publishing Agents.

The Order of the Day for this hour, namely, the election of three Publishing Agents, was presented, and the Secretary announced the following nominations for the positions of Publishing Agents in accordance with the Rules governing elections:

George C. Douglass, O. Grant Markham, John H. Race.

Bishop H. Lester Smith, Secretary of the Bishops, called forward the second group of Tellers to act in this election. (See Tellers.)

Instructions concerning the balloting were given by Assistant Secretary Disston W. Jacobs.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Committee on Temporal Economy, Report No. 19 (Consideration Resumed).

Consideration of Report No. 19, Committee on Temporal Economy, was resumed.

The previous question was called for and the call sustained.

The motion to adopt the pending amendment to the first paragraph of § 2 did not prevail.

C. F. Eggleston moved to amend this paragraph by adding thereto these words, "but the Boards may provide for joint promotion to be directed by one of the Executive Secretaries of the constituent Boards."

The motion to place this amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

Minority Report Presented.

At this juncture, G. H. Spencer, acting for the signers of the Minority Report, presented that report and moved its adoption.

The motion to extend the time did not prevail.

Substitute Offered.

V. N. Ridgely offered the following substitute for the Minority Report:

Churches, individuals or groups may designate their gifts to the work

of any Board or to one or more projects or types of work under the direction of any Board which have been included in the program of the Boards as approved by the Commission, provided that the total of such designations shall not exceed the apportionment for the charge for any given Board as fixed by the World Service Commission and shall not be charged as a part of the share in the distributable funds of the Board or Boards receiving them, and, provided that those Boards whose total apportionment is thus designated do not share in the remainder of the contributions to World Service from the charge concerned, and, further provided that such designations are made prior to the subscription of the gifts.

The motion to extend the time for the purpose of completing consideration of this report prevailed.

The motion of W. H. Finch to place the substitute on the table prevailed.

M. E. Gilbert moved that the Minority Report be placed upon the table.

This motion did not prevail.

The motion to substitute the Minority Report for ¶ 4 of the Majority Report prevailed, the result of a standing vote being: For substitution, 334. Against substitution, 299.

Ray Allen moved to strike out the following words in § 3: "Annual Conferences shall not unite appeals for Conference causes with those for General Benevolences."

The motion of L. M. Edwards prevailed to place this amendment on the table.

Dean Taylor moved to amend Subdivision 4, § 7, by deleting the first word, "churches."

This motion to amend did not prevail.

The previous question was called for and the call sustained.

The motion to adopt this report, as amended, prevailed.

Result of the Ballot for Publishing Agents.

The result of the ballot for the election of Publishing Agents was announced as follows: Total number of ballots cast, 711; defective ballots, 4; total number of ballots counted, 707. Necessary to a choice, 354. (See Ballots.)

John H. Race, G. C. Douglass, and O. Grant Markham, having received the required number of votes, were declared by the presiding Bishop to be the duly elected Publishing Agents.

The Secretary moved that beginning with this afternoon's session debate be limited to three minutes, except for Chairmen of Committees and those in charge of Minority Reports; and that in their cases the time limit be seven minutes.

G. W. Henson moved to amend by making the proposed time limits immediately effective, and to change the time for Chair-

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Temporary Limitations to Debate.

men of Committees and those in charge of Minority Reports from seven minutes to five minutes.

The motion of F. R. Bayley to amend by excepting the Committee on Judiciary from this time limit was accepted by G. W. Henson.

A division of the amendment was called for.

The motion to apply immediately the proposed limitation to debate prevailed.

The motion to fix the time limit at five minutes instead of seven minutes for Chairmen of Committees and those in charge of Minority Reports, except of the Judiciary Committee, prevailed.

The motion, as thus amended, prevailed.

Additional Amendment Allowed.

On a question of privilege, G. H. Spencer obtained common consent to have continued in § 4, Report No. 19, Committee on Temporal Economy, the following words not affected by the Minority Report recently adopted:

"The constituent Boards are urged to give special emphasis to the support of the General Benevolence program of the Church to the end that the important recurring items in the programs of the Boards may be steadily maintained."

Committee on Education, Report No. 2.

Report No. 2, Committee on Education, entitled, "Proposed Changes in Legislation," and printed on page 298 of *The Daily Christian Advocate,* was presented for consideration and F. C. Eiselen, Chairman of that Committee, moved its adoption.

On motion, a time limit of thirty minutes was fixed for the consideration of this report.

Itemized consideration was approved, and the motion to adopt the proposed changes in ¶ 498 prevailed.

The motion to adopt ¶ 499, with its suggested changes, prevailed.

The motion to extend the time for completing the consideration of ¶ 501 prevailed.

L. H. Sweetland moved to amend the pending paragraph by striking out the following words:

"With the approval of the Board, Wesley Foundations may likewise be established at institutions related to the Methodist Episcopal Church which are classified by the University Senate as universities, and when so established they may share in the funds for this purpose at the disposition of the Board."

The previous question was called for and the call sustained.

MAY 23 TWENTIETH DAY. *Morning.*

The motion of W. H. Finch to place the amendment on the table did not prevail. The motion to amend prevailed.

The motion to adopt that part of ¶ 501, thus amended, prevailed.

Adjournment

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Hughes.

MONDAY AFTERNOON, MAY 23, 1932

MAY 23 TWENTIETH DAY. *Afternoon.*

The Conference convened at 2:30 o'clock with Bishop Frederick D. Leete presiding.

Devotions.

Hymn 315, beginning, "Nearer, My God, to Thee," was sung, and the presiding Bishop offered prayer.

Committee on Education, Report No. 2 (Consideration Resumed).

Consideration of Report No. 2, Committee on Education, was resumed, and ¶ 501, § 5, was first presented.

The motion to adopt that part of the report included in ¶ 501, § 5, prevailed.

The motion to adopt ¶ 501, § 6, of the report prevailed.

I. W. Le Baron moved to amend in ¶ 504, § 1, by causing it to read, "shall be composed of fifteen members, three of whom, at least, shall be representatives of secondary education."

C. O. Holmes moved to amend this amendment by providing that the number of secondary school representatives shall be not to exceed two.

This motion did not prevail.

A. E. Draper moved to amend the amendment to provide that not to exceed three representatives shall be from secondary schools.

This amendment to the amendment was accepted by I. W. Le Baron.

The motion to adopt the amended amendment prevailed.

F. L. Pickett moved to amend ¶ 504, § 3, by striking out the sentence which reads, "The curriculum of studies shall provide in all cases for the study of the Bible," and inserting in lieu thereof the sentence, "The requirements thus established shall provide in all cases for the historical and literary study of the Bible."

The motion of F. W. Court to place this amendment on the table prevailed.

MAY 23 TWENTIETH DAY. *Afternoon.*

The motion to adopt the entire amended ¶ 504, dealing with "The University Senate," prevailed.

J. M. Doran moved to amend Division 5 of the report, dealing with ¶ 505, § 1, by causing the introductory sentence to read, "The Director of Religious Education in the Local Church, when a paid officer, otherwise, the Superintendent of the Church School shall have direction, etc.," and to amend further by eliminating the following words in § 2, "The supervision of the recruiting, selection, training and assignment of religious education workers in the Local Church."

Amendments.

The motion of D. W. Wilbur to place these amendments on the table did not prevail.

The motion to adopt these amendments did not prevail.

The motion to adopt ¶ 506, § 5, of the report prevailed.

By common consent, certain omitted portions of the report, as printed, dealing with the subject, "Methodist Brotherhood," were restored to the report.

The motion to adopt Division 9, dealing with the subject, "Methodist Brotherhood," prevailed.

By common consent certain verbal infelicities in the report, as printed, and dealing with ¶ 507, were corrected and other editorial changes allowed.

W. C. Hanson moved to amend ¶ 510, § 3, by deleting the words, "after deducting a *pro rata* share of the promotional expenses, or so much of said offering as may be needed for the maintenance of the Annual Conference program."

The previous question was called for and the call sustained.

The motion of C. O. Holmes to place the amendment on the table prevailed.

The Chairman of the Committee accepted an amendment offered by J. E. Skillington to change ¶ 510, § 3, by removing the words "of that" in line 11, just before the word "Conference," and inserting therefor the words "received from"; so that the amended section shall read "Not less than the total Rally Day offering received from that Conference."

The motion to adopt ¶ 510, § 3, as amended, prevailed.

By common consent, additional consideration of ¶ 506, § 7, was permitted, and J. E. Skillington moved to amend by striking out all of the paragraph beginning with the word "use" in line 9 and substituting the following:

"Cause of religious education and particularly of Church School work, for which purpose it shall be forwarded either to the Board of Education or to the Annual Conference Board of Education to which the School is related. If to the former, World Service credit on apportionment shall be given for the same."

so that the amended paragraph shall read:

It shall be the duty of the Church School Superintendent, together with the local Church School Board, to observe Rally Day annually on the first Sunday of October, or on such other day as may be found more convenient, in each school under his care, and to take a collection in each school on that day for the cause of religious education and particularly of Church School work, for which purpose it shall be forwarded either to the Board of Education or to the Annual Conference Board of Education to which the School is related. If to the former, World Service credit on apportionment shall be given for the same.

The motion of H. B. Belcher to place this amendment on the table did not prevail.

The previous question was called for and the call sustained. The motion to adopt the amendment did not prevail.

The motion to adopt the entire report, as amended, prevailed.

On a question of privilege, R. B. Urmy, Chairman of the Committee on Fraternal Delegates, presented to the presiding Bishop Rev. G. I. Humphries, A.M., D.D., fraternal messenger of the Methodist Protestant Church, and his credentials were read by the Secretary as follows:

Credentials, Dr. G. I. Humphreys.

TO THE BISHOPS AND THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ATLANTIC CITY, NEW JERSEY:

Dear Fathers and Brethren: The General Conference of the Methodist Protestant Church is very happy to send to the session of your General Conference as our fraternal messenger the Rev. Gideon Ireland Humphreys, A.M., D.D. Doctor Humphreys has served most acceptably as President of the Maryland Annual Conference of our Church and is now the President of High Point College, High Point, North Carolina. He will bring to your Conference our most hearty good wishes and our earnest prayers for a most successful session. A man of God, a preacher of righteousness, you will hear him with satisfaction and delight. May the blessing of God rest upon all your deliberations and the grace of the Lord Jesus Christ be with you all.

C. W. BATES, *Secretary of the General Conference of the Methodist Protestant Church.*

Fraternal Message of Dr. Humphreys.

On motion, Dr. Humphreys was introduced to the Delegates by the presiding Bishop and was heard in the delivery of a fraternal message. (See p. 853.)

Committee on State of the Church, Report No. 6.

Assistant Secretary Heckman presented Report No. 6 from the Committee on State of the Church, entitled, "World Peace," and printed on page 333 of *The Daily Christian Advocate,* and D. L. Marsh, Chairman of that Committee, moved its adoption.

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TWENTIETH
DAY.
Afternoon.

On motion, one-half hour was fixed as the time for the consideration of this report.

Common consent was given to a change of phrasing in certain paragraphs of the report, and J. J. Shy presented the following amendment to the last paragraph:

"We earnestly petition the governments of the world to abolish all compulsory military training and we urge Methodists in all parts of the world to petition their respective governments to accomplish this."

This motion to amend was, on motion, placed upon the table.

J. J. Shy offered the further amendment to strike from the report certain paragraphs beginning with the words, "We desire to make our own the following position taken by, etc.," and covering the quoted paragraphs.

The motion of A. W. Hewitt to place this amendment upon the table prevailed.

The motion of H. L. Jacobs prevailed to add to the report the words, "for the World War," after the words, "the sole guilt of the German Nation."

T. C. Knowles moved to amend by eliminating the words, "members of the Methodist Episcopal Church," from next to the last paragraph and substituting the word "all," so that it shall read, "We petition the government of the United States to grant to all conscientious objectors, etc."

The motion of J. M. Walker to place this amendment upon the table prevailed.

Ray Allen moved to amend by adding to the report the following words:

Believing that justice cannot be obtained by weapons of war, we petition the government of the United States of America to disarm without unnecessary delay regardless of the action of any other nation.

The motion of E. S. Tipple to place this amendment upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report, as amended, prevailed.

Episcopal
Areas
Established.

Bishop H. Lester Smith, Secretary of the Bishops, was granted the privilege of presenting a report establishing the Episcopal Areas for the United States of America, and Episcopal Residences outside of the United States.

This report is as follows:

Atlanta: Saint Johns River, Florida, South Florida, Atlanta, Georgia, Savannah, South Carolina.

Boston: Maine, Vermont, New Hampshire, New England, Eastern Swedish, New England Southern, East German.
Chattanooga: Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.
Chicago: Illinois, Rock River, Norwegian and Danish, Chicago Northwest, Central Northwest, Southern Illinois.
Cincinnati: North-East Ohio, Ohio, Kentucky.
Covington: Central West, Lexington, Southwest, Tennessee.
Denver: Colorado, Wyoming State, Utah Mission, New Mexico Mission.
Detroit: Detroit, Michigan, Indiana, North Indiana, Northwest Indiana, Central German.
Kansas City: Missouri, Kansas, Southwest Kansas, Northwest Kansas, Southern, Oklahoma.
New Orleans: Louisiana, Mississippi, Upper Mississippi, Central Alabama, Texas, West Texas.
New York: New York, New York East, Troy, Central New York, Northern New York, Newark.
Omaha: Iowa-Des Moines, Upper Iowa, Northwest Iowa, Nebraska.
Philadelphia: Philadelphia, New Jersey, Delaware, Wyoming, Bilingual Mission, Porto Rico Mission Conference.
Pittsburgh: Erie, Pittsburgh, West Virginia, Genesee.
Portland: Oregon, Pacific Northwest, Idaho, Montana State.
Saint Paul: Minnesota, Northern Minnesota, Wisconsin, West Wisconsin, Dakota, North Dakota.
San Francisco: California, Southern California, Pacific Chinese Mission, Pacific Japanese Mission, Latin American Mission, Hawaii Mission, Western Norwegian and Danish.
Washington: Baltimore, Central Pennsylvania, Wilmington, Washington.

AFRICA

Cape Town Area: Angola Mission Conference, Congo Mission Conference, Liberia, Rhodesia, Southeast Africa Mission Conference.

EASTERN ASIA

**Chengtu Area:* Bishop Wang—Chengtu West China, Chungking West China, North China, Shantung.
**Foochow Area:* Bishop Gowdy—Foochow, Hinghwa, South Fukien, Yenping.
Shanghai Area: Kiangsi, Central China, Japan Mission Council, Korea Central Council.

SOUTHERN ASIA

Bombay Area: Bombay, Gujarat, Hyderabad, South India.
Delhi Area: Bengal, Burma, Indus River, Northwest India.
**Jubbulpore Area:* Bishop Chitambar—Bhabua Mission, Central Provinces, Lucknow, North India.

SOUTHEASTERN ASIA

Singapore-Manila: Bishop Lee—Malaysia, Philippine Islands, Sumatra Mission Conference.

EUROPE

Stockholm Area: Baltic and Slavic, Denmark, Finland, Finland Swedish, France Mission Conference, Madeira Mission, North Africa, Norway, Russia Mission Conference, Spain Mission, Sweden.
Zurich Area: Austria Mission Conference, Bulgaria Mission Conference, Central Germany, Hungary Mission Conference, Italy, Jugo-Slavia Mission Conference, Northeast Germany, Northwest Germany, South Germany, Southwest Germany, Switzerland.

LATIN AMERICA

**Buenos Aires Area:* Bishop Gattinoni—Bolivia Mission Conference, Eastern South America.

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* The Bishops elected by the Central Conferences concerned, and the residences fixed and the areas determined by the Central Conferences concerned in consultation with the Bishops, as provided in ¶ 613, § 1 (6), *Discipline* of 1928, are indicated by the asterisk.

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Santiago Area: Central America Mission Conference, Chile, Peru Mission Conference.

By common consent, the report was received and its printing in *The Daily Christian Advocate* and the General Conference *Journal* was ordered.

Committee on Book Concern, Report No. 17.

Report No. 17, from the Committee on Book Concern, entitled, "Report of pages 1-68 of the 1932 *Handbook,*" and printed on page 441 of *The Daily Christian Advocate,* was presented by the Secretary, and J. L. Hillman, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

The motion of R. B. Urmy to adjourn did not prevail.

Committee on Education, Report No. 9.

Report No. 9, Committee on Education, entitled, "Revision of *Discipline* and Courses of Study," and printed on page 494 of *The Daily Christian Advocate,* was presented by the Secretary and F. C. Eiselen, Chairman of that Committee, moved its adoption.

By common consent, consideration of this report was had Item by Item.

The paragraphs dealing with the Ordination of Deacons, Accepted Supply Pastors, and the Ordination of Elders, were, on motion, adopted.

J. M. Walker moved to eliminate from the report the words, "Beginning with the Fall Conferences of 1934, etc."

The motion of E. E. Story to place this amendment upon the table prevailed.

W. W. Shepherd presented the following amendment to ¶ 185, § 2, of the report, and moved its adoption:

> Provided that under conditions clearly recognized as unusual, upon recommendation of the Annual Conference Board of Examiners, an Annual Conference may, by three-fourths vote, admit a candidate who does not meet the above academic requirement relative to the two years' college requirement.

The motion of I. E. Miller to place this amendment upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the proposed ¶ 185, § 5, prevailed.

The motion of D. L. Marsh to adjourn prevailed.

Adjournment.

Announcements were made, and the Conference adjourned with the benediction pronounced by Bishop Leete.

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Evening.

MONDAY EVENING, MAY 23, 1932

The Conference convened at 7:30 o'clock with Bishop Herbert Welch presiding.

Devotions.

Hymn 19, beginning, "Come, Thou Fount of Every Blessing," was sung and prayer was offered by Bishop Ernest G. Richardson.

The Secretary announced the item of unfinished business to be consideration of Report No. 9 from the Committee on Education.

Order of the Day.

This consideration was temporarily displaced by the fixed Order of the Day, namely, presentation of reports from the Committee on Judiciary.

Committee on Judiciary, Reports Nos. 18, 19, 20.

F. R. Bayley, Chairman of that Committee, presented Report No. 18, entitled, "Computation of Annuity of a Minister who Withdraws from our Church and is Re-Admitted," and printed on page 330 of *The Daily Christian Advocate.*

His motion to adopt this report prevailed.

Report No. 19, Committee on Judiciary, entitled, "Process of Involuntarily Locating a Member of an Annual Conference," and printed on page 330 of *The Daily Christian Advocate,* was presented by the Secretary, and the motion of F. R. Bayley, Chairman of that Committee, that this report be adopted, prevailed.

Report No. 20, Committee on Judiciary, entitled, "Time of District Superintendent Appointment between Conference Sessions," and printed on page 330 of *The Daily Christian Advocate,* was read by Assistant Secretary Heckman, and F. R. Bayley, Chairman of that Committee, moved its adoption.

J. R. Gettys moved to amend at the end of the last paragraph by adding the words "unless said appointment has been made more than six months before the next session of the Annual Conference."

The motion of W. J. Gelvin to place this amendment upon the table prevailed.

M. E. Gilbert moved to defer consideration of this report until a report upon the same matter can be received from the Committee on Itinerancy.

The motion of A. E. Draper to place this amendment on the table prevailed.

MAY 23 TWENTIETH DAY. *Evening.*

The previous question was called for and the call sustained.

At this juncture the presiding Bishop yielded the Chair to Bishop W. F. McDowell.

The motion to adopt the report prevailed.

Committee on Judiciary, Reports Nos. 25, 9 (Revised), 24, 26.

The following reports from the Committee on Judiciary were read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, these reports were adopted in the order here given:

Report No. 25, entitled, "Appointment of Preachers," and printed on page 334 of *The Daily Christian Advocate.*

Report No. 9 (Revised), entitled, "Annuity Claim of Re-Admitted Minister," and printed on page 410 of *The Daily Christian Advocate.*

Report No. 24, entitled, "Claim of a Twice-Married Widow," and printed on page 410 of *The Daily Christian Advocate.*

Report No. 26, entitled, "Constitutionality of General Conference Legislation on Judicial Procedure of Central Conferences," and printed on page 411 of *The Daily Christian Advocate.*

Prior to consideration of the last named report, Bishop Herbert Welch resumed the presidency of the Conference.

Suspension of Rules.

The motion of O. W. Fifer prevailed to suspend the Rules for the purpose of receiving a report from the Committee on Episcopacy.

Committee on Episcopacy, Report No. 27.

Report No. 27, Committee on Episcopacy, entitled, "Assignment of Bishops," and printed on page 613 of *The Daily Christian Advocate,* was read by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

Committee on Judiciary, Reports Nos. 27 and 28.

Report No. 27, Committee on Judiciary, entitled, "Tenure of Office of District Superintendent—in merged Conference," and printed on page 411 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption. His motion to adopt this report prevailed.

The following reports from the Committee on Judiciary were read by the Secretary, and, on motion of F. R. Bayley, Chairman of that Committee, these reports were adopted in the order here given:

Report No. 28, entitled, "Memorial of P. M. Peterson," and printed on page 411 of *The Daily Christian Advocate.*

Report No. 29, entitled, "Appeal of E. J. Bristow," and printed on page 411 of *The Daily Christian Advocate.*

Report No. 30, entitled, "Appointment of Delegates to Committees under ¶ 74, Rule 43," and printed on page 442 of *The Daily Christian Advocate.*

Committee on Judiciary, Reports Nos. 29, 30, 31, 34; 22, 32, 33.

Report No. 31, entitled, "Powers of Quarterly Conference," and printed on page 442 of *The Daily Christian Advocate.*

Report No. 34, entitled, "Supplemental Report on Rulings of the Bishops," and printed on page 490 of *The Daily Christian Advocate.*

Report No. 22, entitled, "Appeal of A. M. Wells," and printed on page 387 of *The Daily Christian Advocate.*

Report No. 32, entitled, "Power of Central Conference Regarding Article XXIII, Articles of Religion," and printed on page 490 of *The Daily Christian Advocate.*

Report No. 33, entitled, "Appeal of George A. Cooke," and printed on page 490 of *The Daily Christian Advocate.*

Report No. 35, entitled, "Powers of Quarterly Conference," and printed on page 490 of *The Daily Christian Advocate.*

Report No. 36, entitled, "Meaning of Local Ministry," and printed on page 491 of *The Daily Christian Advocate.*

Committee on Judiciary, Reports Nos. 35, 36, 37, 38, 39.

Report No. 37, entitled, "Memorial of J. H. MacDonald," and printed on page 550 of *The Daily Christian Advocate.*

Report No. 38, entitled, "Power of Annual Conference Over Charges Against One of Its Members," and printed on page 550 of *The Daily Christian Advocate.*

During the consideration of Report No. 38, common consent was given to change its language by eliminating the words "declines to answer" and substituting therefor the words "be excused from answering the various questions."

Report No. 39, Committee on Judiciary, entitled, "Pro Rating District Superintendents' Salary under ¶ 378," and printed on page 559 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

F. G. Bean moved to amend by striking out the word "while" in the last paragraph and all that follows in this paragraph, after the part included in parentheses.

C. O. Holmes moved to refer this report to the Committee.

MAY 23 TWENTIETH DAY. *Evening.*

The motion of H. L. Jacobs prevailed to place the motion to refer upon the table.

The motion to place the amendment upon the table did not prevail.

The motion to adopt the amendment did not prevail.

The motion to adopt the report prevailed.

Order of the Day Fixed.

The motion of F. R. Bayley to fix consideration of additional reports from the Committee on Judiciary as the Order of the Day for Tuesday evening, immediately after the devotional service, prevailed.

The motion of the Secretary prevailed to take a ballot at this time for the election of Corresponding Secretaries.

Ballot for Corresponding Secretaries.

The Secretary, acting for the Secretary of the Bishops, called forward the third group of Tellers to serve on this ballot. (See Tellers.) The Secretary's motion prevailed that when the ballot is received, it be sealed, counted to-morrow morning at 8 o'clock, and reported at the earliest possible moment at to-morrow morning's session.

The Secretary read the nominations for various positions as Corresponding Secretaries as follows, first in alphabetical order and then in reverse alphabetical order:

Board of Foreign Missions: Ralph E. Diffendorfer, John R. Edwards, J. Waskom Pickett, Harold Paul Sloan.

Board of Home Missions and Church Extension: Marvin E. Gilbert, Edward D. Kohlstedt.

Board of Education: Larkin B. Bowers, Frederick C. Eiselen.

Board of Pensions and Relief: William B. Farmer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers placed them in an envelope, which was sealed by the Secretary in open Conference.

The motion of W. H. Finch to adjourn did not prevail.

Committee on Education, Report No. 9. (Unfinished Business).

Consideration of the item of unfinished business was resumed, namely, Report No. 9 from the Committee on Education, and Assistant Secretary Heckman announced immediate consideration of ¶ 185, § 5.

F. C. Eiselen, Chairman of that Committee, presented the proposed new legislation which was omitted from the report as printed, as follows:

"No candidate shall be advanced in his studies who is conditioned in

more than one book upon which examination is required nor in more than two books in the collateral studies. Any member on trial who does not complete the first two years of the course of study within four years shall be discontinued and any full member who fails to complete the entire four years of the course of study within eight years shall be located unless, in either case, extension of time shall be recommended by a two-thirds vote of the Board of Ministerial Training and authorized by a two-thirds vote of the Annual Conference. In no case shall a person have a larger total than ten years in the course of study and any person failing to complete the course within this ten-year period shall not be permitted to join a Conference again on trial. This section, however, shall not apply for the period of time in which the candidates are carrying regular work in residence in an approved theological seminary."

The motion of F. C. Eiselen that this proposed paragraph be substituted for what is now ¶ 185, § 5, prevailed.

Revisions and Amendments.

The Chairman of the Committee was permitted to correct the printing of ¶ 187, § 1, by inserting in the corrected paragraph the proposed amendment beginning, "The Board shall have charge of the studies of all men, etc."

His motion to adopt this paragraph, as amended, prevailed.

F. C. Eiselen moved that in lieu of ¶ 187, § 7, of the report, there be substituted the language of Report No. 15 from the Committee on Judiciary, and printed on page 267 of *The Daily Christian Advocate.*

This motion prevailed.

The motion of F. C. Eiselen prevailed that there be added to the language of Report No. 15, Committee on Judiciary, the words, "and while pursuing their studies shall attend the sessions of the Summer Schools of Ministerial Training, where such Schools are provided. These Rules shall apply, etc."

By common consent, the words "Supply Pastors" were substituted for the word ""Supplies" wherever the latter word is found in this proposed legislation.

R. E. Diffendorfer moved to add a new Section, to be known as ¶ 185, § 3, as follows:

Central Conferences shall fix the standards and all other requirements for admission to the Annual Conferences within their own borders, and all other Annual Conferences and Mission Conferences outside of the United States of America shall fix their own standards and requirements for admission.

This motion prevailed.

E. J. Hammond moved to amend ¶ 185 by adding thereto the following:

But the requirements of this paragraph as regards college training may be waived in exceptional cases in the strictly Missionary Conferences of the Church, upon the two-thirds vote of the Board of Examiners and of the Annual Conferences.

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The motion of C. A. Smith to place this amendment upon the table prevailed.

The motion to adopt the report, as amended, prevailed.

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Your Credential Committee makes the following adjustments:

Charles F. Reiche, Lay Delegate, Southern California Conference, excused permanently after Monday, May 23.

Wilbur F. Hendrix, Reserve Lay Delegate, New York East Conference, seated on Monday, May 23, in place of William Kennedy, who leaves Monday, P. M.

Samuel J. McDonald, Lay Delegate, South Carolina Conference, excused permanently, effective Monday, May 23. Mrs. Phyllis M. Gibbes, Reserve Lay Delegate, seated Monday, May 23.

Simon Shissler, Lay Delegate, Philadelphia Conference, excused permanently Sunday, P. M., May 22.

Mrs. Mandame D. Lutz, Reserve Lay Delegate, Ohio Conference, excused permanently Saturday, P. M., May 21.

Henry A. Roseberry, Lay Delegate, Michigan Conference, excused permanently Monday, P. M., May 23.

William M. Gordon, Lay Delegate, Atlanta Conference, excused permanently at the close of Tuesday's session, May 24.

J. J. McKim, Lay Delegate, Ohio Conference, excused permanently on Saturday, May 21.

William H. McMaster, Ministerial Delegate, Ohio Conference, excused Sunday, P. M., May 22.

Edmund D. Soper, Ministerial Delegate, Ohio Conference, excused permanently Tuesday, May 24, P. M.

Uly M. Williams, Lay Delegate, Savannah Conference, excused permanently Sunday, May 22, P. M.

Ira G. McCormack, Ministerial Delegate, Colorado Conference. excused permanently at the close of Monday, May 23, sessions.

C. L. Wissemann, Lay Delegate, Southern Conference, excused Tuesday, P. M., May 24.

Robert L. Nunnally, Ministerial Delegate, Savannah Conference, excused permanently after Monday, May 23.

P. W. Morgan, Lay Delegate, Pittsburgh Conference, excused permanently Sunday, May 22.

E. C. Dixon, *Chairman;*
C. L. Wallace, *Secretary.*

Adjournment.

The motion of E. E. Story to adjourn prevailed.

Announcements were made, and the Conference adjourned with the benediction by Bishop Welch.

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TUESDAY MORNING, MAY 24, 1932

The Conference convened at 8:30 o'clock with Bishop Adna W. Leonard presiding, who presented Bishop James C. Baker to be in charge of the devotional service.

Devotions.

The Second Worship Service for the Devotional Periods of the General Conference was employed.

Hymn 82, beginning, "Lord of All Being, Throned Afar,"

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was sung, and the devotional address of Bishop Baker was based upon 2 Corinthians 1. 20.

Prayer was offered by Bishop Baker, and Hymn 650, beginning, "Hail, to the Lord's Anointed," was sung.

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 23, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Letter of Greeting.

The Secretary presented the following letter of greeting, and, on his motion, it was made a matter of record, and suitable reply thereto was authorized:

Cordial greetings from the First Regional Conference of the Pennsylvania Woman's Christian Temperance Union in session in Philadelphia, to the General Conference of the Methodist Episcopal Church meeting in Atlantic City, N. J. We highly commend their enthusiastic and unanimous stand for prohibition and its enforcement act.

JANICE H. HASTINGS, *President.*
JESSIE T. MCFREDERICK, *Secretary.*

Book Committee Members Elected.

The Secretary announced the following nominations received from the various Areas for the membership of the Book Committee, on account of expired terms, or to fill vacancies.

Atlanta—Arthur R. Howard.
Buffalo—Louis M. Potter.
Chattanooga—Henry C. Black.
Chicago—Harry W. McPherson.
Covington—Stanley E. Grannum.
Detroit—Charles E. Allinger.
Indianapolis—Claude C. Hall.
New Orleans—Matthew S. Davage.
Omaha—C. Ray Gates.
Pittsburgh—William A. Elliott.
Portland—Wilbert Dowson.
Saint Paul—Joseph S. Ulland.
Washington—Benjamin W. Meeks.

On motion, these nominations were duly received and the persons named were then elected by acclamation.

Report, Committee on Credentials.

C. L. Wallace, Secretary of the Committee on Credentials, presented the following report, which, on his motion, was adopted without being read:

Your Credentials Committee presents the following report:
C. Oliver Holmes, Lay Delegate, Northwest Indiana Conference, who

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was excused effective after last Saturday, arranged to keep his seat until the close of the Conference.

F. A. Hazeltine, Lay Delegate, Pacific Northwest Conference, excused for Tuesday, May 24, only.

Frank D. Howard, Lay Delegate, New England Conference, excused effective after close of Monday night session, May 23.

John L. Daniels, Lay Delegate, Upper Iowa Conference, excused permanently Tuesday noon, May 24.

Howard A. Field, Ministerial Delegate, Detroit Conference, excused Tuesday P. M., May 24.

A. W. Zeratsky, Lay Delegate, Chicago Northwest Conference, excused Tuesday P. M., May 24.

Thomas V. Hopper, Lay Delegate, Illinois Conference, excused Tuesday noon, May 24.

Cymbrid Hughes, Ministerial Delegate, Maine Conference, excused Tuesday noon, May 24.

Howard E. Simpson, Lay Delegate, North Dakota Conference, excused Monday noon, May 23.

George W. Taylor, Lay Delegate, Southwest Conference, excused Tuesday noon, May 24.

F. S. Kline, Ministerial Delegate, Troy Conference, excused at the close of sessions, Monday, May 23.

J. M. M. Gray, Ministerial Delegate, Detroit Conference, excused Tuesday noon, May 24.

A. B. Vlerebome, Lay Delegate, Ohio Conference, excused after Monday, May 23.

J. L. Seaton, Ministerial Delegate, Michigan Conference, excused Tuesday noon, May 24.

Earl Smiley, Lay Delegate, Des Moines Conference, excused Tuesday noon, May 24.

Fred D. Stone, Ministerial Delegate, Rock River Conference, excused for Monday afternoon session; Horace G. Smith seated in his place.

Bruce S. Wright, Ministerial Delegate, Genesee Conference, excused Tuesday noon, May 24.

D. H. Stanton, Ministerial Delegate, Atlanta Conference, excused Tuesday noon, May 24.

William Kennedy, Lay Delegate, New York East Conference, excused Monday noon, May 23. Wilbur F. Hendrix, third Lay Reserve, seated in his place.

A. L. Marting, Ministerial Delegate, Central German Conference, excused at close of noon session, Tuesday, May 24.

Frank Linder, Ministerial Delegate, Southern California Conference, excused after Tuesday evening session, May 24.

Frank E. Mossman, Ministerial Delegate, Southwest Kansas Conference, excused at the close of Tuesday session, May 24.

E. C. DIXON, *Chairman.*
C. L. WALLACE, *Secretary.*

Membership, Board of Temperance, Prohibition and Public Morals.

Bishop H. Lester Smith, Secretary of the Bishops, presented nominations for the membership of the Board of Temperance, Prohibition, and Public Morals, as follows:

Advisory Members: William A. Walls, Kent, Ohio; Richard N. Elliot, Washington, D. C.; William J. Faux, Philadelphia, Pa.; Homer Hoch, Washington, D. C.; Stanley S. Kresge, Detroit, Mich.; Rice W. Means, Washington, D. C.; J. C. Penney, New York City; T. J. B. Robinson, Washington, D. C.; Addison T. Smith, Washington, D. C.; John Watchorn, Philadelphia, Pa.

Active Members: Charles V. Adams, Montoursville, Pa.; Rob-

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ert I. Ballinger, Philadelphia, Pa.; Luke C. Bootes, Jackson, Mich.; Harry W. Burgan, Washington, D. C.; Harry H. Byrer, Martinsburg, W. Va.; Guy N. Church, Falls Church, Va.; Robert F. Coates, Washington, D. C.; Henry H. Crane, Scranton, Pa.; Everett M. Ellison, Washington, D. C.; D. W. Jacobs, Wilmington, Del.; Leo H. McKay, Sharon, Pa.; George Mecklenburg, Minneapolis, Minn.; Benjamin W. Meeks, Washington, D. C.; Maurice Otterback, Washington, D. C.; John Raine, Rainelle, W. Va.; Vernon N. Ridgely, Baltimore, Md.; Frederick H. Spence, Jackson, Mich.; John W. Vickerman, Bellevue, Pa.; Edward S. Weaver, Columbus, Ohio; Wayne C. Williams, Denver, Colo.

On motion, these nominations were received and the persons named were then elected by acclamation.

Fraternal Delegate Excused.

On a question of privilege, Bishop Frederick D. Leete requested that he be excused from attending this week the General Assembly of the Presbyterian Church as our Fraternal Delegate.

On motion, this excuse was permitted.

Appointment Extended.

On motion, the request of the Bishops that Bishop Leete's appointment be continued, and that he serve as Fraternal Delegate to the General Assembly in 1933, was approved.

The presiding Bishop addressed the Delegates on the matter of the correct business procedure for this session.

On a question of privilege, W. B. Farmer presented the following resolution, which, on his motion, was adopted:

Payment Publication Expenses.

Moved that the cost of publication of the Ministers' Reserve Pension Fund Plan, "in the official papers of the Church," an item of four hundred dollars ($400), now held by The Methodist Book Concern, and the cost of publishing the Report of the Commission on Reserve Pension Fund Plan in the General Conference Handbook, an item of $62.81, be referred to the Treasurer of the General Conference Expense Fund, and that he be authorized to pay both of these items.

On a question of privilege, H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

Salary Adjustment in Certain Cases.

Resolved, That when legislation or election leaves an official of the General Conference without employment, the General Conference directs and authorizes the Board or Society in which he served the Church to pay him until he gets employment or Episcopal appointment, in either case no later than the next session of his Annual Conference, payment for this period to be at a rate not to exceed half the salary he received while he was employed or in office.

HORACE LINCOLN JACOBS,
R. CLARENCE BROWN,
J. M. WALKER.

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Order of the Day Fixed.

On a question of privilege, E. H. Cherrington moved that consideration of the report of the General Conference Commission on Social Service Activities be made the Order of the Day immediately after the devotional service at the session this afternoon.

This motion prevailed.

A further motion granting Bishop A. W. Leonard, Chairman of that Committee, floor privileges to present the report prevailed.

On a question of privilege, the motion of J. W. Langdale prevailed that the limitation of expense of the Commission on the Revision of the Hymnal and Psalter be referred to the Book Committee.

Report, Commission on Judicial Procedure.

The Secretary presented the established Order of the Day for this hour, namely, consideration of the report of the Commission on Judicial Procedure, and printed on page 481 of *The Daily Christian Advocate.*

E. L. Kidney, Chairman of that Commission, moved that this report be presented without reading, which motion prevailed, and he was heard in a detailed presentation of the report, item by item.

By common consent, the following amendment to the report, as printed, was ordered:

¶ 292. A Bishop suspended or deposed from his Episcopal Office in accordance with the provisions of ¶ 291, § 2 or 6, shall have no claim upon the Episcopal Fund for salary, house rent, or any other expenses from the date of such suspension; but in case he is thereafter found by the General Conference not guilty of the charge or charges for which he was suspended or deposed his claim upon the Episcopal Fund for the period during which he was deprived of the functions of his office shall be paid to him.

H. P. Sloan moved to amend so that in § 4 provision be made for "Grand Jury" proceedings or preliminary investigation.

The motion of F. G. Bean to place this amendment on the table prevailed.

Amendments

The motion of A. A. Callaghan prevailed to suspend the Rules for the purpose of closing the presentation of the report, permitting questions, and voting on adoption.

J. E. Skillington moved that without further review, opportunity be given for asking and answering questions upon the report.

This motion prevailed.

F. G. Bean moved that ¶ 309 of the report be eliminated and in its place be inserted a paragraph found in Report No. 19, Committee on Itinerancy, as follows:

¶ 172, § 4. When a Member of an Annual Conference, against whom there is no charge of immoral or unministerial conduct, appears to be so unacceptable or inefficient as to render him unsuitable for regular Conference appointment, he may, on recommendation of the District Superintendents given not later than the second day of the Annual Session, be referred to the Committee on Conference Relations. If this Committee, by ballot vote after careful consideration, shall so recommend, such Member of an Annual Conference may be located by a two-thirds vote of the Annual Conference. Said Minister shall then hold his Quarterly Conference membership as a Local Deacon or Elder in the Church where he resides. However, if such located Minister shall remain a member of the Methodist Episcopal Church in good standing until the age of retirement as fixed by the *Discipline* he shall be entitled to his Annuity claim as a Retired Minister, based on the years of his effective ministry, subject to the action of the Annual Conference.

On motion of C. O. Holmes, any consideration of Report No. 19, Committee on Itinerancy, was declared out of order at this time.

The previous question was called for and the call sustained.

The motion of Ray Allen to place on the table the pending motion to eliminate and insert prevailed.

The motion of F. R. Bayley that the Chairman of the Commission be given authority to make all necessary typographical corrections in the report prevailed.

Ray Allen moved to eliminate from the report the entire Item No. 309.

The previous question was called for and the call sustained.

The motion of D. H. Hargis prevailed to place on the table the motion to eliminate.

A motion to adopt the report of the Commission on Judicial Procedure prevailed.

Result of the Ballot for Corresponding Secretaries.

The result of the balloting for [1]Corresponding Secretaries was announced as follows:

Board of Foreign Missions: Total number of ballots cast, 749; defective ballots, 1; total number of ballots counted, 748. Necessary to a choice, 375.

Board of Home Missions and Church Extension: Total number of ballots cast, 749; defective ballots, 0; total number of ballots counted, 749. Necessary to a choice, 375.

Board of Education: Total number of ballots cast, 749; de-

[1] Hereafter to be designated "Executive" as a result of new legislation.

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fective ballots, 2; total number of ballots counted, 747. Necessary to a choice, 374.

Board of Pensions and Relief: Total number of ballots cast, 749; defective ballots, 0; total number of ballots counted, 749. Necessary to a choice, 375. (See Ballots.)

Elections Declared.

Those persons having received the necessary number of votes for the several places were declared by the presiding Bishop to be elected as follows:

For Executive Secretaries of the Board of Foreign Missions, John R. Edwards and Ralph E. Diffendorfer.

For Executive Secretary of the Board of Home Missions and Church Extension, Edward D. Kohlstedt.

For Executive Secretary of the Board of Education, Frederick C. Eiselen.

For Executive Secretary of the Board of Pensions and Relief, William B. Farmer.

Order of the Day Fixed.

The motion of the Secretary prevailed that the Order of the Day for the election of Editors be fixed immediately after recess this morning.

Recess.

Necessary announcements were made for the convenience of the Delegates, and the Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock and the Order of the Day was presented by the Secretary, namely, the election of official Editors.

First Ballot for Official Editors.

Bishop E. G. Richardson, representing the Bishops, called forward the first group of Tellers to act in this election. (See Tellers.)

The Secretary announced the following nominations for Editorial positions, first in alphabetical order and next in reverse order:

The Christian Advocate, a National Weekly.

Editorial Nominations.

Circulating from New York: Raymond H. Huse, James R. Joy, Harold Paul Sloan, Ralph B. Urmy.

Circulating from Cincinnati: Orien W. Fifer, Edward R. Stafford, Ernest C. Wareing.

Circulating from Kansas City: Dan B. Brummitt, Paul M. Hillman, Edward Hislop, Oliver M. Keve, Wiley A. Keve, Roy L. Smith, Leon H. Sweetland.

Circulating from San Francisco: Edward P. Dennett, Edward L. Mills.

Der Christliche Apologete: Augustus J. Bucher.

The National Methodist Press: Harry E. Woolever, Ralph Stoody.

The Epworth Herald: W. E. J. Gratz, Paul Morrison.

The Christian Advocate, Southwestern Edition: Alexander P. Shaw.

Church School Publications: Lucius H. Bugbee.

Declination.

On a question of privilege, H. P. Sloan requested that his name be not used in the balloting for the election of an Editor for *The Christian Advocate,* circulating from New York.

Prayer.

Prayer was offered by Bishop Edwin F. Lee.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On a question of privilege, H. J. Roan presented the following resolution:

Resolution Referred.

WHEREAS, Our friends of our sister Republic of China have sustained untold agony from flood, famine and disease, and the invasion of one third of their territory, culminating in assault unprecedented in suddenness, fury and ferocity, when defenseless citizens lost property, homes and lives and children by hundreds murdered, abducted, or lost in the confusion,

Resolved, That we extend to China our heartfelt sympathy in these times of her terrible distresses, and appreciation of her courage and strength in the face of great odds, and that we pledge to her our prayers and moral support in her effort to restore her people to normal health, comfort and safety;

Further, That we urge our representatives in China to do all in their power to assist wherever possible and that a copy of these resolutions be sent by the Secretary of this General Conference to the Government of China and the Chinese *Christian Advocate* for publication.

H. J. ROAN.

G. H. Spencer moved that this resolution be referred to the Bishops.

The motion of F. H. Butler that the motion to refer be placed upon the table did not prevail.

The previous question was called for and the call sustained.

The motion to refer prevailed.

Committee on Temporal Economy, Report No. 34.

Report No. 34, Committee on Temporal Economy, entitled, "Lay Election and Other Lay Activities," and printed on page 550 of *The Daily Christian Advocate,* was presented by W. B. Farmer, Chairman of that Committee, who moved its adoption.

On motion, forty minutes was the time permitted for consideration of this report.

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On motion, consideration of this report was had item by item, and W. B. Farmer moved to adopt Division 1.

R. Clarence Brown moved to amend ¶ 95, § 1, by adding the following sentences at the close of the section:

"The Lay Members shall be elected to serve for four years and the qualifications for membership in Lay Conferences shall be the same as the qualifications for membership in the General Conference."

The motion of Harvey Gross to place this amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

M. O. Lester moved to amend ¶ 95, § 1, by adding at the end of the section the following words:

"The Election Board may also provide for a meeting of the congregation previous to the time of election for the purpose of nominating, by ballot, candidates for Member and Reserve Member of the Lay Conference."

The motion of Mark Reynolds to place this amendment on the table did not prevail.

By common consent, the word "members" was inserted in the amendment in place of the word "congregation."

The motion to adopt the amendment prevailed.

Amendments.

E. P. Bliss presented the following amendment:

Substitute in place of ¶ 96, § 2, the following: "¶ 96, § 2: In separate session the Lay Conference shall consider matters pertaining to its own organization, vote upon constitutional amendments, elect Lay Delegates and Reserve Lay Delegates to the General Conference, and consider and act upon all matters which relate to Lay Activities which are not included in § 3."

In place of § 3 substitute the following:

"§ 3. In accordance with By-Laws to be mutually adopted by the Annual Conference and the Lay Conference, there shall be united sessions of the Annual and Lay Conferences. In united sessions this body may consider all business heretofore considered by the Annual Conference except those matters reserved to the Annual Conference by Constitution." (Sec ¶ 36.)

C. Ray Gates moved that this amendment be placed upon the table, which motion prevailed.

W. L. Collin moved to amend in ¶ 95, § 3, by adding:

"In case of a tie vote the Quarterly Conference shall cast the deciding vote determining the election."

The motion to adopt this amendment prevailed.

The motion to adopt Division 1 of the report, as amended, prevailed.

Mrs. Grace P. Bitgood moved to amend in ¶ 95, § 2, by substituting the words "a majority vote" for the words "the highest number of votes."

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The motion to place this amendment upon the table did not prevail.

The motion to adopt the amendment prevailed.

O. W. Fifer moved to amend in ¶ 95, § 1, by striking out the provision recently adopted permitting a fours years' term for Lay Delegates.

H. L. Jacobs moved to extend the time for five minutes for the further consideration of this report.

The motion to place the motion to extend the time upon the table did not prevail.

The motion to extend the time prevailed.

The motion to amend ¶ 95, § 1, prevailed.

Harvey Gross moved to amend ¶ 97, § 2, by substituting the following:

There may be assembled at the seat of the Annual Conference or elsewhere a Laymen's Association, Conference Brotherhood, Junior Laymen, or similar organization, organized within the bounds of the Conference, composed of Delegates selected from the Charges in such manner as the Laymen's Association or other organization may determine. The purpose of such Association shall be to advance the local and Conference interests of the Church, and to enlist all Lay Members in the general activities of the denomination.

The motion to place this amendment upon the table prevailed.

By common consent, the word "Committee" was changed to read "Committees" in ¶ 81, § 10.

The motion to adopt the report, as amended, prevailed.

Committee on Episcopacy, Reports Nos. 17, 21, 23, 24, 25.

O. W. Fifer, Chairman of the Committee on Episcopacy, presented the following reports from that Committee, in order, and, on his motion, they were adopted as follows:

Report No. 17, entitled, "Resignation of Bishop George R. Grose," and printed on page 441 of *The Daily Christian Advocate.*

Report No. 21, entitled, "Relation of a Missionary Bishop to the Board of Foreign Missions," and printed on page 548 of *The Daily Christian Advocate.*

Report No. 23, entitled, "Return of Bishops from outside the United States between General Conferences," and printed on page 595 of *The Daily Christian Advocate.*

Report No. 24, entitled, "Closing Area Offices," and printed on page 559 of *The Daily Christian Advocate.*

Report No. 25, entitled, "Episcopal Residence (Buffalo, New

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York)," and printed on page 559 of *The Daily Christian Advocate.*

Committee on Episcopacy, Report No. 18.

O. W. Fifer, Chairman of the Committee on Episcopacy, presented Report No. 18 from that Committee, entitled, "Support, Allowances and Official Travel of Bishops," and printed on page 442 of *The Daily Christian Advocate,* and moved its adoption.

R. C. Wells moved as a substitute for Item A, § 4, "That the maximum salary allowance of an Effective Bishop shall be not more than $6,500 per annum."

The motion of J. C. Miller to place this amendment upon the table prevailed.

The motion of L. M. Edwards to amend Item G, § 4, so that the office expenses of an Effective Bishop shall not exceed a maximum of $1,800 per year, was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on Episcopacy, Report No. 19.

Report No. 19, Committee on Episcopacy, entitled, "Support of Retired Bishops," and printed on page 447 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

The motion of T. S. Brock to place this report upon the table did not prevail.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

Committee on Episcopacy, Report No. 26.

Report No. 26, Committee on Episcopacy, entitled, "Amendment of *Discipline,* ¶ 373, § 2," and printed on page 605 of *The Daily Christian Advocate,* was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

The motion to adopt this report prevailed.

Directions, Editor of Discipline.

On a question of privilege, J. W. Langdale moved that in connection with Report No. 18, Committee on Episcopacy, the Editor of the *Discipline* be directed to include every principle in that report, but be not required to include in the *Discipline* all of the detailed amounts that are recommended to the Book Committee.

This motion prevailed.

Committee on Foreign Missions, Report No. 18.

Report No. 18, Committee on Foreign Missions, entitled, "Enabling Act for Union of Certain Missions," and printed on page

492 of *The Daily Christian Advocate,* was read by the Secretary, and A. E. Day, Chairman of that Committee, moved its adoption. MAY 24 TWENTY-FIRST DAY. *Morning.*

The motion to adopt the report prevailed.

Report No. 20, Committee on Foreign Missions, entitled, "Missionary Education," and printed on pages 493-494 of *The Daily Christian Advocate,* was read by the Secretary, and A. E. Day, Chairman of that Committee, moved its adoption. Committee on Foreign Missions, Reports Nos. 20 and 14.

The motion to adopt the report prevailed.

Report No. 14, Committee on Foreign Missions, entitled, "Part of Quadrennial Report of Board of Foreign Missions," and printed on page 492 of *The Daily Christian Advocate,* was read by the Secretary, and A. E. Day, Chairman of that Committee, moved its adoption.

The motion of G. H. Spencer that this report be referred to the World Service Commission prevailed.

Announcements were made, and the motion of D. L. Marsh that the Conference adjourn prevailed. Announcements.

Adjournment was had with the benediction pronounced by Bishop Charles B. Mitchell. Adjournment.

TUESDAY AFTERNOON, MAY 24, 1932

MAY 24 TWENTY-FIRST DAY. *Afternoon.*

The Conference convened at 2:30 o'clock with Bishop Eben S. Johnson presiding.

Hymn 556, beginning, "Blest Be the Tie That Binds," was sung, and prayer was offered by the presiding Bishop. Devotions.

The Secretary announced the result of the ballot for the election of Official Editors as follows: (See Ballots.) Result of the First Ballot for Official Editors.

The Christian Advocate, A National Weekly, circulating from New York:

Total number of ballots cast	738
Defective ballots	1
Total number of ballots counted	737
Necessary to a choice	369

James R. Joy—476.
R. B. Urmy—191.
R. H. Huse—49.
H. P. Sloan—20.

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The Christian Advocate, A National Weekly, circulating from Cincinnati:

Total number of ballots cast..... 738
Defective ballots..... 8
Total number of ballots counted..... 730
Necessary to a choice..... 366

Ernest C. Wareing—338.
O. W. Fifer—337.
E. R. Stafford—20.
R. B. Urmy—14.

The Christian Advocate, A National Weekly, circulating from Kansas City:

Total number of ballots cast..... 738
Defective ballots..... 4
Total number of ballots counted..... 734
Necessary to a choice..... 368

Dan B. Brummitt—461.
R. L. Smith—96.
P. M. Hillman—59.
L. H. Sweetland—53.
Edward Hislop—35.
W. A. Keve—14.

The Christian Advocate, A National Weekly, circulating from San Francisco:

Total number of ballots cast..... 738
Defective ballots..... 7
Total number of ballots counted..... 731
Necessary to a choice..... 366

Edward L. Mills—469.
E. P. Dennett—254.

Der Christliche Apologete:

Total number of ballots cast..... 738
Defective ballots..... 41
Total number of ballots counted..... 697
Necessary to a choice..... 349

Augustus J. Bucher—687.

The National Methodist Press:

Total number of ballots cast..... 738
Defective ballots..... 13
Total number of ballots counted..... 725
Necessary to a choice..... 363
Harry E. Woolever—580.
Ralph Stoody—128.

The Epworth Herald:

Total number of ballots cast..... 738
Defective ballots..... 9
Total number of ballots counted..... 729
Necessary to a choice..... 365
W. E. J. Gratz—540.
Paul Morrison—174.

The Christian Advocate, Southwestern Edition:

Total number of ballots cast..... 738
Defective ballots..... 17
Total number of ballots counted..... 721
Necessary to a choice..... 362
Alexander P. Shaw—713.

Church School Publications:

Total number of ballots cast..... 738
Defective ballots..... 16
Total number of ballots counted..... 722
Necessary to a choice..... 362
Lucius H. Bugbee—705.

Elections Declared.

The presiding Bishop declared the following persons to be elected to their respective editorial places:

James R. Joy, *The Christian Advocate*—New York.
Dan B. Brummitt, *The Christian Advocate*—Kansas City.
Edward L. Mills, *The Christian Advocate*—San Francisco.
Augustus J. Bucher, *Der Christliche Apologete.*
Harry E. Woolever, *The National Methodist Press.*
W. E. J. Gratz, *The Epworth Herald.*
Alexander P. Shaw, *The Christian Advocate, Southwestern Edition,*
Lucius H. Bugbee, *Church School Publications.*

MAY 24 TWENTY-FIRST DAY. *Afternoon.* Second Ballot for an Official Editor.

The Secretary moved that a second ballot be taken for the editorship of *The Christian Advocate,* A National Weekly, circulating from Cincinnati.

The motion of W. E. Shaw to suspend the Rules for the purpose of postponing this ballot did not prevail.

The motion for the taking of a ballot prevailed.

Bishop R. J. Wade, acting for the Bishops, called forward the fourth group of Tellers to serve on this ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Report, Commission on Social Service Activities.

The presiding Bishop announced the Order of the Day for this hour to be the presentation of the report of the General Conference Commission on Social Service Activities, and Bishop A. W. Leonard, Chairman of the Commission, was recognized to present this report. (See p. 743.)

On motion of G. H. Spencer this report was adopted.

Report, Commission on Adequate Support and Equitable Apportionment.

L. C. Wright, Chairman of the Commission on Adequate Support and Equitable Apportionment, presented the report of that Commission, and, on his motion, it was adopted. (See p. 700.)

Committee on American Bible Society, Report No. 1.

Report No. 1, Committee on American Bible Society, entitled, "General Report on The American Bible Society," and printed on page 297 of *The Daily Christian Advocate,* was presented by George H. Spencer, Chairman of that Committee, and, on his motion, it was adopted.

Prior to this action, certain necessary verbal changes in the printed report were by common consent permitted.

Committee on Federation, Reports Nos. 5, 1, 2.

J. Waskom Pickett, Chairman of the Committee on Federation, presented the following reports from that Committee, which, on his motion, were adopted in the following order:

Report No. 5, entitled, "Discussion of Union with the Presbyterian Church in the United States of America," and printed on page 593 of *The Daily Christian Advocate.*

Report No. 1, entitled, "Response to World Conference on Faith and Order," and printed on page 491 of *The Daily Christian Advocate.*

Report No. 2, entitled, "The Universal Christian Council for

Life and Work," and printed on page 491 of *The Daily Christian Advocate.*

Report No. 3, entitled, "Conference with a Commission Representing the Protestant Episcopal Church," and printed on page 491 of *The Daily Christian Advocate.*

J. Waskom Pickett, Chairman of the Committee on Federation, presented Report No. 4 from that Committee, entitled, "The Federal Council of the Churches of Christ in America," and printed on page 491 of *The Daily Christian Advocate,* and moved its adoption.

O. T. Olson moved to amend this report by striking out ¶ 4 and inserting therefor ¶ B of Report No. 16, Committee on State of the Church, and printed on page 594 of *The Daily Christian Advocate.*

D. L. Marsh moved that further consideration of this report be deferred until the report referred to from the Committee on State of the Church is before us.

The motion of H. E. Woolever to place on the table the motion to defer prevailed.

L. O. Hartman moved to substitute the entire Report No. 16, Committee on State of the Church, for the pending report.

The previous question was called for and the call sustained.

The motion of W. R. Johnson to place the amendment upon the table prevailed.

The motion of F. A. DeMaris to place the substitute upon the table prevailed.

L. O. Hartman moved that the figures, $12,000, be stricken from ¶ 4 of the pending report and in lieu thereof there be inserted the figures, $14,900.

The previous question was called for and the call sustained.

The motion of F. A. DeMaris to place the amendment upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

Result of the Second Ballot for an Official Editor.

The Secretary announced the result of the second ballot for the election of an Editor of *The Christian Advocate,* A National Weekly, circulating from Cincinnati, as follows:

Total number of ballots cast	659
Defective ballots	0

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Total number of ballots counted..... 659
Necessary to a choice..... 330

Orien W. Fifer—337.
E. C. Wareing—271.
R. B. Urmy—45.

Election Declared.

The presiding Bishop declared O. W. Fifer elected Editor of *The Christian Advocate,* A National Weekly, circulating from Cincinnati.

Committee on Foreign Missions, Report No. 15.

A. E. Day, Chairman of the Committee on Foreign Missions, presented Report No. 15, entitled, "Latin-American Centennial," and printed on page 492 of *The Daily Christian Advocate,* and, on his motion, it was adopted.

A. E. Day presented the following resolution, which, on his motion, was adopted:

Consideration For Recalled Missionaries.

Inasmuch as a large number of missionaries have been recalled from the field in recent years by reason of insufficient income in the Board of Foreign Missions, and inasmuch as recalled missionaries have been obliged to seek positions in this country where placement becomes increasingly difficult in our pastorates and schools, be it

Resolved, That this General Conference, recognizing the embarrassment which faces recalled missionaries and the apprehension which disturbs missionaries at work in the mission fields in the light of possible recall, we place ourselves on record that our several Areas in the United States, in proportionate distribution through their Bishops and District Superintendents, be requested and urged to assume responsibility for providing positions for these returned missionaries, or otherwise providing for them within our Annual Conferences in the United States, and that we give assurance to our missionaries through the Board of Foreign Missions that every possible effort will be made to make provision for them under these circumstances.

Committee on Foreign Missions, Report No. 3.

A. E. Day, Chairman of the Committee on Foreign Missions, presented Report No. 3 from that Committee, entitled, "Specific Presentation of Foreign Missions in the Churches," and printed on page 268 of *The Daily Christian Advocate,* and, on his motion, consideration of this report was had item by item.

On motion Item 1 of the report was adopted.

A. E. Day moved that Items 2 and 3 be referred to the World Service Commission.

The motion to place upon the table Items 2 and 3 in this report prevailed.

The motion to adopt the report, as thus deleted, prevailed.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented the following reports from that Committee in order, and, on his motion, they were adopted:

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Report No. 18, entitled, "Department of Evangelism," and printed on page 593 of *The Daily Christian Advocate.*

Report No. 19, entitled, "Rural Societies," and printed on page 593 of *The Daily Christian Advocate.*

Committee on Home Missions and Church Extension, Reports Nos. 18, 19, 4, 17, 16, 5.

Report No. 4, entitled, "Duties of District Superintendents Relative to Rural Work," and printed on page 443 of *The Daily Christian Advocate.*

Report No. 17, entitled, "Committee of Six on Foreign Language Publications," and printed on page 593 of *The Daily Christian Advocate.*

Report No. 16, entitled, "Bilingual Work," and printed on page 549 of *The Daily Christian Advocate.*

Report No. 5, entitled, "Appointment of Pastors to Larger Parishes," and printed on page 443 of *The Daily Christian Advocate.*

Committee on Home Missions and Church Extension, Report No. 7.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 7 from that Committee, entitled, "Commission on Racial Relations," and printed on page 443 of *The Daily Christian Advocate,* and moved its adoption.

W. H. G. Gould moved to refer this report to the Board of Home Missions and Church Extension.

The previous question was called for and the call sustained.

The motion to refer prevailed.

Committee on Home Missions and Church Extension, Reports Nos. 6, 9, 11,13

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented reports from that Committee in the following order, and, on his motion, they were adopted:

Report No. 6, entitled, "Advice on Rural Work to be printed in the back of the *Discipline,*" and printed on page 443 of *The Daily Christian Advocate.*

Report No. 9, entitled, "Bureau of Negro Work," and printed on page 443 of *The Daily Christian Advocate.*

Report No. 11, entitled, "Officers of the Board of Home Missions and Church Extension and Their Duties," and printed on page 497 of *The Daily Christian Advocate.*

Report No. 13, entitled, "Comity and Co-operation," and printed on page 497 of *The Daily Christian Advocate.*

Committee on Home Missions and Church Extension, Report No. 12.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 12 from that Committee, entitled, "Providing for District Missionary Secre-

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taries, and Duties of District Superintendents, Pastors and Local Church Officers," and printed on page 497 of *The Daily Christian Advocate,* and moved its adoption.

C. H. Taylor moved that this report be referred to the World Service Commission.

Common consent was given to change the words "self-denial or thank offering" in ¶ 498, § 2, of the report to the words "special offering."

The previous question was called for and the call sustained.

The motion to refer this report to the World Service Commission prevailed.

Members Elected World Service Commission.

Bishop H. Lester Smith, Secretary of the Bishops, presented the following nominations for the membership of the World Service Commission:

Bishops E. L. Waldorf and Titus Lowe.
Atlanta—Lawrence Radcliffe, Daytona Beach, Fla.
Boston—George H. Spencer, Boston.
Buffalo—F. L. Thornberry, Utica, N. Y.
Chattanooga—R. W. Winchester, Greensboro, N. C.
Chicago—H. R. Snavely, Marshall, Ill.
Cincinnati—Mrs. O. N. Townsend, Zanesville, Ohio.
Covington—L. H. Lightner, Denver, Colo.
Denver—Loren M. Edwards, Denver, Colo.
Detroit—J. M. M. Gray, Detroit, Mich.
Helena—H. E. Simpson, Grand Forks, N. Dak.
Indiana—C. O. Holmes, Gary, Ind.
Kansas City—Leslie J. Lyons, Kansas City, Mo.
New Orleans—E. F. Scarborough, Holly Springs, Miss.
New York—P. C. Weyant, Newburgh, N. Y.
Omaha—A. V. Proudfoot, Indianola, Iowa.
Philadelphia—A. R. Burke, Binghamton, N. Y.
Pittsburgh—J. S. Payton, Pittsburgh, Pa.
Portland—William H. Pollard, Springfield, Ore.
Saint Paul—A. Clay Darling, Vermillion, S. Dak.
San Francisco—F. G. H. Stevens, Santa Monica, Cal.
Washington—J. E. Skillington, Altoona, Pa.
At Large—U. G. Young, Buckhannon, W. Va.

On motion, these nominations were accepted and the persons named were declared elected.

Additional nominations were presented by Bishop Smith as follows:

Membership, Board of Pensions and Relief.

BOARD OF PENSIONS AND RELIEF

Bishop Frederick T. Keeney and William B. Farmer (Indiana).

Class of 1936—*Ministers:* C. O. Ford (New England), S. J. Greenfield (Northern New York), H. L. Davis (Northwest Indiana). *Laymen:* F. P. Nicoll (Northern Minnesota), Adolph Lindstrom (Central Northwest), C. E. Waterman (Chicago Northwest).

Class of 1940—*Ministers:* R. E. Meader (Michigan), T. S. Brock (New Jersey), D. F. Helms (Ohio). *Laymen:* Charles A. Nyman (Detroit), J. E. Kavanagh (New York East), L. E. Umstead (Pittsburgh).

Class of 1944—*Ministers:* J. R. Gettys (Nebraska), F. A. LaViolette (Pacific Northwest), E. R. Heckman (Central Pennsylvania). *Laymen:* J. F. Oates (Rock River), J. Hugh Jackson (Southern California), George A. Jacobs (Wisconsin).

Membership, Board of Education.

BOARD OF EDUCATION

Bishops F. D. Leete, Edgar Blake, H. Lester Smith, C. L. Mead, and R. E. Jones.

Ministers: Daniel L. Marsh, Boston, Mass.; C. W. Flint, Syracuse, N. Y.; W. E. Hammaker, Youngstown, Ohio; Ira W. Kingsley, Colorado Springs, Colo.; F. L. Blewfield, Grand Rapids, Mich.; Jesse W. Bunch, Missoula, Mont.; Earl E. Harper, Evansville, Ind.; Stephen B. Campbell, Carthage, Mo.; M. W. Dogan, Marshall, Texas; J. E. Coons, Mount Pleasant, Iowa; R. C. Wells, Philadelphia, Pa.; S. W. Corcoran, Pittsburgh, Pa.; Andrew Warner, Tacoma, Wash.; Tully C. Knoles, Stockton, Cal.; A. J. Mitchell, Baltimore, Md.; T. N. Ewing, Danville, Ill.; Horace G. Smith, Wilmette, Ill.; Guy O. Carpenter, Indianapolis, Ind.; E. Guy Cutshall, Lincoln, Neb.

Laymen: J. B. Randolph, Orangeburg, S. C.; D. D. Jones, Greensboro, N. C.; T. F. Holgate, Evanston, Ill.; G. C. Taylor, Little Rock, Ark.; Leonard D. Baldwin, East Orange, N. J.; W. C. Coffey, Saint Paul, Minn.; Raymond G. Kimbell, Wilmette, Ill.; E. P. Bliss, Malden, Mass.; John S. Fletcher, Chattanooga, Tenn.; J. E. Kinney, Columbus, Ohio;

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Hugh S. Magill, Chicago, Ill.; Ira E. Lute, Denver, Colo.; Mrs. Ellis L. Phillips, Long Island, N. Y.; C. F. Eggleston, Philadelphia, Pa.; U. G. Dubach, Corvallis, Ore.; Lewis N. Gatch, Cincinnati, Ohio; C. A. Short, Dover, Del.; J. R. Jackson, Freeport, Ill.; W. A. Jessup, Iowa City, Iowa; W. Branch Rickey, Saint Louis, Mo.; Clarence E. Rarick, Hays, Kan.

UNIVERSITY SENATE

Membership, University Senate.

Ira W. LeBaron, East Greenwich, R. I.; Charles W. Flint, Syracuse, N. Y.; James L. Robb, Athens, Tenn.; Cameron Harmon, Lebanon, Ill.; William E. Smyser, Delaware, Ohio; John L. Seaton, Albion, Mich.; G. Bromley Oxnam, Greencastle, Ind.; Wallace B. Fleming, Baldwin, Kan.; L. M. McCoy, Holly Springs, Miss.; Arlo A. Brown, Madison, N. J.; John L. Hillman, Indianola, Iowa; William P. Tolley, Meadville, Pa.; Carl G. Doney, Salem, Ore.; Henry M. Wriston, Appleton, Wis.; Rufus B. von KleinSmid, Los Angeles, Cal.; George B. Woods, Washington, D. C.

These nominations were accepted by the Conference and the election of the persons named to these memberships was on further motion duly accomplished.

Membership, Executive Committee, Book Committee.

The Secretary presented the following nominations for the membership of the Executive Committee of the Book Committee as a result of expired terms and, on his motion, the election of the persons named was effected:

New York and Contiguous Territory—Ezra S. Tipple, term expires 1940; William T. Rich, term expires 1940.

Cincinnati and Contiguous Territory—Lewis N. Gatch, term expires 1940.

Chicago and Contiguous Territory—Fred D. Stone, term expires 1940; Henry S. Henschen, term expires 1940.

Committee on Book Concern, Report No. 23.

This in substance adopts Report No. 23, Committee on Book Concern, and printed on page 493 of *The Daily Christian Advocate.*

Committee on Hospitals Homes and Deaconess Work, Report No. 7.

C. L. DeBow, Chairman of the Committee on Hospitals, Homes and Deaconess Work, presented Report No. 7 from that Committee, entitled, "Pensions for Deaconesses," and printed on pages 411 and 412 of *The Daily Christian Advocate,* and moved its adoption.

Mrs. W. R. Brown moved to amend ¶ 3 by eliminating the words "of $35.00 per month."

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on Itinerancy, Reports Nos. 26, 39, 19.

A. Ray Moore, Chairman of the Committee on Itinerancy, presented the following reports from that Committee, which, on his motion, were adopted in order:

Report No. 26, entitled, "Duties of a District Superintendent," and printed on page 387 of *The Daily Christian Advocate.*

Report No. 39, entitled, "Commission on Conference Claimants Legislation," and printed on pages 548 and 549 of *The Daily Christian Advocate.*

In considering Report No. 26, it was explained that two sections in the printed report are printed in error and by common consent their elimination was permitted, leaving § 25 to compose the report.

A. Ray Moore, Chairman of the Committee on Itinerancy, presented Report No. 19 from that Committee, entitled, "Location of Member of Annual Conference for Inefficiency," and printed on page 362 of *The Daily Christian Advocate,* and moved its adoption.

A point of order raised by F. R. Bayley that the subject matter of this report had already been passed upon in considering the report of the Commission on Judicial Procedure was declared by the presiding Bishop to be well taken.

On this account, further consideration of this report was indefinitely postponed.

The motion of F. G. Bean that the Conference reconsider its previous action with reference to substituting a certain paragraph in Report No. 19, Committee on Itinerancy, for ¶ 309 in the report of the Commission on Judicial Procedure did not prevail.

Committee on Itinerancy, Report No. 35.

A. Ray Moore, Chairman of the Committee on Itinerancy, presented Report No. 35 from that Committee, entitled, "Nomination of District Superintendents," and printed on page 498 of *The Daily Christian Advocate,* with the Minority Report attached thereto, and moved the adoption of the Majority Report.

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L. H. Sweetland moved that the Minority Report be substituted for the Majority Report.

F. L. Thornberry moved that the motion to substitute the Minority Report for the Majority Report be placed upon the table.

This motion did not prevail.

The motion to substitute the Minority Report for the Majority Report did not prevail.

The motion to adopt the report prevailed.

The motion of W. H. Finch to adjourn prevailed.

Adjournment. Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Johnson.

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TUESDAY EVENING, MAY 24, 1932

The Conference convened at 7:30 o'clock with Bishop Francis J. McConnell presiding.

Devotions. Hymn 1, beginning, "O for a Thousand Tongues to Sing," was sung, and prayer was offered by W. S. Bovard.

F. C. Eiselen presented the following resolution, which, on his motion, was adopted by a rising vote:

Appreciation, Dr. W. S. Bovard.

The Corresponding Secretary of the Board of Education for the past eight years, William S. Bovard, having withheld his name from re-election, the General Conference desires to place on record its sincere regard for him and its high appreciation of his eminent services.

Doctor Bovard's long career as Pastor, College President, Brotherhood Secretary, and executive of the Board of Sunday Schools gave him unique preparation for the responsibilities and opportunities which the General Conference entrusted to him in his election as Secretary of the Board of Education. His task was one of the most difficult falling to any of the general officers of the Church, namely, the task of unifying four independent Boards into an integral unit, which has been happily and successfully completed. The expectations of the Church in his election have been abundantly realized and his accomplishments have won for him our gratitude.

THOMAS F. HOLGATE,
JOHN H. RACE,
DAN B. BRUMMITT,
W. E. J. GRATZ,
ERNEST F. TITTLE,
DANIEL L. MARSH,
F. C. EISELEN,
WM. J. DAVIDSON,
MRS. ELLIS L. PHILLIPS,
FRANK E. MOSSMAN,
TULLY C. KNOLES,
E. P. BLISS.

Committee on Book Concern, Report No. 23. On a question of privilege, J. L. Hillman, Chairman of the Committee on Book Concern, presented Report No. 23 from that Committee, entitled, "Resolutions of Appreciation Dr. W. F. Conner, Dr. Claudius B. Spencer," and printed on page 604 of *The Daily Christian Advocate.*

The report was read by the Secretary and, on motion of J. L. Hillman, it was adopted by a rising vote.

Committee on Judiciary, Reports Nos. 40, 41, 42, 43, 44, 45.

F. R. Bayley, Chairman of the Committee on Judiciary, presented the following reports from that Committee, which, on his motion, were adopted in order:

Report No. 40, entitled, "Annuity for Effective Years While Attending School," and printed on page 603 of *The Daily Christian Advocate.*

Report No. 41, entitled, "Election of Delegates by Lay Conferences," and printed on page 603 of *The Daily Christian Advocate.*

Report No. 42, entitled, "Constitutionality of Action in Distributing Book Concern Surplus," and printed on page 603 of *The Daily Christian Advocate.*

Report No. 43, entitled, "Interpretation of Amendments Concerning Lay Conferences," and printed on page 603 of *The Daily Christian Advocate.*

Report No. 44, entitled, "Appeal by Guy Willis Holmes," and printed on page 604 of *The Daily Christian Advocate.*

Report No. 45, Committee on Judiciary, entitled, "Constitutionality of ¶ 256, § 12 (1), *Discipline,* 1928," and printed on page 604 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed by a count vote as follows:

For adoption, 380. Against adoption, 257.

Committee on Judiciary, Reports Nos. 46, 23, 47, 48.

F. R. Bayley, Chairman of the Committee on Judiciary, presented the following reports from that Committee in order, and, on his motion, they were adopted:

Report No. 46, entitled, "Bilingual Missions and ¶ 256, § 12," and printed on page 604 of *The Daily Christian Advocate.*

Report No. 23, entitled, "Power of an Annual Conference to Require Its Members to Contribute to Its Permanent or Reserve Funds," and printed on page 604 of *The Daily Christian Advocate.*

Report No. 47, entitled, "J. A. L. Warren, Appellant," and printed on pages 606 and 607 of *The Daily Christian Advocate.*

Report No. 48, Committee on Judiciary, entitled, "Constitu-

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tionality of Term Tenure of Central Conference Bishops," and printed on page 606 of *The Daily Christian Advocate,* was read by the Secretary, and F. R. Bayley, Chairman of that Committee, moved its adoption.

W. H. G. Gould moved to amend by striking out that paragraph which begins, "The other course proceeds upon the theory, etc.," and by reframing the paragraph beginning, "The conclusion to which the Committee has come."

The motion of J. R. Gettys to place this amendment upon the table prevailed.

F. A. LaViolette moved to amend in next to the last paragraph by deleting the word "limited" and inserting in its stead the words "Central Conferences."

The motion of T. A. Stafford that this amendment be placed upon the table did not prevail.

H. P. Sloan moved to amend the amendment by inserting in next to the last paragraph the words "but is unfettered in respect to an Episcopacy limited to Central Conferences" for the words "but is unfettered in respect to a Central Conference Episcopacy."

The previous question was called for and the call sustained.

By common consent the words "in respect to" in the sixth line of next to the last paragraph were changed to read "in respect of."

The motion of H. L. Jacobs to place upon the table the amendment to the amendment prevailed.

The motion of C. O. Ford to place the amendment upon the table prevailed.

The motion to adopt the report prevailed.

Committee on Judiciary, Reports Nos. 49 and 50.

Under suspension of the Rules, obtained by common consent, F. R. Bayley, Chairman of the Committee on Judiciary, presented the following reports from that Committee, and, on his motion, they were adopted:

Report No. 49, entitled, "Recommitted Report No. 5," and printed on page 653 of *The Daily Christian Advocate.*

Report No. 50, entitled, "Authorization Standing Committee on Rules," and printed on page 653 of *The Daily Christian Advocate.*

Committee on Boundaries, Report No. 1.

On a question of privilege, Bishop Titus Lowe, Chairman of the Committee on Boundaries, was recognized to present Report

No. 1 from that Committee, entitled, "Determining Boundaries," and printed on page 553 of *The Daily Christian Advocate.*

In presenting this report, Bishop Lowe read, for the purposes of record in the General Conference *Journal,* the following official declaration of the merger of the Saint Louis and the Missouri Annual Conferences:

Declaration of Merger.

DECLARATION

The General Conference of the Methodist Episcopal Church in 1928 having passed the following Enabling Act:

"Saint Louis and the Missouri Conferences may, during the quadrennium, merge into one Conference by a majority vote of the members of each Conference present and voting, and the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions."

And the Saint Louis and Missouri Conferences having voted in favor of merging, and having adopted as the name of the merged Conference, the "Missouri Annual Conference," said merger is to be completed when the presiding Bishops of the two Conferences concerned shall affix their signatures to the Declaration of the Conferences relative to the merger.

Now, Therefore, We, Ernest Lynn Waldorf and Wallace E. Brown, do hereby declare by this signed document that said merger is now effected; that the church and parsonage properties involved by the merger shall become the properties of the Missouri Annual Conference and the members of the Saint Louis and the Missouri Conferences shall become members of the Missouri Annual Conference, in harmony with the agreement as made by the various Commissions appointed to plan for this merger.

Upon this act of merging these Conferences and upon all the work of Christ affected thereby, the blessing of God Almighty is reverently invoked.

ERNEST LYNN WALDORF,
President of the Saint Louis Annual Conference;
WALLACE E. BROWN,
President of the Missouri Annual Conference.

Corrections.

The following corrections in the report of this Committee, as printed, were, by common consent, made a matter of record:

(1) Page 554 of *The Daily Christian Advocate,* first column, No. 7, "North China Conference," shall include the southern part of the Province of Liaoning and the northern part of the Province of Hopei.

(2) Page 554 of *The Daily Christian Advocate,* under Section 2 of Councils, No. 2, should read "Korea Central Council" instead of "Korea Mission Council."

(3) In the same column, Annual Conferences in Europe, No. 7, "North Africa Conference," is to include work in Algeria, Tunisia and adjacent territory, leaving out Kabelia.

(4) Near the top of the middle column, page 554, "South Germany Conference," should include the free states of Bavaria (except the Palatinate) and Wuerttemberg.

(5) On page 558 of *The Daily Christian Advocate,* first column, No. 69, "Southern California Conference," omit the last 7 words ("and Needles in the State of California").

(6) At the bottom of page 558, "Norwegian Danish Mission" is to be eliminated and New Mexico Mission included. Its boundaries are "The State of New Mexico excepting Chama; also it shall include the County of El Paso, Texas, in the State of Texas." The Pacific Japanese Mission is further defined as including all of the Japanese Work between the Mississippi River and the Pacific Coast.

(7) Under Chapter III, Central Conferences, page 559, of *The Daily Christian Advocate,* No. 2, under ¶ 549, "Northern European Central

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Conference to consist of: Baltic and Slavic, Denmark, Finland, Finland Swedish, Norway and Sweden Annual Conferences, together with the Russia Mission Conference."

(8) In the same column, ¶ 550, § 1, No. 8, should read "Korea Central Council" instead of "Mission Council."

(9) At the top of page 559, ¶ 55 should read "Africa Central Mission Conference."

TITUS LOWE, *Chairman;*
OLIVER M. KEVE, *Secretary.*

The motion of O. M. Keve prevailed that the report of the Committee on Boundaries be received by the General Conference.

Committee on Pensions and Relief, Reports Nos. 6 and 18.

Ray Allen, Chairman of the Committee on Pensions and Relief, presented Report No. 6 from that Committee, entitled, "Authority Board of Pensions and Relief," and printed on page 331 of *The Daily Christian Advocate,* and moved its adoption.

The amendment of T. A. Stafford to change this report in line 15, § 5, by inserting after the word "Claimants" the words "To take title to, sell, dispose of or hold absolutely or in trust, property, real or personal" was accepted by the Chairman of the Committee, and his motion to adopt the report, as amended, prevailed.

Report No. 18, Committee on Pensions and Relief, entitled, "Payments to Conference Claimants," and printed on page 412 of *The Daily Christian Advocate,* was presented by Ray Allen, Chairman of that Committee, who moved its adoption.

The motion of H. L. Jacobs to amend this report was accepted by the Chairman of the Committee, the amendment being to substitute the following words for the words found in the report after the word "quarterly" in § 7:

Provided, however, that the Annuity Claim shall accrue only up to the date of the decease of a claimant and shall be paid to the widow or dependent children but not to his estate.

E. R. Heckman moved to amend the amendment by eliminating the words "but not to his estate."

The motion to amend the amendment did not prevail.

The motion to adopt the report, as amended, prevailed.

Committee on Pensions and Relief, Reports Nos. 19 and 17.

Ray Allen, Chairman of the Committee on Pensions and Relief, presented the following reports, which, on his motion, were adopted in order:

Report No. 19, entitled, "Payments to Conference Claimants," and printed on page 412 of *The Daily Christian Advocate.*

Report No. 17, entitled, "Conference Claimants," and printed on page 412 of *The Daily Christian Advocate.*

Committee on Pensions and Relief, Reports Nos. 20, 21, 23, 24.

Report No. 20, entitled, "Annuity Distribution," and printed on page 498 of *The Daily Christian Advocate.*

Report No. 21, entitled, "Report of the Commission on Reserve Pension Fund Plan," and printed on page 498 of *The Daily Christian Advocate.*

Report No. 23, entitled, "Report of the Board of Pensions and Relief," and printed on page 498 of *The Daily Christian Advocate.*

Report No. 24, entitled, "Status of Chartered Fund," and printed on page 548 of *The Daily Christian Advocate.*

Committee on State of the Church, Reports Nos. 3 and 10.

D. L. Marsh, Chairman of the Committee on State of the Church, presented Report No. 3 from that Committee, entitled, "The Lord's Day Alliance," and printed on page 268 of *The Daily Christian Advocate,* and, on his motion, this report was adopted.

He next presented Report No. 10, from the Committee on State of the Church, entitled, "Revision of the Ritual," and printed on page 444 of *The Daily Christian Advocate,* and moved its adoption.

The motion of L. H. Sweetland to defer consideration of this report was, on motion of G. W. Henson, placed upon the table.

The motion to adopt the report prevailed, following which the presiding Bishop led the Conference in prayer.

Report No. 11, Committee on State of the Church, entitled, "Methodist Commission on Worship and Music," and printed on page 444 of *The Daily Christian Advocate,* was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

Committee on State of the Church, Reports Nos. 11 and 15.

By common consent, an amendment to ¶ 2 was permitted, namely, substituting the following language for the printed language:

"We recommend that the Bishops be authorized and instructed to appoint, for the ensuing quadrennium, a Commission on Worship and Music of fifteen members, five Bishops, five Ministers, and five Laymen."

The motion of W. H. Finch to amend ¶ 5 by deleting the words "Book Committee" and substituting therefor the words "General Conference Expense Fund" was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Report No. 15, Committee on State of the Church, entitled,

MAY 24 TWENTY-FIRST DAY. *Evening.*

"Interdenominational Relations and Church Union," and printed on page 594 of *The Daily Christian Advocate,* was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

H. E. Woolever moved to amend by changing the amount to be appropriated by this report from $5,000 to $7,000 for the quadrennium.

The motion to amend did not prevail.

The motion to adopt the report prevailed.

Committee on State of the Church, Report No. 9.

Report No. 9, Committee on State of the Church, entitled, "Divorce," and printed on page 443 of *The Daily Christian Advocate,* was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

By common consent, the word "united" in the last line of § 2 was changed to read "re-united."

R. C. Wells moved to amend by eliminating from the report the following words, "or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow."

The previous question was called for and the call sustained.

The motion of C. A. Smith to place the amendment upon the table prevailed.

T. N. Ewing moved that in place of the report as presented, we reaffirm our action of four years ago.

The motion of W. H. Finch to place this motion upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

The motion of W. H. Finch that we now adjourn did not prevail.

Committee on Temperance, Prohibition and Public Morals, Report No. 8.

George Mecklenburg, Chairman of the Committee on Temperance, Prohibition and Public Morals, presented Report No. 8 from that Committee, entitled, "Temperance Education," and printed on page 298 of *The Daily Christian Advocate,* and moved its adoption.

L. M. Edwards moved that the matter of reference in the report to an offering be referred to the World Service Commission.

On motion, this motion to refer was placed upon the table.

The motion of Deets Pickett to amend by inserting the words

"This collection shall be sent to the World Service Treasurer as a designated gift," in place of the words "shall be paid to the Treasurer of the Board of Temperance, Prohibition and Public Morals," was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on Temperance, Prohibition and Public Morals, Reports Nos. 11 and 13.

George Mecklenburg, Chairman of the Committee on Temperance, Prohibition and Public Morals, presented Report No. 11, entitled, "Reaffirmation of Faith in the Eighteenth Amendment," and printed on page 549 of *The Daily Christian Advocate,* which, on his motion, was adopted.

Report No. 13, Committee on Temperance, Prohibition and Public Morals, entitled, "Gambling," and printed on page 602 of *The Daily Christian Advocate,* was presented by George Mecklenburg, Chairman of that Committee, who moved its adoption.

B. E. Kile moved to amend in that part of the report dealing with gambling by inserting in the proper place these words, "for the control of credit, restricting the use of credit on collateral security for speculation, and make short selling of securities or pool manipulations illegal."

The motion of L. J. Lyons to place this amendment upon the table did not prevail.

C. O. Holmes moved that this report be referred to the Committee from which it came for the purpose of rephrasing its language.

The motion to refer prevailed.

The motion of C. E. Guthrie prevailed that after the presentation of privileged matters and the announcements, the Conference adjourn.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, presented the following nominations for the membership of General Conference Boards and Commissions:

Membership, Bond of Foreign Missions.

BOARD OF FOREIGN MISSIONS

Atlanta—S. E. Garth, Saint Petersburg, Fla.; L. L. Cox, Atlanta, Ga.

Boston—L. O. Hartman, Boston, Mass.; C. D. Baldwin, Bangor, Me.

MAY 24
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Evening.

Buffalo—Miss Mary Gibson, Albany, N. Y.; Frederick A. Miller, Watertown, N. Y.

Chattanooga—E. B. Martin, Chattanooga, Tenn.; O. M. Vernon, Bessemer City, N. C.

Chicago—James E. MacMurray, Chicago, Ill.; William E. Shaw, Peoria, Hl.

Cincinnati—I. E. Miller, Columbus, Ohio; A. S. Bennett, Hartford, Ky.

Covington—George W. Lewis, Nashville, Tenn.; C. E. White, Boley, Okla.

Denver—Guy E. Konkel, Cheyenne, Wyo.; R. B. Spencer, Fort Morgan, Colo.

Detroit—Howard A. Field, Detroit, Mich.; A. J. Stock, Detroit, Mich.

Helena—Charles L. Wallace, Grand Forks, N. Dak.; Hans J. Roan, Boise, Idaho.

Indianapolis—John F. Edwards, Huntington, Ind.; W. H. Forse, Anderson, Ind.

Kansas City—I. D. Harris, Hutchinson, Kan.; W. M. Vickery, Blackwell, Okla.

New Orleans—J. S. Scott, Houston, Tex.; M. C. Collins, Jackson, Miss.

New York City—H. S. Wilson, Upper Hill, Md.; H. E. Luccock, New Haven, Conn.

Omaha—Frank Cole, Mt. Vernon, Iowa; W. S. Rogers, Ainsworth, Neb.

Philadelphia—G. W. Henson, Philadelphia, Pa.; A. C. Poffenberger, Atlantic City, N. J.

Pittsburgh—Charles W. Evans, Fairmount, W. Va.; Albert E. Day, Pittsburgh, Pa.

Portland—Thomas W. Jeffrey, Bellingham, Wash.; Ernest W. Peterson, Portland, Ore.

Saint Paul—John W. Perry, Racine, Wis.; R. A. Miller, Fairmont, Minn.

San Francisco—John Tunnicliffe, San Francisco, Cal.; Merle N. Smith, Pasadena, Cal.

Washington—A. L. Miller, Williamsport, Pa.; Miss Florence Hooper, Baltimore, Md.

Ministers—Frank Kingdon, A. J. Loeppert, J. W. Langdale, Wallace MacMullen, Allan MacRossie, Ralph W. Sockman, E.

S. Tipple, J. Phelps Hand, R. E. Brown, John H. Race, Orien W. Fifer. *Laymen*—Frank A. Horne, J. R. Joy, E. M. McBrier, Ellis L. Phillips, Paul Sturtevant, W. F. Bigelow, William Boyd, E. T. Welch, F. L. Partridge, Mrs. J. W. Neasham, A. B. Hatcher.

Commission on World Peace.

COMMISSION ON WORLD PEACE

Ministers—Ralph W. Sockman, E. F. Tittle, A. C. Goddard, Bruce S. Wright, B. F. Abbott. *Laymen*—Miss Helen Barnes, Findlay, Ohio; Anson P. Fry, Cincinnati, Ohio; Mrs. M. D. Cameron, Omaha, Neb.; Sam T. Emery, Boston, Mass.; Mrs. C. F. Van De Water, Long Beach, Cal.

Commission on Central Conferences.

COMMISSION ON CENTRAL CONFERENCES

Bishops—John L. Nuelsen, Francis J. McConnell, and Frederick D. Leete. G. Bromley Oxnam, L. O. Hartman, Ralph B. Urmy, Harold Paul Sloan, R. M. Shipman, James R. Joy, T. F. Holgate, Mrs. Thomas Nicholson, Mrs. W. H. C. Goode, J. B. M. Stevens, J. Waskom Pickett, Southern Asia Central Conference, Lucknow, India; James L. Ding, Eastern Asia Central Conference, Foochow, China.

The motion of D. L. Marsh prevailed to authorize the nomination of certain Corresponding Members of the Commission on Central Conferences, as follows:

W. C. Terril, South Africa Central Conference, Johannesburg, S. Africa.

Theodor Arvidson, Northern European Central Conference, Stockholm, Sweden.

J. W. E. Sommer, Central European Central Conference, Frankfort on Main, Germany.

Marmaduke Dodsworth, Southeastern Asia Central Conference, Singapore, Malaya.

Pedro R. Zottele, Latin America Central Conference, Santiago, Chile.

On motion, the persons named to the membership of these Boards and Commissions were duly elected by acclamation.

The motion of D. L. Marsh prevailed that when we adjourn it be to meet to-morrow morning at 8 o'clock.

Adjournment.

The Conference adjourned with the benediction pronounced by Bishop McConnell.

MAY 25 TWENTY-SECOND DAY. *Morning.*

WEDNESDAY MORNING, MAY 25, 1932

The Conference convened at 8 o'clock with Bishop William F. McDowell presiding, who presented Bishop Charles W. Burns to be in charge of the devotional service.

Devotions.

The First Worship Service for the Devotional Periods of the General Conference was employed, and Hymn 543, beginning, "Dear Lord and Father of Mankind," was sung, as was also Hymn 350, beginning, "O Jesus, I Have Promised."

Journal.

E. J. Hammond, for the Committee on the General Conference *Journal,* reported having examined the *Journal* for the sessions of May 24, and the Committee found the same correct. The report was accepted, and the *Journal* thus approved.

Official Journal Authorized.

E. J. Hammond, on behalf of the Committee on *Journal,* moved that the Secretary be and hereby is authorized to verify the *Journal* of to-day's session, and that the *Journal* as approved from day to day, together with the *Minutes* of this session when verified, shall constitute the official *Journal* of the General Conference.

This motion prevailed.

Care of Memorials, Etc.

The motion of the Secretary prevailed that the Secretary of the General Conference, as the custodian of its records, be authorized to send to the Library of Drew University for safekeeping and future reference all memorials and other documents in his custody when he shall no longer need them in his work.

The motion of the Secretary prevailed that the time for distributing checks for per diem and traveling expenses be fixed at immediately after recess.

The Secretary, on behalf of the Delegates from the Northwest Iowa Conference, presented the following resolution, and, on his motion, its insertion in the *Journal* was authorized:

Greetings for Judge Morling.

TRIBUTE TO JUDGE E. A. MORLING

WHEREAS, Judge E. A. Morling, a Justice of the Supreme Court of the State of Iowa, thrice a member of the Judiciary Committee of the General Conference, and a delegate-elect to the present General Conference, is unable to be present on account of illness,

Resolved, That the Secretary of the General Conference be instructed to send to Judge Morling the cordial greetings of this body and our hope for his complete recovery.

C. H. KAMPHOEFNER AND OTHERS.

C. O. Holmes, Vice-Chairman of the Committee on Temporal Economy, presented reports from that Committee in the following order, and, on his motion, they were adopted:

Report No. 47, entitled, "First-Broad Methodist Episcopal Church, Columbus, Ohio," and printed on Pages 599 and 600 of *The Daily Christian Advocate.*

Report No. 49, entitled, "Trustees, John Street Church," and printed on page 600 of *The Daily Christian Advocate.*

Committee on Temporal Economy, Reports Nos. 47, 49, 53, 54, 39, 16, 14, 35.

Report No. 53, entitled, "Commission on Methodist Union in Korea," and printed on page 601 of *The Daily Christian Advocate.*

Report No. 54, entitled, "Ministers of the Methodist Episcopal Church Formerly Serving in Mexico," and printed on page 601 of *The Daily Christian Advocate.*

Report No. 39, entitled, "Foreign Language Conferences," and printed on page 552 of *The Daily Christian Advocate.*

Report No. 16, entitled, "Annual Meeting in Local Church and Quarterly Conference," and printed on page 269 of *The Daily Christian Advocate.*

Report No. 14, entitled, "Inactive Membership," and printed on page 268 of *The Daily Christian Advocate.*

Report No. 35, entitled, "Ecumenical Methodist Conference Commission," and printed on page 551 of *The Daily Christian Advocate.*

Prior to the adoption of Report No. 35, the Vice-Chairman of the Committee agreed to accept the amendment offered by H. L. Jacobs that the names of Methodist Episcopal representatives upon the Ecumenical Methodist Commission be inserted in the report as well as their number.

Committee on Temporal Economy, Report No. 24.

Report No. 24, Committee on Temporal Economy, entitled, "Representation in the General Conference," and printed on page 445 of *The Daily Christian Advocate,* was presented by C. O. Holmes, Vice-Chairman of that Committee, who moved its adoption.

Ray Allen moved that the figure "75" be inserted for the figure "60" in the report having to do with the basis of Annual Conference representation in the General Conference.

The motion to place this amendment on the table prevailed.

A. W. Hewitt moved to amend by adding to the end of the report these words, "Except that in Annual Conferences having a ministerial membership of less than 100, the ratio of representation shall be one Delegate to 45 members or major fraction thereof."

MAY 25 TWENTY-SECOND DAY. *Morning.*

The previous question was called for and the call sustained.

The motion of F. W. Court to place the amendment upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

Committee on Temporal Economy, Report No. 45.

Report No. 45, Committee on Temporal Economy, entitled, "Commission to Study Whole Benevolence and Connectional Program," and printed on page 599 of *The Daily Christian Advocate,* was presented by C. O. Holmes, Vice-Chairman of that Committee, who moved its adoption.

O. W. Fifer moved to amend this report by adopting in its stead the subject matter of Report No. 20 from the Committee on Episcopacy, entitled, "Commission to Study the Supervisional System of the Church," and printed on page 499 of *The Daily Christian Advocate,* so far as is related to a survey of our polity in the matter of Area Administration, Episcopacy, and District Superintendency.

G. H. Spencer moved that this amendment be placed upon the table, which motion did not prevail.

By common consent, the pending report as printed was amended by inserting in next to the last paragraph the words "and the Commission on Ecumenical Methodism of our own Church," and also to provide in the report for an united survey of "all Methodist Bodies in America."

J. Franklin Knotts moved to amend the amendment by striking out from the report these words, "We further recommend that this Commission present an appeal to some great foundation for research for the necessary expert and financial aid to carry through such a survey."

The motion of D. L. Marsh prevailed that the time be extended five minutes for the further consideration of this report.

The previous question was called for and the call sustained.

The motion to amend the amendment did not prevail.

The previous question was called for and the call sustained.

The motion to amend the report did not prevail.

The motion of J. W. Langdale prevailed to amend the report by deleting the words "financial aid" found in the first paragraph, beginning, "We further recommend."

The motion to adopt the report, as amended, prevailed.

MAY 25 TWENTY-SECOND DAY. *Morning.*

Return, Certificates of Consecration.

The motion of the Secretary prevailed that the Secretary of the General Conference be instructed and authorized to ask for the Certificates of Consecration from the General Superintendents who have ceased within the past five years to hold by General Conference action the Episcopal Office, and that such Certificates shall be deposited with the papers of the General Conference, of which he is the custodian.

Deferred Nominations.

The motion of the Secretary prevailed that we permit the Bishops to defer nominations of such Boards, Committees and Commissions as have been recently authorized, and that their nominations be confirmed if and when properly named.

Committee on Book Concern, Reports Nos. 7, 9, 12, 13, 14, 16.

J. L. Hillman, Chairman of the Committee on Book Concern, presented reports from that Committee, in the following order, and, on his motion, they were adopted:

Report No. 7, entitled, "Reduction of Salaries of Certain Officials," and printed on page 237 of *The Daily Christian Advocate.*

Report No. 9, entitled, "Spanish Edition of 1932 *Discipline,*" and printed on page 297 of *The Daily Christian Advocate.*

Report No. 12, entitled, "The Methodist Book Concern and Benevolent Board," and printed on page 441 of *The Daily Christian Advocate.*

Report No. 13, entitled, *"Leadership Journal,"* and printed on page 441 of *The Daily Christian Advocate.*

Report No. 14, entitled, *"News Weekly,"* and printed on page 441 of *The Daily Christian Advocate.*

Report No. 16, entitled, "Publishing Agents to Provide Devotional and Evangelistic Literature," and printed on page 441 of *The Daily Christian Advocate.*

By common consent, and during consideration of Report No. 13, it was amended to the effect that its subject matter be referred to the Book Committee and to the Boards of Benevolence.

Committee on Book Concern, Reports Nos. 10 and 18.

The following reports from the Committee on Book Concern were presented by J. L. Hillman, Chairman of that Committee, in order, and, on his motion, they were adopted:

Report No. 10, entitled, "Depositories for Book Concern," and printed on page 297 of *The Daily Christian Advocate.*

Report No. 18, entitled, "Liability of Book Concern for Funds Borrowed for Episcopal Fund," and printed on page 492 of *The Daily Christian Advocate.*

MAY 25 TWENTY-SECOND DAY. *Morning.*

Report No. 24, entitled, "Concerning a Member, Officer or Employee of our Boards, Committees or Commissions Guilty of Misconduct," and printed on page 606 of *The Daily Christian Advocate.*

Committee on Book Concern, Reports Nos. 24 and 5.

J. L. Hillman, Chairman of the Committee on Book Concern, presented Report No. 5, entitled, "Support of Bishops," and printed on page 236 of *The Daily Christian Advocate,* and moved its adoption.

O. W. Fifer moved to amend by striking out the word "cash" preceding the words "Pastoral Support," and substituting the word "including" for the word "excluding" in ¶ 375.

B. W. Meeks moved to amend the amendment by adding thereto these words, "for this purpose the value of the house rent shall be fifteen per cent of the cash salary."

The motion of C. C. Hall prevailed that this amendment to the amendment be placed upon the table.

The motion of G. B. Hunter that the amendment be placed upon the table prevailed.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

Report No. 8, Committee on Book Concern, entitled, "Assistance in Publishing the *Observer,*" and printed on page 297 of *The Daily Christian Advocate,* was presented by J. L. Hillman, Chairman of that Committee, who moved its adoption.

The previous question was called for and the call sustained.

Committee on Book Concern, Reports Nos. 8 and 19.

The motion of H. L. Jacobs to refer this report to the Committee on Judiciary was, on motion of E. S. Tipple, placed upon the table.

The motion to adopt the report prevailed.

Report No. 19, Committee on Book Concern, entitled, "General Conference Expense Fund," and printed on page 492 of *The Daily Christian Advocate,* was presented by J. L. Hillman, Chairman of that Committee, and, on his motion, it was adopted.

Presentations, Drs. Spencer and Conner.

On a question of privilege previously authorized, J. L. Hillman, Chairman of the Committee on Book Concern, presented to the presiding Bishop Dr. Claudius B. Spencer and Dr. William F. Conner, who were in turn presented to the Delegates in honor of their retirement, after many years, from Editorial and Book Committee tenures.

The Conference stood during their reception.

MAY 25 TWENTY-SECOND DAY. *Morning.*

F. C. Eiselen, Chairman of the Committee on Education, presented reports from that Committee, in the following order, and, on his motion, they were adopted:

Committee on Education, Reports Nos. 12, 16, 17, 18, 19, 22, 23, 31.

Report No. 12, entitled, "Educational Institutions for Negroes," and printed on page 495 of *The Daily Christian Advocate.*

Report No. 16, entitled, "For Improvement and Perfection of the Education of Colored People in Schools for Negroes of the Church," and printed on page 496 of *The Daily Christian Advocate.*

Report No. 17, entitled, "Haven Teachers' Conference," and printed on page 492 of *The Daily Christian Advocate.*

Report No. 18, entitled, "Welfare and Training of Children and Youth," and printed on page 597 of *The Daily Christian Advocate.*

Report No. 19, entitled, "Religious Education," and printed on page 597 of *The Daily Christian Advocate.*

Report No. 22, entitled, "Encouraging Church Membership," and printed on page 597 of *The Daily Christian Advocate.*

Report No. 23, entitled, "Plea for the Department of Religious Education," and printed on page 598 of *The Daily Christian Advocate.*

Report No. 31, entitled, "Study of Relation of Church and State," and printed on page 598 of *The Daily Christian Advocate.*

Committee on Education, Reports Nos. 7, 13, 15, 4, 24.

Report No. 7, entitled, "On Wesley Foundations," and printed on page 413 of *The Daily Christian Advocate.*

Report No. 13, entitled, "Teachers in Methodist Educational Institutions," and printed on page 496 of *The Daily Christian Advocate.*

Report No. 15, entitled, "Maintenance and Stabilization of the Educational Institutions for Negroes," and printed on page 496 of *The Daily Christian Advocate.*

Report No. 4, entitled, "Nomination Department Superintendent Church School," and printed on page 363 of *The Daily Christian Advocate.*

Report No. 24, Committee on Education, entitled, "Memorial on Education," and printed on page 598 of *The Daily Christian Advocate,* was presented by F. C. Eiselen, Chairman of that Committee, who moved its adoption.

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The motion of H. L. Jacobs prevailed that this report be placed upon the table.

Committee on Book Concern, Report No. 6.

J. L. Hillman, Chairman of the Committee on Book Concern, presented Report No. 6 from that Committee, entitled, "Nomination and Election of Publishing Agents," and printed on page 237 of *The Daily Christian Advocate,* and moved its adoption.

F. L. Pickett moved to amend the report by deleting from the second and third lines of the proposed paragraph, the words "which have already been established."

The motion to adopt this amendment prevailed.

The motion to place this amended report upon the table prevailed.

Committee on Foreign Missions, Reports Nos. 8, 9, and 10.

A. E. Day, Chairman of the Committee on Foreign Missions, presented the following reports from that Committee, and, on his motion, they were adopted in order:

Report No. 8, entitled, "Work in Europe," and printed on page 333 of *The Daily Christian Advocate.*

Report No. 9, entitled, "Work in Africa," and printed on page 333 of *The Daily Christian Advocate.*

Report No. 10, entitled, "Ten-Year Program in Philippine Islands," and printed on page 334 of *The Daily Christian Advocate.*

In considering Report No. 8, by common consent, the printed words "for work in Germany in Switzerland" were changed to "work in Germany and Switzerland."

In considering Report No. 10, H. L. Jacobs moved to delete the word "National" found in front of the word "Bishop."

The motion of C. A. Smith prevailed to place this amendment upon the table.

Committee on Foreign Missions, Reports Nos. 17, 19 and 21.

A. E. Day, Chairman of the Committee on Foreign Missions, presented the following reports in order, and, on his motion, they were adopted:

Report No. 17, entitled, "Africa," and printed on page 492 of *The Daily Christian Advocate.*

Report No. 19, entitled, "Fraternal Address of Bishop Juan N. Pascoe," and printed on page 493 of *The Daily Christian Advocate.*

Report No. 21, entitled, "Report of the Board of Foreign

Missions," and printed on page 494 of *The Daily Christian Advocate.*

In presenting the last numbered report, A. E. Day said:

Secretaries Board of Foreign Missions Commended.

"This report commends the Secretaries of the Board of Foreign Missions for the faithful picture which they have given us of the present missionary situation, calling our attention to some strategic retreats which have been made and to some retreats which have not been quite so strategic, but closing with a note of hope and of confidence in Jesus as the only hope of our worried world.

"Since so it is, and in that Face for us
The final beauty burns to birth
And all things in heaven and earth
Are summed and centered in a loveliness
Beyond compare, how can our souls
But worship Him as Saviour and as God?
Redeemed by His Saviourhood
And by the revelation of God through Him,
How can we refuse to share Him with all
the world?"

Prayer.

Prior to the adoption of this report, the presiding Bishop offered prayer:

Here we present unto Thee, O God, ourselves, our souls and bodies, a reasonable, holy and living sacrifice unto Thee; and we ask Thee to accept us and all we have, and all we are for the dear Redeemer's sake. Amen.

The Senior Effective Bishop.

On a question of personal privilege, the presiding Bishop surrendered the Chair to Bishop John L. Nuelsen, his successor as the Senior Effective Bishop, and Bishop Nuelsen addressed the Conference as follows:

Will you give your presiding officer the privilege of saying just this one word, and I am sure the Conference would want me to say it, that nobody here will ever forget the presence and that combination of personal dignity and charm of manner and voice, and that beautiful Christian courtesy which we have always so greatly admired in the beloved Senior Bishop McDowell. And, I may say, God bless him in those years, and we hope they will be many, that are before him.

As far as the incoming presiding officer is concerned, may I say that one of the consolations to me is this, while I realize there is nobody that can equal Bishop McDowell, I have ever since my boyhood been living sometimes in Europe and sometimes in America and found this, that when in Europe I made mistakes I was generally excused on the ground, "Well, he is from America, he doesn't know anything," and when I made mistakes here in America it was said, "Well, he comes from Europe, he doesn't know anything." May I say this, while we cannot change the calendar, we will follow this rule, that all the functions that are connected with the Senior Bishop and the work of the Senior Bishop will be exercised by the Senior Bishop resident in America during the absence of the man who, according to the calendar, is the Senior Bishop. You have assigned me to Europe. I expect to leave the country next week to go to my assignment, and at the present time, I do not see any emergency that would call me back before the coming of the next General Conference, so all the work of representing the Church, and all the functions that go with the Senior Bishop, will be exercised during my absence by Edwin H. Hughes, who is assigned to Washington.

On motion of the Secretary, the time was extended before recess for the purpose of presenting an omitted matter from

MAY 25 TWENTY-SECOND DAY. *Morning.*

the Committee on Central Conferences, and the Rules were suspended for that purpose.

Deletion.

G. B. Oxnam, Chairman of that Committee, moved that in further consideration of the report from that Committee, ¶ 184, *Discipline*, 1928, be deleted therefrom. This paragraph reads as follows:

¶ 184. The Annual Conferences in India are authorized, with the concurrence of the Bishop presiding, to elect to the Office of Deacon or Elder, Local Preachers who have been engaged in the regular work for two years, or four years, respectively.

The motion to delete prevailed.

The Secretary, on behalf of the Delegates from the Nebraska Conference, presented the following resolution, which, on his motion, was adopted and its printing authorized in *The Daily Christian Advocate*, and the General Conference *Journal:*

Tribute to Judge Dryden.

John N. Dryden, elected a Lay Delegate to the General Conference for the sixth time, passed into the immortal world in triumphant faith early in the morning of December 11, 1931.

Judge Dryden, for forty years a trustee of Nebraska Wesleyan University, at one time president of the State Bar Association of Nebraska, active and efficient always in the service of his beloved Church, has in five sessions of the General Conference been a staunch defender of such major moral reforms as Prohibition and International Peace, speaking most effectively upon the latter subject in the 1928 session of the General Conference in Kansas City.

A most valuable and trusted layman has gone, to whose memory the Nebraska-Iowa Delegations pay this brief tribute of love and esteem.

GEORGE M. SPURLOCK,
BEACH COLEMAN,
HARRY E. HESS,
PAUL M. HILLMAN.

Appreciation, Dr. C. B. Spencer.

The motion of L. M. Edwards prevailed that privilege be granted the Delegates from the Colorado Conference to present for printing in the General Conference *Journal* a resolution of appreciation for Dr. Claudius B. Spencer. This resolution is as follows:

WHEREAS, Dr. Claudius B. Spencer retires at this session of the General Conference from the editorship of the *Central Christian Advocate*, and,

WHEREAS, The long and honorable service of Doctor Spencer has been distinguished by qualities of unusual ability, and,

WHEREAS, Under his editorial direction the *Central Christian Advocate* has occupied a foremost rank among religious journals;

Be It Resolved, That Doctor Spencer retires from active service full of honors and with the devoted love and esteem of his brethren of the Colorado Conference and of the Church at large, and we join in earnest hopes and prayers for a beautiful sunset of life.

Signed:

LOREN M. EDWARDS,
IRA G. MCCORMACK,
ELMER GUY CUTSHALL,
IRA W. KINGSLEY,
FRANCIS L. GEYER,
MRS. A. S. BOOTH,
R. B. SPENCER,
IRA E. LUTE,
W. H. SPURGEON,
LEWIS A. DICK.

MAY 25
TWENTY-SECOND DAY.
Morning.
Recess.

Announcements were made and the Conference was in recess at 10:32 o'clock.

The Conference reconvened at 10:42 o'clock.

Membership Changes, Board of Foreign Missions.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, announced the following changes in the membership of the Board of Foreign Missions:

H. S. Wilson, Upperhill, Maryland, substituted for William C. Evans.
George B. Hodgman, New York City, substituted for Paul Sturtevant, New York City.

On motion, these nominations were received, and the election of the persons named was effected by acclamation.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, presented nominations for the membership of the various Commissions and Boards, as follows:

Memberships, Various Boards and Commissions.

COMMISSION ON COURSES OF STUDY

Bishops: E. H. Hughes, F. J. McConnell, A. W. Leonard. *Ministers:* Oscar T. Olson, W. G. Seamans, J. M. M. Gray, The Book Editor, *ex-officio,* three other Ministers nominated by the Board of Education.

COMMISSION ON CODIFICATION OF THE DISCIPLINE

Bishop E. G. Richardson, John W. Langdale, John M. Arters, Benjamin A. Matthews, T. A. Stafford, Hugh Kennedy, H. L. Jacobs.

COMMISSION ON THE REVISION OF THE HYMNAL AND PSALTER

Bishops: W. F. Anderson, E. H. Hughes, F. D. Leete, H. Lester Smith, Titus Lowe. *Ministers:* H. H. Crane, Oscar T. Olson, E. E. Harper, J. M. M. Gray, John W. Langdale. *Laymen:* J. R. Houghton, Albert Riemenschneider, R. C. McCutchan, H. W. Lyman, K. P. Harrington.

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

Bishops: E. L. Waldorf, C. W. Burns, C. L. Mead. *Ministers:* J. A. Diekmann, A. Z. Mann, A. J. Price, Robert Warner, O. J. Carder, C. M. Boswell, George A. Warmer, John G. Benson. *Laymen:* Clarence A. Lewis, Miss Lillian Spicker, Miss Alice P. Thatcher, Miss Grace Steiner, Mrs. May Leonard Woodruff, Paul Fessler, C. S. Woods, Fred P. Todd, A. G. Odell, W. L. Hartman, Mrs. J. W. Lowe, S. M. Bolen.

MAY 25 TWENTY-SECOND DAY. *Morning.*

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

The Resident Bishop in Philadelphia and Executive Secretary, *ex-officio.*

Membership Board of Home Missions and Church Extension.

Atlanta—H. W. Bartley.
Boston—C. A. Plumley.
Buffalo—C. J. Miller.
Chattanooga—W. B. Townsend.
Chicago—John Thompson.
Cincinnati—Ernest H. Cherrington.
Covington—J. A. Patton.
Denver—Ira G. McCormack.
Detroit—Walter R. Fruit.
Helena—Charles G. Cole.
Indianapolis—Warren W. Wiant.
Kansas City—O. B. Morris.
New Orleans—K. W. McMillan.
New York—G. E. Bishop.
Omaha—C. H. Kamphoefner.
Philadelphia—J. G. Wilson.
Pittsburgh—Elmer L. Kidney.
Portland—Harold O. Perry.
Saint Paul—Emmanuel Harris.
San Francisco—A. Ray Moore.
Washington—F. R. Bayley.

At Large—C. D. Antrim, S. D. Bausher, Thomas R. Fort, Jr., W. H. G. Gould, W. S. Pilling, F. P. Felton, Jr., George B. Shearer, F. E. Baker, W. L. Overdeer, Mrs. John A. Patten, A. S. Williams, G. M. Bell, F. A. DeMaris, E. Y. Dobbins, Miss E. Jean Oram, H. C. Baldwin, Mrs. Jessie Cappon, C. L. Wissemann, Dean Taylor, W. H. O'Brien, Mrs. Anna E. Kresge, George G. Vogel.

On motion, these nominations were accepted by the Conference and the persons named thereby were duly elected by acclamation.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, announced the following nominations of authorized representatives to the National Conventions of the Republican and Democratic parties, as follows:

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Republican Convention—Henry J. Allen, Wichita, Kan.; Mrs. Chas. F. Van de Water, Long Beach, Cal.; H. R. Snavely, Marshall, Ill.; Mrs. W. C. Hanson, Kansas City, Mo.; O. W. Fifer, Indianapolis, Ind.

Representatives, National Political Conventions.

Democratic Convention—Wayne C. Williams, Denver, Colo.; Tully C. Knoles, Stockton, Cal.; George H. Spencer, Boston, Mass.; A. L. Macaulay, Carthage, Mo.

On motion, these nominations were accepted by the Conference, and the election of the persons named therein was effected by acclamation.

On motion, the Bishop resident in Chicago was authorized to notify and assemble these Committees for visitation to the conventions named.

J. W. Langdale presented the following motion, which prevailed:

Continuing Committee on Rules.

I move that the Standing Committee on Rules be hereby made a continuing committee, to prepare the said Rules of Order and the Special Order of Business for the session of the General Conference of 1936.

W. E. Hammaker introduced the following resolution, which, on his motion, was adopted:

WHEREAS, The duties of the Secretary of the General Conference are exceedingly heavy and entail much labor in preparation for the session of the General Conference, and also in compiling the General Conference *Journal* after the session of the Conference, therefore be it

Resolved, That the Book Committee be authorized and requested to provide from the General Conference Expense Fund suitable financial recognition for the Secretary of the General Conference.

W. E. HAMMAKER, J. E. SKILLINGTON, AND OTHERS.

On motion of W. H. G. Gould, the Rules were suspended for the consideration of a matter vitally affecting the work of the Board of Home Missions.

Effect of Legislation Deferred.

W. H. G. Gould moved that the portion of § 7, Subdivision 4, Article II, contained in Report No. 19 from the Committee on Temporal Economy, and recently adopted, be postponed until a date not later than January 1, 1933, the effective date to be fixed by the World Service Commission.

This motion prevailed.

Suspension of Rules.

On motion of E. L. Kidney, the Rules were suspended for the introduction of a report not yet printed from the Committee on Home Missions and Church Extension.

Committee on Home Missions and Church Extension, Report No. 21.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 21, entitled,

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"Social Education Authorized," and printed on page 674 of *The Daily Christian Advocate,* and, on his motion, this report was adopted.

Committee on Home Missions and Church Extension, Reports Nos. 10, 20 and 14.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 10 from that Committee, entitled, "Annual Conference Board of Home Missions and Church Extension and its Powers," and printed on page 496 of *The Daily Christian Advocate,* and moved its adoption.

Common consent was given to amend the report by adding after the words "District Superintendents" in line 4, ¶ 494, § 1, of the report, the words "and full time executives of City and Rural Missionary Societies."

M. A. Dawber moved to amend by eliminating from ¶ 494, § 2, the words "when requested by the Annual Conference."

This motion prevailed.

The motion to adopt the report, as amended, prevailed.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 20 from that Committee, entitled, "Financial Report of Board of Home Missions and Church Extension," and printed on page 599 of *The Daily Christian Advocate,* and, on his motion, it was adopted.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 14 from that Committee, entitled, "Bureau of Church Architecture," and printed on page 549 of *The Daily Christian Advocate,* and moved its adoption.

G. P. Stuart moved to amend by striking out the title "Types of service to be Rendered," and also in Item C by striking out the words "and preliminary drawings."

He moved a further amendment to the report by adding to Item E the words "upon request" and by amending the paragraph thereunder to read as follows:

It is further recommended that, in order to protect the churches against incompetent service and to maintain the ideals and standards held by the Bureau, it shall offer itself as a consultant to architects prior to and during the progress of the work when requested, but shall not involve itself in controversy by securing architectural commission for any architect. The Bureau shall act in an advisory capacity only and shall be hereinafter known as the Advisory Bureau of Architecture. The Bureau budget shall not exceed five thousand dollars annually.

The motion of J. J. Shy prevailed to place these amendments upon the table.

E. D. Kohlstedt moved to amend by adding to the report the second paragraph of Report No. 7 from the Committee on Education, and printed on page 413 of *The Daily Christian Advocate.*

This motion to amend includes the insertion of the words "Bureau of Architecture" for the words "Wesley Foundation," and the words "Home Missions and Church Extension" in place of the word "Education" as found in the last line, so that the paragraph to be inserted shall read:

> The Bureau of Architecture shall suffer no diminuation of funds from connectional sources as the result of the transfer from the administration by a joint committee representing the Board of Education, and the Board of Home Missions and Church Extension.

The motion of L. E. Snyder prevailed that this amendment be placed upon the table.

The motion to adopt the report prevailed.

Committee on Home Missions and Church Extension, Report No. 2.

Report No. 2, Committee on Home Missions and Church Extension, entitled, "Comment on Episcopal Address," and printed on page 363 of *The Daily Christian Advocate,* was presented by E. L. Kidney, Chairman of that Committee, and, on his motion, it was adopted.

Membership Change, World Peace Commission.

On a question of privilege, Bishop H. Lester Smith, Secretary of the Bishops, announced the nomination of F. P. Corson to the membership of the World Peace Commission in place of A. C. Goddard.

On motion, this nomination was accepted by the Conference and the election of the person thereby named was effected by acclamation.

Committee on Itinerancy, Reports Nos. 55, 47 and, 59.

A. Ray Moore, Chairman of the Committee on Itinerancy, presented reports from that Committee, in the following order, and, on his motion, they were adopted:

Report No. 55, entitled, "Transfer of Members of Annual Conferences Where National Churches Have Been Organized," and printed on page 596 of *The Daily Christian Advocate.*

Report No. 47, entitled, "Call for Special Sessions of the Annual Conference," and printed on page 596 of *The Daily Christian Advocate.*

Report No. 59, entitled, "Publication of Salaries of Special

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Appointments," and printed on page 597 of *The Daily Christian Advocate.*

Report No. 29, entitled, "Defining Term of District Superintendents," and printed on page 410 of *The Daily Christian Advocate.*

Report No. 38, entitled, "Relation of Local Pastors to the Annual Conference," and printed on page 548 of *The Daily Christian Advocate.*

Report No. 40, entitled, "Amendment to Abolish the Order of Deacon in Central Conferences," and printed on page 595 of *The Daily Christian Advocate.*

Report No. 46, Committee on Itinerancy, entitled, "Committee on Pastoral Relation and Pulpit Study," and printed on page 595 of *The Daily Christian Advocate,* was presented by A. Ray Moore, Chairman of that Committee, who moved its adoption.

Wilbert Westcott moved to amend by substituting for the report the following:

§ 19. To constitute a Committee on Pulpit Supply, of which the Pastor shall be Chairman. This Committee shall provide for supplying the pulpit during the temporary absence of the pastor.

§ 20. To constitute a Committee on Pastoral Relations. Whenever a change in pastoral relations is contemplated, this Committee shall cooperate with the District Superintendent and Presiding Bishop after conference with the pastor. Where local conditions permit, the personnel of this Committee shall be changed every three years. This Committee shall be amenable to the Quarterly Conference in all matters.

A motion to place this substitute on the table did not prevail.

The previous question was called for and the call sustained.

Division of the pending substitute was permitted, and, on motion, § 19 was adopted.

H. P. Sloan moved to amend § 20 by deleting the words "Where local conditions permit the personnel of this Committee shall be changed every three years."

The motion to amend prevailed.

The motion to adopt § 20, as amended, prevailed.

The motion to adopt the substitute in its amended form prevailed.

The motion to adopt the report, as thus substituted, prevailed.

Reconsideration.

On a question of privilege, H. L. Jacobs moved that our action in adopting Report No. 47, Committee on Itinerancy,

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dealing with "Emergency Sessions of Annual Conferences," be reconsidered.

This motion prevailed.

The motion of E. J. Hammond prevailed to place this report upon the table.

Farewell Message, Bishop Pascoe.

On a question of privilege, the presiding Bishop presented Bishop Juan N. Pascoe to the Delegates for leave-taking, and he addressed the Conference appropriately. (See p. 829.)

Committee on Itinerancy, Reports Nos. 15, 44 and 50.

A. Ray Moore, Chairman of the Committee on Itinerancy, presented the following reports, in order, and, on his motion, they were adopted:

Report No. 15, entitled, "Investigation of Necessitous Cases," and printed on page 298 of *The Daily Christian Advocate.*

Report No. 44, entitled, "Physical Examination for Membership in an Annual Conference," and printed on page 595 of *The Daily Christian Advocate.*

Report No. 50, entitled, "Change in our Supervisional System," and printed on page 596 of *The Daily Christian Advocate.*

Plan of Episcopal Visitation.

On a question of privilege, Bishop Titus Lowe presented the Plan of Episcopal Visitation and announced certain corrections therein as printed on page 646 of *The Daily Christian Advocate.*

Committee on State of the Church, Reports Nos. 17 and 13.

D. L. Marsh, Chairman of the Committee on State of the Church, presented Report No. 17 from that Committee, entitled, "Social Problems," and printed on page 594 of *The Daily Christian Advocate,* and moved its adoption.

W. M. Blanchard moved to amend in § 1 by substituting the words "we urge our Church to" for the words "we demand that our Church shall," and this amendment was accepted by the Chairman of the Committee.

The motion to adopt the report prevailed.

The following reports from the Committee on State of the Church were presented in order by its Chairman, D. L. Marsh, and, on his motion, they were adopted, in one case with amendment:

Report No. 13, entitled, "Resolutions introduced by E. F. Tittle and others on May 17, and Referred to the Committee on State of the Church, see *Daily Christian Advocate,* page 352," and printed on page 445 of *The Daily Christian Advocate.*

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Report No. 12, entitled, "Resolution on the Economic Situation," and printed on page 444 of *The Daily Christian Advocate.*

During the consideration of Report No. 12, D. L. Marsh moved to amend by deleting two paragraphs, one beginning with "Toward such an ideal," and the other with, "The replacement of our present policy," and for these paragraphs substituting the following:

> Toward such an ideal we would see our present social order move. Therefore, we urge the appointment of a Commission by the President of the United States under authority of the Congress, to consist of representatives of the Executive and Legislative Departments of the Federal Government, distinguished leaders in Labor, Industry and Agriculture and outstanding Professors of Economics and Social Sciences in our Universities to report to the President concerning remedies for the present economic disorders, and to consider among other things the following propositions for legislation and amendment to the Constitution, if necessary, namely:
>
> 1. The replacement of our present policy of unplanned competitive industrialism by planned industrial economy definitely aiming at the assurance of economic security.
> 2. Modification of our Anti-Trust Laws.
> 3. Granting right of industry to organize in a definite way and regulate itself under Federal supervision.
> 4. Creating and empowering a Commission or Commissions to regulate the industries organized under this permissive law.

The motion to amend prevailed, and provision was made for renumbering all the paragraphs accordingly.

The motion of H. E. Woolever prevailed that copies of this report be sent to the President of the United States, the President of the United States Senate, and Speaker of the United States House of Representatives.

D. L. Marsh, Chairman of the Committee on State of the Church, presented Report No. 14 from that Committee, entitled, "A Christian Appraisal of the Acquisitive Society," and printed on page 594 of *The Daily Christian Advocate,* and moved its adoption.

C. A. Smith moved to amend in the last paragraph after the word "which" in line 10, so that the closing sentence of the paragraph shall read, "We must stir the conscience of mankind to create a social way of life in which the profit motive shall be supplanted by the service motive that all men have opportunity to develop their capacities to the fullest possible extent."

J. W. Hatch moved to place this report, with the amendment, upon the table.

Suspension of Rules Re Final Adjournment.

On a question of privilege, H. L. Jacobs moved that the Rules governing adjournment be suspended, and that at 12:45 P. M.

announcements be heard, followed by the Roll Call, suitable devotional exercises, and final adjournment. MAY 25 TWENTY-SECOND DAY. *Morning.*

This motion prevailed.

The motion to place the report and amendment upon the table did not prevail.

The motion to adopt the amendment prevailed.

The motion to adopt the report, as amended, prevailed.

D. L. Marsh, Chairman of the Committee on State of the Church, presented Report No. 8, entitled, "Doctrinal Statement," and printed on page 389 of *The Daily Christian Advocate,* but further action thereon was not had, due to the expiration of time allowed to this Committee. Committee on State of the Church, Report No. 8.

H. J. Roan moved to reconsider our recent action by which the operation of new legislation concerning contributions to the various Boards of Benevolence was suspended until January 1, 1933. Reconsiderations.

This motion prevailed.

H. J. Roan moved to refer to the World Service Commission the matter of the operation of the legislation referred to above.

This motion prevailed.

C. O. Holmes moved that we reconsider our recent action by which Report No. 13 from the Committee on Temperance, Prohibition and Public Morals was referred back to that Committee.

This motion prevailed.

George Mecklenburg, Chairman of the Committee on Temperance, Prohibition, and Public Morals, presented a re-editing of Report No. 13, as follows: Committee on Temperance, Prohibition and Public Morals, Report No. 13 (Re-edited).

A great menace to business integrity as well as to strong moral character is the widespread sin of gambling. It permeates all society. It is destructive of the interests of good government, breeds criminals and is a burden upon legitimate business. It is directly responsible for broken fortunes and homes and defalcations and suicides. In none of its forms is it a greater danger to organized society than in the form of stock gambling, with the pyramiding of false values, which crush the innocent in their fall, and destroy true values without regard to the interests of the legitimate investor. Stock speculation in its various forms, short selling of securities and market pool manipulations, disturb the confidence of the people and the business structure and constitute a serious injustice to legitimate industry, commerce and finance, frequently depriving useful corporations and individuals of that access to credit which is essential to prosperity.

We believe that government should, in so far as law and its administration will permit, secure the restriction of credit to the purposes of sound business, denying it to the gambler. We call for the suppression of those places where gambling is tolerated, believing that in them crime and social difficulties originate and the integrity of the government is undermined. We ask that our Christian leaders direct the attention

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of our people, especially the young, to the difference between profits of honest toil and legitimate business with adequate return for service rendered, and goods exchanged, and the securing of something for nothing by the devices of chance.

On motion, this report, as re-edited, was adopted.

Committee on Temporal Economy, Reports Nos. 42, 37, 38, 31, 46, 59.

C. O. Holmes, Vice-Chairman of the Committee on Temporal Economy, presented the following reports, in order, and, on his motion, they were adopted:

Report No. 42, entitled, "Recognition of Old Saint George Church," and printed on page 552 of *The Daily Christian Advocate.*

Report No. 37, entitled, "Financial Policy of the Methodist Episcopal Church," and printed on page 551 of *The Daily Christian Advocate.*

Report No. 38, entitled, "Board of Financial Review," and printed on page 552 of *The Daily Christian Advocate.*

Report No. 31, entitled, "Transfer of Property of Merging Charges," and printed on page 447 of *The Daily Christian Advocate.*

Report No. 46, entitled, "Favoring Church Unions in Southern Asia," and printed on page 599 of *The Daily Christian Advocate.*

Report No. 59, entitled, "Mortgage and Sale of Church Property," and printed on page 602 of *The Daily Christian Advocate.*

Committee on Temporal Economy, Reports Nos. 13, 29, 30, 32, 33.

Report No. 13, entitled, "Revision of Blanks for Quarterly Conference," and printed on page 268 of *The Daily Christian Advocate.*

Report No. 29, entitled, "Building or Remodeling Church Property," and printed on page 446 of *The Daily Christian Advocate.*

Report No. 30, entitled, "Episcopal Residence," and printed on page 447 of *The Daily Christian Advocate.*

Report No. 32, entitled, "Changing 'Office' to 'Orders,'" and printed on page 447 of *The Daily Christian Advocate.*

In considering Report No. 46, the Vice-Chairman of the Committee accepted an amendment offered by R. E. Diffendorfer to the effect that the Bishops be authorized to appoint the Commissioners provided for therein.

Report No. 33, Committee on Temporal Economy, entitled, "Membership Register," and printed on page 447 of *The Daily*

Christian Advocate, was presented by C. O. Holmes, Vice-Chairman of that Committee, who moved its adoption.

D. F. Helms moved to amend by substituting the words "shall be requested to sign" for the words "may be required to sign."

The motion of J. J. Shy prevailed that this amendment be placed on the table.

By common consent, the Vice-Chairman of the Committee was permitted to withdraw this report from further consideration.

Committee on Temporal Economy, Reports Nos. 36, 15, 41, 43, 44, 50, 51, 52.

The following reports were presented, in order, by C. O. Holmes, Vice-Chairman of the Committee on Temporal Economy, and, on his motion, they were adopted:

Report No. 36, entitled, "Federation of Ladies' Aid Societies," and printed on page 551 of *The Daily Christian Advocate.*

Report No. 15, entitled, "Receiving Children as Members of the Church," and printed on page 269 of *The Daily Christian Advocate.*

Report No. 41, entitled, "Relation of the Japan Mission Council to the General Conference," and printed on page 552 of *The Daily Christian Advocate.*

Report No. 43, entitled, "Board of Church Education," and printed on page 553 of *The Daily Christian Advocate.*

Report No. 44, entitled, "Report World Service Commission," and printed on page 553 of *The Daily Christian Advocate.*

Report No. 50, entitled, "Report of Commission on Adequate Support and Equitable Apportionment," and printed on page 600 of *The Daily Christian Advocate.*

Report No. 51, entitled, "Schedule of Minimum Support," and printed on page 600 of *The Daily Christian Advocate.*

Report No. 52, Committee on Temporal Economy, entitled, "Members Japan Mission Council," and printed on page 600 of *The Daily Christian Advocate,* was presented by C. O. Holmes, Vice-Chairman of that Committee, who moved its adoption.

The motion of Carleton Lacy prevailed that there be added just before the last clause of the report, these words, "and with the approval of the Bishop assigned to the Presidency of the Japan Mission Council."

The motion to adopt the report, as amended, prevailed.

From the Committee on Temporal Economy there came the

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Committee on Temporal Economy, Reports Nos. 58, 57, 55.

following reports, in order, which, on motion of C. O. Holmes, Vice-Chairman of that Committee, were adopted:

Report No. 58, entitled, "Fraternal Delegates to Japan Methodist Church," and printed on page 602 of *The Daily Christian Advocate.*

Report No. 57, entitled, "Commission on Finance," and printed on page 601 of *The Daily Christian Advocate.*

C. F. Eggleston was designated by the Vice-Chairman of the Committee on Temporal Economy to present Report No. 55 from that Committee, entitled, "Sesqui-Centennial of American Methodism," and printed on page 601 of *The Daily Christian Advocate.*

His motion to adopt this report prevailed.

Reports of Non-Concurrence to be "Received and Recorded."

The Secretary moved that all reports of non-concurrence adopted by Standing and Special Committees and now ready for our action be considered as regularly adopted when approved for presentation by the Chairmen and Secretaries of such Committees, and when finally edited by the Committee on Revision.

The Secretary accepted the amendment of H. L. Jacobs that these reports be "received and recorded" instead of "adopted."

The motion, as amended, prevailed.

The following motion made by the Secretary prevailed:

I move that, because of frequent sessions of the General Conference during recent days and because of the large amount of legislation passed during these days, the Committee on Revision, because it cannot complete the task assigned it before adjournment, be given the privilege of revising all unrevised reports, and that the same, for that purpose, be referred to the Editor of the *Discipline* with authority to make such verbal changes and harmonize such conflicting legislation as will not change the meaning of any action.

Report, Committee on Complimentary Resolutions.

W. J. Davidson, Chairman of the Committee on Complimentary Resolutions, presented the following report and moved its adoption:

Your Committee on Complimentary Resolutions, in compliance with your request, presents the following expressions of appreciation:

We desire to record our appreciation of the Book Committee for selecting this city by the sea as the seat of this General Conference. The accommodations of this great auditorium are unsurpassed. We most deeply appreciate the labors and continuous courtesies of the General Conference Committee on Entertainment and the Resident Bishop in this Area. The work of this Committee has been of unusually high character.

We commend the excellent work done by the Editors and Publisher of *The Daily Christian Advocate* and also express our appreciation of the daily public press for the reports of our meetings which its representatives have given to the public.

We owe a debt of appreciation to the Secretary of the General Conference for his extraordinary services and to his staff of assistants for the unusual co-operation they have given throughout the Conference.

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We appreciate the direction of the music of the General Conference, the organist, and the numerous special solos, quartets and choruses of high order which have been presented.

Our gratitude is due to the Transportation Bureau of our Church for its careful attention to our needs, to the Treasurer of the General Conference Expense Fund and the ushers, pages, clerks, typists, stenographers, secretaries, local pastors and churches, telegraph companies, railroads and post office for the services they have respectively rendered by way of facilitating our business and increasing our comfort during this month of strenuous labor.

Finally, we desire to voice our grateful appreciation to our General Superintendents for their able presidential service in this General Conference. Through circumstances both happy and trying they have presided over us with a consideration, a high purpose, a fairness, and a brotherly spirit which have been notable and most creditable to the great Church which we here represent. Their addresses on important special occasions their sermons, the high spiritual note they have sounded in our devotional services and in all their relations in this General Conference have warmed our hearts and inspired us to go forward with greater faith and determination in the difficult tasks which everywhere confront us. May the Lord of all guide and uphold our leaders throughout the years which lie immediately before us.

Respectfully submitted,

WILLIAM J. DAVIDSON,
J. C. HARRISON,
MRS. C. F. VAN DE WATER,
THEODOR ARVIDSON,
J. L. DING,
MRS. J. W. NEASHAM,
W. H. SPURGEON.

Inclusions.

By common consent, mention of persons whose services have been appreciated was made to include the microphone operator, nurses, and especially the members of the Local Committee on Entertainment.

The motion to adopt this enlarged resolution prevailed, the Delegates rising to express their appreciation.

Presentations, A. C. Poffenberger and T. S. Brock.

A. C. Poffenberger and T. S. Brock, Chairman and Secretary of the Committee on Local Entertainment, were formally presented to the Conference, and again the Delegates manifested their appreciation by rising.

Final Roll Call.

Announcements were made, and the Secretary called the roll of the Bishops in the following order, to which responses were received as indicated:

RETIRED BISHOPS

William F. Anderson	Present
Lauress J. Birney	Present
William Burt	Absent
Earl Cranston	Absent
John W. Hamilton	Present
Charles E. Locke	Present
William F. McDowell	Present
Charles B. Mitchell	Present
Thomas Nicholson	Present
William F. Oldham	Absent
Wilbur P. Thirkield	Present

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EFFECTIVE BISHOPS

Brenton T. Badley	Present
James C. Baker	Present
Edgar Blake	Present
Wallace E. Brown	Present
Charles W. Burns	Present
Matthew W. Clair	Present
Ralph S. Cushman	Present
Edwin H. Hughes	Present
Eben S. Johnson	Present
Robert E. Jones	Present
Frederick T. Keeney	Present
Frederick D. Leete	Present
Adna W. Leonard	Present
Titus Lowe	Present
J. Ralph Magee	Present
Francis J. McConnell	Present
Charles L. Mead	Present
George A. Miller	Present
John L. Nuelsen	Present
Ernest G. Richardson	Present
John W. Robinson	Present
H. Lester Smith	Present
Raymond J. Wade	Present
Ernest L. Waldorf	Present
Herbert Welch	Present

MISSIONARY BISHOP

Edwin F. Lee	Present

CENTRAL CONFERENCE BISHOPS

Jashwant Rao Chitambar	Absent
John E. Gattinoni	Absent
John Gowdy	Present
Chih Ping Wang	Present

The following messages were received from Bishops Earl Cranston and William F. Oldham prior to this Roll Call:

Oh, I did want to see my colleagues in another Conference and to greet our new Bishops from the Oriental peoples who were my hope and inspiration through my earlier Episcopal adventure. I trust you to personally assure them of my disappointment in not sharing in the welcome to their coming and of my prayers that God will raise up John Wesleys from their ranks with the spirit of Methodism as their faith.

Warmest greetings to our brothers in retirement. God knows how I love them all. Cheer and sympathetic concern for the "Effectives" who go forward in the work.

Affectionately,

EARL CRANSTON.

I am much moved by the deep sympathy your letter conveys to me, voicing the wishes of the General Conference for a larger measure of

returning health. It is not the fact of the letter but its deep note of sincere good will that moves me. My beloved Methodist Church has been my foster mother and loving friend from the hour when first she took me into her fellowship. I was a graceless wanderer from God in far away India, and she sent one of her missionaries to bring me the message of Christ's redeeming love. I heard, I believed, I was converted, and all life has been transformed. For over half a century she has fed me at her altars and has opened paths of service to me and has kept me as I tried to walk in them. And now, with the limitations of the years upon me, the gospel she taught me continues to fill me with quiet gladness and high hope. There is little I can do for her, but I can sit by the road and pray for her spiritual enrichment, and this I am doing—God bless her.

Sincerely,

WILLIAM F. OLDHAM.

The Secretary then received from the Chairmen of Delegations the lists of the Roll Call of Delegates in attendance at today's session, and those present, to the total of seven hundred and sixty-six, are recorded as follows:

Alabama—Ministerial: Joseph Owen. Lay: Arthur D. Peck.

Baltic and Slavic—Ministerial: George A. Simons. Lay: Miss Elizabeth M. Indus.

Baltimore—Ministerial: Francis R. Bayley, Harry W. Burgan, John R. Edwards, Benjamin W. Meeks, Oscar T. Olson, Vernon N. Ridgely. Lay: Harry H. Byrer, George W. Crabbe, J. Burch Joyce (r), Mrs. John W. Lowe, Mrs. Joy E. Morgan, Deets Pickett.

Bengal—Ministerial: Shot K. Mondol. Lay: Mrs. Elsie R. Beeken.

Blue Ridge-Atlantic—Ministerial: Arlando B. Dennis. Lay: Orin M. Vernon.

Bombay—Ministerial: A. N. Warner. Lay: Anna Agnes Abbott.

Burma—Ministerial: On Kin. Lay: Tha Tun.

California—Ministerial: Edward P. Dennett, Suenoshin Kawashima, Tully C. Knoles, Edgar A. Lowther, William P. Rankin, Clouds B. Sylvester. Lay: Maxwell Adams, J. Hugh Jackson, Franklin N. Kornhaus, Percy F. Morris, Mrs. Jessie C. Rose.

Central Alabama—Ministerial: Edward M. Jones, John W. Thomas. Lay: Walter L. Brown, Mrs. L. M. Points.

Central China—Ministerial: Handel Lee. Lay: Luther Pen Hsin Kiang.

Central German—Ministerial: Frank T. Enderis, Charles E. Severinghaus. Lay: Will J. Gelvin, Edna L. Kasting (r), William W. Schwaninger.

Central Germany—Ministerial: Albert Wenzel. Lay: Otto Goericke.

Central New York—Ministerial: Howard I. Andrews, Robert C. Hebblethwaite, Raymond H. Huse, William H. Powers (r), Harry E. Woolever. Lay: William E. Drake, Willard E. Jaquith, Reuben L. Nye, Albert G. Odell, M. Fay Van Dyke.

Central Northwest—Ministerial: Axel G. Pearson, Oscar G. Sandberg. Lay: A. F. Oberg (r).

Central Pennsylvania—Ministerial: Edgar R. Heckman, Horace L. Jacobs, A. Lawrence Miller, James E. Skillington, Morris E. Swartz, Alvin S. Williams. Lay: Charles V. Adams, James W. Lowther, Charles F. Sheffer, Harry B. Welliver, Ira H. Yohe.

Central Provinces—Ministerial: B. F. Wishard. Lay: Ignatius Das.

Central Tennessee—Ministerial: Harry L. Upperman. Lay: W. H. Lindsey.

Central West—Ministerial: Benjamin F. Abbott, George D. Hancock, Spencer Ray. Lay: Lawrence H. Lightner.

Chengtu West China—Ministerial: Lincoln Lin Gao Dsang. Lay: Gweh Dung Chiang.

Chicago Northwest—Ministerial: Adam J. Loeppert, John H. Tonjes. Lay: Herman R. Boese.

Chile—Ministerial: Frederico C. Munoz. Lay: Pedro R. Zottele.

Chungking West China—Ministerial: Chester B. Rape. Lay: Nelson Ma.

Colorado—Ministerial: Elmer Guy Cutshall, Loren M. Edwards, Francis L. Geyer, Ira W. Kingsley. Lay: Mrs. A. S. Booth, Ira E. Lute, R. B. Spencer, William H. Spurgeon.

Dakota—Ministerial: John S. Hoagland, John P. Jenkins, Edward D. Kohlstedt. Lay: A. Clay Darling, Frank R. Fisher, Raymond P. Frink.

Delaware—Ministerial: Frederick H. Butler, David H. Hargis, David W. Henry, Charles A. Tindley. Lay: Mrs. M. A. R.

Camphor, Miss Olive A. Hall, William H. Staten, Herbert S. Wilson.

Denmark—Ministerial: Ejler Sorensen. Lay: Johannes Brown Thomsen (r).

Des Moines—Ministerial: Frank G. Bean, Guy J. Fansher, Levi P. Goodwin, John L. Hillman. Lay: Henry A. Glackemeyer, Orville F. Howard, Curtis R. Keating, William P. Wortman.

Detroit—Ministerial: Frank L. Fitch, Walter R. Fruit, John E. Martin, Eugene M. Moore, Marshall R. Reed, Merton S. Rice. Lay: Stephen G. Atkinson (r), Earle W. Jones, Mrs. Anna E. Kresge, J. Henry Ling, Delmar D. Spellman, Mrs. Frank B. Stafford (r).

East German—Ministerial: Carl Jordan. Lay: Anton F. Loescher.

East Tennessee—Ministerial: John W. Manning. Lay: Miller W. Boyd.

Eastern South America—Ministerial: Gabino Rodriguez. Lay: Cristobal G. Coates.

Eastern Swedish—Ministerial: Carl A. R. Liljewall. Lay: Gustaf W. Mattson.

Erie—Ministerial: John H. Clemens, J. Brent Cook, Cinnett G. Farr, Alfred C. Locke (r), Freeman M. Redinger. Lay: W. A. Elliott, Blaine H. Gifford (r), Edgar T. Welch, W. A. Womer.

Finland—Ministerial: Sulo A. Sinisalo. Lay: Heikki Lankinen.

Finland-Swedish—Ministerial: Karl Hurtig. Lay: Josef M. Ekebom.

Florida—Ministerial: Thomas W. Williams. Lay: Starling F. McCoy.

Foochow—Ministerial: Harry R. Caldwell, Ing H. Hsu. Lay: James L. Ding, Li Sen Liu.

Genesee—Ministerial: Ray Allen, James F. Bisgrove, Charles E. Guthrie, Daniel W. Howell, James H. Olmstead (r). Lay: Mrs. W. Raymond Brown, Merton S. Gibbs, Leverett J. Simpson, John B. M. Stephens, William E. B. Stull.

Georgia—Ministerial: Edmund J. Hammond. Lay: William H. Patton.

MAY 25 TWENTY-SECOND DAY. *Morning.*

Gujarat—Ministerial: Royal D. Bisbee. Lay: Cyril M. Thacore.

Hinghwa—Ministerial: Frederick Stanley Carson, T. H. Lin. Lay: Mrs. Elizabeth F. Brewster, Tien Tse Chen.

Holston—Ministerial: George J. Creswell, Edward Burns Martin, William C. Martin. Lay: Andrew M. Hill (r), James L. Robb (r), Robert H. Burkhart (r).

Hyderabad—Ministerial: Gabriel Sundaram. Lay: Obed Shanthappa.

Idaho—Ministerial: Heber G. McCallister, Charles W. Tenney. Lay: Will O. Cotton (r), Hans J. Roan.

Illinois—Ministerial: William J. Davidson, Walter F. Day (r), Thomas N. Ewing, W. D. Fairchild, Thomas B. Lugg, Harry W. McPherson, Thomas E. Newland, Edwin G. Sandmeyer, William E. Shaw, James H. Singleton, Edwin L. Tobie, Arthur M. Wells. Lay: John M. Elliott, W. F. Engle, Harvey Gross, C. W. Groves, Charles A. Imboden, John B. Johnson, M. D. Rich, H. R. Snavely (r), Benjamin Weir, Mrs. F. N. Wells, J. D. Wilson.

Indiana—Ministerial: Orien W. Fifer, Charles M. Kroft, John W. McFall, John M. Walker. Lay: D. Guthrie Gordon, Fred A. Heuring, Emmett E. McPheeters (r), Joseph W. Morrow (r), Emery A. Powell, Mrs. Merlin O. Robbins.

Indus River—Ministerial: Earle M. Rugg. Lay: Theodora Isabella Thompson.

Iowa—Ministerial: E. A. Bentzinger, George Blagg, Preston M. Conant. Lay: Mrs. J. W. Neasham, Dean Taylor, George E. Wahl (r).

Italy—Ministerial: Carlo M. Ferreri. Lay: Giovanni Terzano.

Kansas—Ministerial: Oscar E. Allison, Samuel L. Buckner, Roy E. Gordon, William C. Hanson (r), Christopher L. Hovgard, Wiley A. Keve, J. R. McFadden, W. O. Mulvaney. Lay: Jesse D. Bender, John C. Gaede, O. Grant Markham, Mrs. Emanuel N. Martin (r), Alfred M. Myers, Charles C. Ryan, Mrs. Henry E. Wolfe.

Kentucky—Ministerial: William W. Shepherd. Lay: J. Harry Richardson.

Kiangsi—Ministerial: Carleton Lacy. Lay: David Chi-chuan Chang.

Lexington—Ministerial: Frank R. Arnold, Stanley E. Grannum, Benjamin F. Smith. Lay: A. Lee Beatty, Richard A. Crolley, Robert B. Scott.

Liberia—Ministerial: Regland V. Richards. Lay: Gabriel L. Dennis.

Louisiana—Ministerial: William G. Alston, Calvin S. Stanley, John W. Turner. Lay: Matthew S. Davage (r), Abraham L. Fleet, Robert B. Hayes.

Lucknow—Ministerial: J. Waskom Pickett. Lay: Ezekiel Bowen.

Maine—Ministerial: John M. Arters, Arthur A. Callaghan, Alvin C. Goddard. Lay: Clinton D. Baldwin, Warren W. Cole, George B. Hunter (r), Mrs. Jennie Price White.

Malaya—Ministerial: Hobart B. Amstutz. Lay: Lim Un Tien.

Michigan—Ministerial: D. Stanley Coors, James C. DeVinney, Hugh Kennedy, George H. McClung, William H. Phelps, J. R. Wooton. Lay: Frank A. Bacon (r), Luren D. Dickinson, Thomas O. Huckle (r), Mrs. Edwin O. Izant (r), Mrs. William H. White.

Minnesota—Ministerial: John W. Holland, John W. Mettam, Lloyd H. Rising. Lay: H. A. Miller, George F. Reineke.

Mississippi—Ministerial: Amos L. Holland, Levi E. Johnson, Delvin L. Morgan. Lay: Malachi C. Collins, Elias W. Hall, Reuben H. McAllister.

Missouri—Ministerial: Okey J. Carder, Edwin C. Morgan, L. Earl Snyder. Lay: Mrs. Charles B. Clayton, Preston R. Low, Joseph J. Shy.

Montana State—Ministerial: Jesse W. Bunch, Jesse Lacklen. Lay: Miss S. Irene Gordon (r).

Nebraska—Ministerial: Earl E. Bowen, John R. Bucknell, James R. Gettys, Marvin E. Gilbert, Charles G. Gomon, Harry E. Hess, Alfred V. Hunter, Oliver M. Keve (r), Henry G. Langley, Bert L. Story. Lay: Samuel C. Blackman (r), Beach Coleman (r), W. Edgar Gates, George H. Gray, Mrs. Edgar Havens, Mrs. J. Floyd McLain, Walter S. Rogers, George M. Spurlock, Ella M. Watson.

MAY 25 TWENTY-SECOND DAY. *Morning.*

Newark—Ministerial: John E. Charlton, Dorr F. Diefendorf, Frank Kingdon, George G. Vogel, Wilbert Westcott. Lay: Leonard D. Baldwin, Samuel H. Clark, Morris S. Daniels, Mrs. Mabel R. Diefendorf, James R. Joy, Mrs. Mildred Allen Knight.

New England—Ministerial: C. Oscar Ford, Lewis O. Hartman, J. Franklin Knotts, Daniel L. Marsh, George A. Martin, George H. Spencer. Lay: Edwin P. Bliss, Sam T. Emery, Miss Sadie A. Hagen, George P. Stuart (r), George E. Whitaker.

New England Southern—Ministerial: Albert C. Knudson, Ira W. LeBaron, George G. Scrivener, Earl E. Story. Lay: Mrs. Grace P. Bitgood, George E. Keith, Berton E. Kile.

New Hampshire—Ministerial: Alvah E. Draper, LeRoy W. Stringfellow. Lay: George A. Fairbanks, Frederic E. Thayer.

New Jersey—Ministerial: Thomas S. Brock, Furman A. DeMaris, Charles I. FitzGeorge, Harold P. Sloan, Edward A. Wells, Thomas J. J. Wright. Lay: Harry P. Bennett, Edgar Y. Dobbins, Alvin C. Poffenberger, Willis T. Porch, Mark R. Reynolds, George W. Scarborough.

New York—Ministerial: Claude C. Coile, Allan MacRossie, Ralph W. Sockman, Ezra S. Tipple, Peter C. Weyant. Lay: Nicholas Hogeboom, Mrs. Ellis L. Phillips, Carl F. Price, Chester A. Smith, Daniel W. Wilbur.

New York East—Ministerial: Lester W. Auman (r), Harry B. Belcher, George E. Bishop, Fred P. Corson, Wallace H. Finch, John W. Langdale, George B. Tompkins. Lay: Mrs. Horatio Berry, William C. Evans (r), William H. Foster, Mrs. Charles H. Hardie, Wilbur F. Hendrix (r), Frank A. Horne, William W. Reid (r).

North Africa—Ministerial: Edwin F. Frease. Lay: Miss Emily R. Loveless (r).

North Carolina—Ministerial: Robert G. Morris, Robert W. Winchester. Lay: David D. Jones, James A. McRae.

North China—Ministerial: Hsiu Feng Chiang, C. A. Felt. Lay: Lien Ke Lee, Ching Hsiu Tsui.

North Dakota—Ministerial: Leslie R. Burgum, Charles L. Wallace. Lay: Harley S. Grover.

North India—Ministerial: Harry A. Hanson, Clement D. Rockey. Lay: Nathaniel Jordan, Ernest Singh.

North Indiana—Ministerial: Charles B. Croxall, Frank K. Dougherty, John F. Edwards, Leroy W. Kemper, Merrill O. Lester, Chester A. McPheeters, Charles H. Smith. Lay: Burt W. Ayers, Albert E. Bauer, Albert Harrison, Otto U. King, George E. Mack (r), Eddy K. Shera, Mrs. Fred F. Thornburg.

North-East Ohio—Ministerial: Foster C. Anderson (r), Earl R. Brown, Charles L. De Bow, Wilbur E. Hammaker, Edwin Kirby, Battelle McCarty, William B. Robinson, Sheridan B. Salmon, Vernon W. Wager, Louis C. Wright. Lay: William D. Archer, Charles S. Beetham, Ross P. Buchanan (r), James Cherry, Harvey H. Murphy, Homer H. Neptune (r).

Northeast Germany—Ministerial: Heinrich Schaedel (r). Lay: Johannes K. Schmidt.

Northern Minnesota—Ministerial: Frank W. Harron, George Mecklenburg, Charles N. Pace, Thomas A. Stafford. Lay: Allen W. Edson, Miss Florence H. Resor, W. L. Smithies, Joseph S. Ulland.

Northern New York—Ministerial: William M. Caldwell, Aaron B. Corbin, Ernest C. Love, Frederick A. Miller. Lay: Milton W. Holt, Archie McCuen (r), W. Clyde Sykes.

Northwest India—Ministerial: Amar Das. Lay: Miss Ida A. Farmer.

Northwest Indiana—Ministerial: Henry L. Davis, G. Bromley Oxnam, C. Howard Taylor, Ernest C. Wareing, T. Fred Williams. Lay: William M. Blanchard, Charles A. Carlisle, William E. Carpenter, C. Oliver Holmes, Judson J. Hunt.

Northwest Iowa—Ministerial: Robert T. Chipperfield, Herbert Clegg, Joseph H. Edge, Charles H. Kamphoefner. Lay: Otto F. Bartz, E. M. Corbett (r), Fred A. Robinson (r), W. E. Warnes (r).

Northwest Kansas—Ministerial: R. A. Anderson, L. B. Bowers, Leon H. Sweetland. Lay: C. A. Kemp, B. G. Hall (r), T. J. Rouse.

Norway—Ministerial: Edvard Sandberg. Lay: Sigvart Sorensen.

MAY 25 TWENTY-SECOND DAY. *Morning.*

Norwegian and Danish—Ministerial: Carl W. Schevenius (r). Lay: Peter Olson.

Ohio—Ministerial: George F. Barber, Charles W. Brashares, Warren J. Dunham, Boyd L. George, David F. Helms, James F. Hoffman, Asa J. Kestle, Clarence H. La Rue, Arba Martin, Robert O. McClure (r), Isaac E. Miller, Edward R. Stafford, Jesse Swank, Charles E. Turley, Edward S. Weaver, William W. Weiser. Lay: Bertice C. Ballinger, E. Dow Bancroft, Ernest Hurst Cherrington, Almon E. Clevenger, John H. Clark, Walter T. Gardner, James E. Kinney, Mrs. William H. Mead, Mrs. C. C. Peale, Mrs. Milton Edgar Rathburn, James A. White, Mrs. DeEtta G. Wilson (r), Foss Zartman.

Oklahoma—Ministerial: Arthur M. Jayne, William R. Johnson, Jean L. LaGrone, Otho B. Morris (r), Frank L. Templin. Lay: Mrs. J. L. Jones, Ray O. Martin, G. H. Schuermann (r), G. T. Miller (r).

Oregon—Ministerial: Wilbert Dowson, Hugh B. Fouke, Jr.; Jabez C. Harrison, William W. Youngson. Lay: Ernest W. Peterson, William H. Pollard, Clyde E. Williamson.

Pacific Northwest—Ministerial: Joseph M. Adams, Thomas W. Jeffrey, Francis A. LaViolette (r), Harold O. Perry, Andrew Warner. Lay: Harry L. Brown, F. A. Hazeltine, Ferman L. Pickett, Charles A. Robbins (r), Logan H. Roberts (r), P. Marion Snider, Mrs. Rufus Woods.

Philadelphia—Ministerial: Charles M. Boswell, George W. Henson, Milton H. Nichols, J. S. Ladd Thomas, John Watchorn, Robert C. Wells, Albert M. Witwer. Lay: Clarence D. Antrim, William Boyd, John M. Doran, Charles F. Eggleston, Thomas R. Fort, Jr.; William H. G. Gould.

Philippine Islands—Ministerial: Ernest S. Lyons, Benito Tovera. Lay: Eulogio R. Dizon (r), Buenaventura C. Lopez.

Pittsburgh—Ministerial: Sanford W. Corcoran (r), Albert E. Day, Bennett W. Hutchinson, Jacob S. Payton, Ralph B. Urmy, William L. Wilkenson. Lay: Charles R. Griffith, Everett W. Jones (r), Elmer L. Kidney.

Rhodesia—Ministerial: Thomas A. O'Farrell. Lay: Ruth E. Hansson.

Rock River—Ministerial: Dan B. Brummitt, Warren N.

Clark, Will L. Collin, Ralph E. Diffendorfer, Frederick C. Eiselen, Fred D. Stone (r), Ernest F. Tittle. Lay: R. Clarence Brown, Jacob Cantlin, Mrs. William H. Dangel, Thomas F. Holgate, James R. Jackson, Sr.; Raymond G. Kimbell.

Saint Johns River—Ministerial: Lawrence Radcliffe. Lay: Mrs. W. J. Harkness.

St. Louis—Ministerial: John W. Borah, Stephen B. Campbell, Vestal C. Clark, Edward Hislop, William R. Nelson, Fred W. Wahl. Lay: Ira N. Chiles (r), Leslie J. Lyons, John C. Miller, J. A. Taylor, W. H. Walker.

Shantung—Ministerial: Perry O. Hanson.

South Carolina—Ministerial: Charles C. Clark, Hugh H. Cooper, Nathaniel W. Greene, Arthur R. Howard. Lay: Isaac B. English, Mrs. Phyllis M. Gibbes (r), Robert K. Gordon, Joseph B. Randolph.

South Florida—Ministerial: Henry W. Bartley.

South Fukien—Ministerial: Harry C. Jett. Lay: Mrs. Harry C. Jett.

South Germany—Ministerial: Johannes Herter, Theophil Mann. Lay: Eugen A. Barth, Georg Spachmuller.

South India—Ministerial: Ephraim C. Reddy. Lay: Charles N. Weston.

Southern—Ministerial: C. F. Bohmfalk, R. T. Pynes. Lay: Benjamin E. Schmitt (r).

Southern California—Ministerial: Walter C. Buckner, Elmer E. Helms, Willsie Martin, Richard N. Merrill, A. Ray Moore, Merle N. Smith, Frank G. H. Stevens, George A. Warmer. Lay: Frank H. Ballinger, Clarence L. Crowell, Elias Hedrick, Mrs. S. F. Johnson, Harold V. Mather, Melvin Pettit, Clark Standiford (r), Mrs. Charles F. Van de Water.

Southern Illinois—Ministerial: William E. Bennett, Walter M. Brown, Claude C. Hall, Frank O. Wilson, Clark R. Yost. Lay: Cecil L. Morriss, John C. Ritter, Clark Show.

Southwest—Ministerial: John H. Ellis, Benjamin F. Neal, William S. Sherrill (r). Lay: John S. Cullen, Mrs. Victoria E. Gates, George C. Taylor.

Southwest Germany—Ministerial: J. W. Ernst Sommer. Lay: Ernst Gideon Bek.

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Southwest Kansas—Ministerial: Josiah W. Abel, Innis D. Harris, Albert E. Henry, Charles A. Kitch. Lay: Leverett C. Baker, Henry C. Ernst, Harry Large (r), Karl Miller, Miss Ida Perry.

Sweden—Ministerial: Theodor Arvidson, Herbert Lihndaker, August Stromstedt. Lay: Karl G. Karlsson, Paul Rosell, Arwid Safwenberg.

Switzerland—Ministerial: Gustav A. Marquardt, Eduard Voellmy (r). Lay: Jacob Haas (r), Mrs. John L. Nuelsen.

Tennessee—Ministerial: D. T. Burch, George W. Lewis. Lay: James E. Jones, William D. Laws.

Texas—Ministerial: Adolphus W. Carr, Matthew W. Dogan, Julius S. Scott. Lay: Charles A. Hubert, Miles W. Jordan, Mrs. Rosa Simpson.

Troy—Ministerial: Marion G. Cole, George C. Douglass, Charles O. Judkins, Freeman S. Kline, Edwin Lewis, Cassius J. Miller. Lay: William L. Howland, Alvah H. Rogers, Mrs. Frank H. Ryder.

Upper Iowa—Ministerial: Earle A. Baker, William C. Cleworth, Frank W. Court, Edward T. Gough, J. Arthur Young. Lay: Maude Barr, John F. Holden (r), E. R. Ristine (r).

Upper Mississippi—Ministerial: James W. Golden, Edward F. Scarborough. Lay: Guy W. Oliver, Percy W. Tucker.

Vermont—Ministerial: John W. Hatch, Arthur W. Hewitt. Lay: Mrs. Lydia B. Wells.

Washington—Ministerial: Robert F. Coates, William A. C. Hughes, Robert M. Williams. Lay: Elvira Bond (r), Arthur E. Briscoe, James W. Hutton, Mrs. Fannie D. Tyler.

West Texas—Ministerial: Willis J. King, Kay W. McMillan, Thomas H. Wyatt. Lay: John W. Frazier, Joseph S. Henry, Mrs. Minnie M. Sanford.

West Virginia—Ministerial: H. E. Crowder, J. W. Engle, L. S. Grose, William B. King, William M. Shultz. Lay: Charles W. Evans, Charles H. Hartley (r), Mrs. Fred M. Morris, R. B. Nay, Miss Mary I. Scott, Ulysses G. Young.

West Wisconsin—Ministerial: Guy W. Campbell, Edwin C. Dixon, Emmanuel Harris. Lay: Fred A. Lange.

Western Norwegian-Danish—Ministerial: Melvin L. Olson. Lay: Ole I. Thorson.

Wilmington—Ministerial: William E. Habbart, Disston W. Jacobs, John L. Johnson, Leonard White. Lay: Willis L. Overdeer, I. Elmer Perry (r), E. J. Winder (r).

Wisconsin—Ministerial: Anton Hatlestad, John W. Perry, Herbert J. Root. Lay: Lloyd S. Dancey, Mrs. W. H. Wones.

Wyoming—Ministerial: Wesley I. Andrews, William S. Crandall, Mark A. Dawber, John H. Race, Leon K. Willman. Lay: M. D. Aldrich, Samuel H. Hicks, Mrs. Edward A. Martin, William D. Southworth, Harry R. Van Deusen.

Wyoming State—Ministerial: Guy E. Konkel. Lay: Frederick L. Beck.

Yenping—Ministerial: Frederick Bankhardt. Lay: Esther Ling.

Closing Address.

Bishop John L. Nuelsen then delivered the closing address of the General Conference in the following words:

We come to the close of this Thirty-first General Conference. The request of the General Conference held four years ago at Kansas City that the coming General Conference should expedite business has been complied with. Let me congratulate this General Conference upon the fact that the necessary business has been transacted and is finished on the twenty-fifth day of May, earlier than at any preceding General Conference, and that without any undue haste, but after due deliberation in the committees, especially of all the important measures.

I think this is due to a great extent to the fidelity, the application to their duties, the great loyalty of all the members of this General Conference, and I am sure every member of the Episcopal Board would want me to express our highest appreciation and the gratitude of the Church to the members of the General Conference for their devotion to the work which was committed to them. It may also be partly due, I think, to the splendid accommodations which we have had here in this fine hall. The Chairman could not always see the faces of those who addressed the Chair, but he could hear their voices in every instance; and, I think the voices of those who spoke from here were heard in every part of the hall.

The appointments for our meeting in every respect, I think, were splendid; and then, whenever we came out of this hall we were out in that bracing, invigorating air and in God's sunshine, with a view over the cloudless ocean. Our view was not hampered in any way but went over these infinite spaces and I think this is symbolic of the work which we had to do here; to legislate and plan for the work of our Church in all parts of the world, not limited by nation or race or class, the work of the Lord Jesus Christ that is intended for every man under heaven.

FLOODED WITH SUNLIGHT

May I venture to suggest that in these closing moments of the Conference these curtains be drawn aside so that we are flooded with this sunlight or the daylight that comes in from outside and that we may have the view over the glorious ocean.

We are at the present time sometimes tempted to be in gloomy places, and look at the condition of the world from a point of view which is rather limited, and which gives occasion for discouragement, but let us go from here, my brothers, into all parts of this world with our heads lifted up, looking into the light of God as it was revealed in the face of Jesus Christ, not dwelling in gloomy places, but dwelling in the sunlight of His presence and of His power, with a note of joy and of victory; not with a note that would remind every one who hears us of retrenchment

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and of depression and of expenses; but with a note of triumph because we know that our Lord Jesus Christ is leading us to victory and we will be loyal to Him.

THE OCEAN A SYMBOL OF GOD'S LOVE

Let us go out from here looking at this endless ocean, as a symbol of the wideness of God's mercy and God's love and God's power that is in no wise limited or restricted—God's power, God's love, God's mercy, wide and endless as the ocean, and trusting in Him and being devoted to Him and consecrated to Him as never before. Let's go to all parts of this great country and to countries beyond the sea with the message of salvation in Christ Jesus, salvation for every individual, salvation for every nation and race, salvation for this world that is to be united into one great kingdom of our Lord Jesus Christ.

I think the Church and the world expect of the Methodist Episcopal Church in these coming years deeds of courage, of faith, of conquering love and in the name of Jesus Christ we will pledge Him our devotion and the sacrifice of everything that we possess. I am sure it is the wish of this whole Conference that the last word that shall be spoken before we adjourn and bring to a close this Thirty-first General Conference of the Methodist Episcopal Church shall be heard from the lips of our Senior Bishop, William F. McDowell. Bishop McDowell will lead us in prayer and pronounce the benediction and thus bring to a close the Thirty-first General Conference of the Methodist Episcopal Church.

Prayer and Benediction.

Prayer was offered and the benediction pronounced by Bishop W. F. McDowell:

In the name of the Father and of the Son and of the Holy Spirit, we met. In the name of the Father and of the Son and of the Holy Spirit we have remained in session. In the name of the Father and the Son and the Holy Spirit we now go out to the ends of the earth for the purposes of service and life and redemption, for the purposes of establishing the Kingdom of Christ in the world of God.

And we make for ourselves now this prayer—that the beauty of the Lord, our God, shall be upon us and upon the whole Church, everywhere, and that the work of our hands shall be established, yea the work of our hands, establish Thou it.

Almighty God, our Heavenly Father, go with us as we go, journey with us whether we travel short or long distances; and, unless Thou shalt go up with us, send us not up. Make us brave to go where Thou dost lead us. Make us faithful to go nowhere without Thee.

We thank Thee for these days of fellowship and of life together, and we ask Thee now, O God, that Thou wilt come into the heart of every one of us that no heart shall carry away any disappointment, any hurt, any bitterness, but that we may carry away the consciousness of our brotherhood in Jesus Christ and of His presence with us evermore.

And help us as we go out to be adequate to the world and its tasks. We lift in our prayers words that we have heard in this hall. Help us to out-think the world round about us by thinking Christ's thoughts after Him. Help us to out-live the world round about us by living the life that is lived by the faith of the Son of God. Help us to out-die the world round about us by being evermore in Him.

God be with us till we meet again; daily manna still provide us; God be with us till we meet again. Keep love's banner floating o'er us. Smite death's threatening wave before us. And pour Thy spirit upon the world for which Christ lived and died and lives forever. And all this we ask for the dear Redeemer's sake.

May the grace of our Lord Jesus Christ, the love of God our Father, and the communion of the Holy Spirit rest upon us and upon all the Church of God in the whole world and upon the world itself evermore. Amen.

Adjournment.

The presiding Bishop then declared the Thirty-first Dele-

gated General Conference of the Methodist Episcopal Church to be adjourned.

EARL CRANSTON,
JOHN W. HAMILTON,
WILLIAM F. MCDOWELL,
WILLIAM BURT,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
WILLIAM F. OLDHAM,
CHARLES B. MITCHELL,
JOHN W. ROBINSON,
EBEN S. JOHNSON,
LAURESS J. BIRNEY,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
EDGAR BLAKE,
FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE A. MILLER,
TITUS LOWE,
BRENTON T. BADLEY,
WALLACE E. BROWN,
RAYMOND J. WADE,
JAMES C. BAKER,
J. RALPH MAGEE,
RALPH S. CUSHMAN.

MISSIONARY BISHOP

EDWIN F. LEE.

CENTRAL CONFERENCE BISHOPS

CHIH PING WANG,
JOHN GOWDY,
JASHWANT RAO CHITAMBAR,
JOHN E. GATTINONI.

John M. Arters.

Secretary of the General Conference.

Atlantic City, New Jersey, May 25, 1932.

REPORTS ADOPTED

A. REPORTS OF STANDING COMMITTEES

I. AMERICAN BIBLE SOCIETY

Report No. 1. General Report of the American Bible Society

Your Committee on the American Bible Society has had before it the Report of the Society, published in the Handbook, and supplementary information furnished by the officers.

We commend the Society for its record of achievement through the quadrennium. This includes (1) a notable increase in the distribution of the Scriptures, now averaging annually over ten million copies of Gospels, Testaments, and Bibles in more than forty countries and in two hundred languages; (2) the publication of the first Scriptures in three languages hitherto without any, of the first New Testament in two more, and of additional parts and revisions of earlier translations of six more languages, including five entire New Testaments; (3) an enlarged service to the blind, enabling them to secure the twenty-one or more volumes that compose the Bible for the blind, at 25 cents instead of a dollar a volume.

We record with regret the effect of reduced income upon the work, and note that the Methodist Episcopal Church has slipped down somewhat in the proportion of the missionary contributions which it gives to the Society and in its relative standing among the denominations supporting the Society. The Society's report reminds us that all of Africa, all of Latin America, all of Asia, and a large part of Europe are dependent upon the Bible Societies for the Scriptures and that in northwestern Europe and the English-speaking countries hundreds of thousands of folk would not have any part of the Bible if it were not for the Bible Societies.

Recommendations:

1. In view of the important place which the work of the American Bible Society has in the missionary enterprise of the church at home and abroad, we recommend that this cause continue to be presented to all our churches as one of the Official Benevolences, as has been done for nearly a century.

2. We recommend that the amount to be asked in behalf of, or allocated to the work of the American Bible Society be referred to such body as the General Conference may establish or continue in supervision of the askings of the benevolence

Boards of the Church, such body to give all consideration to humanity's need for the indispensable Scriptures.

3. We recommend that the Bishops be given authority to appoint, from their own number or otherwise, upon the Advisory Council of the American Bible Society, a representative of the Methodist Episcopal Church with whom the Board of Managers may advise during the quadrennium concerning the budgets and work of the Society, the expense of such representation to be borne by the Society.

4. As it is impossible for any organization, national or local, to search out all those who do not possess the Scriptures and who need them, we urge that every local church, in the United States and across the seas, regard the distribution of the Scriptures as a normal part of its ministry to the community—especially to those to whom by ignorance, by poverty, or by indifference the Bible is unknown as the Book of redemption and life.

5. We recommend to all our members the observance of Universal Bible Sunday as an appropriate occasion to impress upon our people the place which the Bible should hold in national, family and personal life and the importance of its effective diffusion and use among all the peoples of the earth.

Adopted, May 24.

II. BOOK CONCERN

REPORT NO. 1. TIME OF MEETING OF THE BOOK COMMITTEE

Amend ¶ 429, § 2, of the *Discipline,* by striking out the word "third" in the second line and substituting therefor the word "fourth," so that the whole section will read:

¶ 429, § 2. The Annual Meeting of the Book Committee shall be held on the fourth Wednesday in April, or at such other time as the Book Committee may determine, and special meetings may be held at such times and places as the Committee may appoint, or at the call of the Chairman, or upon written request of ten members of the Committee. At all meetings of the Book Committee a majority of the members shall constitute a quorum.

Amend ¶ 432, § 1, of the *Discipline,* by adding after the word "Commissions" in line 5, the words "the expenses of which have been authorized by the General Conference," so that the whole section as amended will read:

¶ 432, § 1. At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, Judicial Conferences, General Conference Commissions, the expenses of which have been authorized by the General Conference, Committees of Investigation in the event of charges against a Bishop or a Missionary Bishop, and such other expenses as the General Conference may have authorized to be paid from this fund.

An equitable apportionment of the total amount estimated as necessary for the General Conference expenses shall be sent to the District Superintendents of each Annual Conference. The District Superintendents, within sixty days after the adjournment of their respective Annual Conferences in the first year of the quadrennium, shall make an equitable apportionment of the amount asked from their Districts for the quadrennium, and send a copy of this apportionment to the Charges of the District and to the Treasurer of the General Conference Expense Fund. Should any District Superintendent fail to make such an apportionment within the time named above, the Treasurer of the General Conference Expense Fund is authorized to make the apportionment on the basis ordered by the Book Committee. One-third of the full amount of the apportionment shall be raised in each of the three Conference years preceding the session of the General Conference.

The Treasurer of the General Conference Expense Fund shall be elected quadrennially by the Book Committee. His compensation shall be fixed by the Book Committee and he shall report to and be amenable to that Committee. He shall present a final detailed statement of the receipts and expenditures of this fund at each General Conference.

Adopted, May 10.

Report No. 2. Book Committee Reserve Fund

Your Committee, having considered Memorials Nos. 197, 380, 532, and 671, proposing to adopt a reserve policy to stabilize the payment of dividends to Conferences on a quadrennial basis instead of an annual basis, recommends non-concurrence.

In response to the above Memorials the Committee recommends that ¶ 442 be amended by adding at the end of the first sentence of the paragraph the following: "but nothing in this provision shall prevent the Book Committee from setting up a Special Reserve Fund for the stabilization of the distribution to the Annual Conferences if and when in the discretion of the Book Committee such a policy shall be deemed expedient." So that ¶ 442, as amended, shall read:

"The produce of the Book Concern, after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs, shall be regularly applied to the benefit of the Traveling, Supernumerary and Retired Preachers, their wives, widows and children, but nothing in this provision shall prevent the Book Committee from setting up a Special Reserve Fund for the stabilization and equalization of the distribution to the Annual Conferences, if and when in the discretion of the Book Committee such a policy shall be deemed expedient. The division of the produce of the Book Concern available for distribution according to this paragraph shall be made equitably

to the Annual Conferences upon the basis of the ratio of the total annuity years of the several Annual Conferences to the total annuity years of the entire Church, as shown in the reports made by the Conference Stewards to the Board of Pensions and Relief, such reports to be carefully checked by the Corresponding Secretary and properly certified to the Book Committee, which shall have charge of the distribution. In making this distribution the Publishing Agents shall forward to each Annual Conference, during its session, a statement showing the amount due the Conference, together with a draft for the same."

Adopted, May 20.

REPORT NO. 3. HISTORICAL SOCIETIES AND PUBLICATIONS OF BOOK CONCERN

Your Committee, considering Memorial No. 274, relative to furnishing Historical Societies, having libraries, free copies of the publications of the Book Concern, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 4. SUPPORT OF BISHOPS

Your Committee, having considered Memorial No. 310, Part I, relative to Support of Bishops, recommends the following as a substitute for ¶ 374, which now reads:

"The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amounts allowed to them, inclusive of properly authorized amounts for official travel, clerical assistance, and house rent, or maintenance, as provided by the Book Committee."

The substitute to read as follows:

"The Treasurer of the Episcopal Fund is directed to send monthly to each Bishop and Missionary Bishop, a check covering one-twelfth of the annual salary, and of the allowance for clerical assistance, and house rent or maintenance as provided by the Book Committee. The Treasurer shall also pay the claim for official travel of a Bishop or Missionary Bishop upon presentation of an itemized voucher as prescribed by the Book Committee. The Treasurer of the Episcopal Fund is further authorized and directed to forward to the Treasurer of the respective Central Conferences, quarterly in advance, the proportionate amount of the annual grant-in-aid, allowed to the several Central Conferences by the Book Committee toward the support of the General Superintendents or Bishops of such Central Conferences.

Adopted, May 20.

REPORT NO. 5. SUPPORT OF BISHOPS

Your Committee having considered Memorial No. 310, Part

2, relative to the support of Bishops, recommends the following as a substitute for ¶ 375, which now reads:

¶ 375. "The Book Committee shall apportion the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Pastoral Support, including rental value of the parsonages, but exclusive of missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts."

The substitute to read as follows:

¶ 375. "The Book Committee shall apportion among the several Annual Conferences the sum required to be raised for these purposes, on the basis of the total amount raised in the respective Annual Conferences for Cash Pastoral Support, excluding rental value of the parsonages, and exclusive of missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts and Charges, applying the percentage rate established by the Book Committee. The Bishops of the respective Areas and the District Superintendents are instructed to co-operate in the collection of the apportionments."

Adopted, May 25.

REPORT NO. 7. REDUCTION OF SALARIES OF CERTAIN OFFICIALS

Your Committee, having considered Memorial No. 592, relative to the Reduction of Salaries of Certain Officials, recommends that the substance of this Memorial be referred to the Book Committee for careful consideration.

Adopted, May 25.

REPORT NO. 8. ASSISTANCE IN PUBLISHING THE "OBSERVER"

Your Committee, having considered Memorial No. 494, asking for Continued Financial Assistance for *The Observer* in the Philippine Islands, recommends as follows:

"That a Grant of $1,250 per year be continued for the next quadrennium."

Adopted, May 25.

REPORT NO. 9. SPANISH EDITION OF 1932 "DISCIPLINE"

Your Committee, having considered Memorial No. 543, concerning the publication of a Spanish Edition of the *Discipline* of 1932, recommends as follows:

That the matter of publishing a Spanish Edition of the *Discipline* of 1932 be referred to the Book Committee.

Adopted, May 25.

REPORT NO. 10. DEPOSITORIES FOR BOOK CONCERN

Your Committee, having considered Memorial No. 716, recommends:

1. That ¶ 443, § 1, be amended by omitting the word "Full" before the words "Stock of the books of the General Catalogue."

The paragraph now reads, "There shall be Depositories for the sale and distribution of books and other publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Kansas City, Missouri; Portland, Oregon, and San Francisco, California. The Book Committee shall establish other Depositories as the General Conference may from time to time direct. All Depositories, subject to the direction of the Book Committee, shall be under the supervision of the Executive Committee. Each Depository shall be supplied with a full stock of the books of the General Catalogue. Church School books, Church School supplies and Tracts, to be sold for the main Establishments supplying such stock.

2. That ¶ 443, § 2, which reads as follows: "After the expenses incident to the transportation, management, and sale of Books and publications at the Depositories shall have been paid out of the sales, the net proceeds for the same shall be forwarded to the Main Establishments by which they were supplied; to which Main Establishments full statements of the amounts of sales and expenses shall be made at the dates fixed, cash sales being distinguished from those on credit. Statements of the amount of stock shall also be made and sent to the Main Establishments when required," shall be stricken out.

The paragraph as amended shall read:

¶ 443. There shall be Depositories for the sale and distribution of books and other publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Kansas City, Missouri; Portland, Oregon, and San Francisco, California. The Book Committee shall establish other Depositories as the General Conference may from time to time direct. All Depositories, subject to the direction of the Book Committee, shall be under the supervision of the Executive Committee. Each Depository shall be supplied with a stock of the books of the General Catalogue, Church School Books, Church School supplies, and Tracts, to be sold for the Main Establishments supplying such stock.

Adopted, May 25.

Report No. 12. The Methodist Book Concern and Benevolence Boards

Your Committee on Book Concern, having considered Memorial No. 250, relative to a closer co-operation between The Methodist Book Concern and the Benevolence Boards in the preparation and distribution of literature, recommends its reference to the Book Committee for careful consideration.

Adopted, May 25.

Report No. 13. Leadership Journal

Your Committee, having considered Memorial No. 555, relative to a Leadership Journal for use of Pastors and Leaders of our connectional institutions, recommends its reference to the Book Committee and the Benevolence Boards for their careful consideration.

Adopted, May 25.

Report No. 14. News Weekly

Your Committee, having considered Memorial No. 556, relative to publishing of a weekly or monthly magazine to disseminate news regarding current events and problems, recommends its reference to the Book Committee and the Publishing Agents without recommendation.

Adopted, May 25.

Report No. 16. Publishing Agents to Provide Devotional and Evangelistic Literature

Your Committee, having considered Memorial No. 775, relative to the Publishing Agents providing devotional and evangelistic literature, recommends that it be referred to the Book Committee.

Adopted, May 25.

Report No. 17. Report on Pages 1-68 of 1932 "Handbook"

Your Committee, having considered reports on pages 1-68 of the 1932 *Handbook,* being the reports of (a) the Book Committee, (b) the Publishing Agents, (c) the Treasurer of the Episcopal Fund, and (d) the Treasurer of the General Conference Expense Fund, presents the following report:

In accordance with the instructions of the General Conference, committing to the various Standing Committees the reports printed in the 1932 *Handbook,* your Sub-Committee on Real Estate and Accounting has reviewed these reports in so far as they relate to the financial and accounting activities of the Book Committee (*Handbook,* pages 1-68) and is pleased to give approval of and concurrence with the reports as printed.

The accounts of The Methodist Book Concern and of the Treasurer of the Episcopal Fund have been audited by public accountants of the highest standing, and the certificates of the auditors are appended (see pages 30 and 48 of the *Handbook*). The accounts of the Treasurer of the General Conference Expense Fund are stated to be "verified each year by a certified auditor," but no certificate of audit is shown (page 68). We believe that in the future the Treasurer of this Fund should include in his report the certificate or statement of the auditor with reference to the verification of the Fund.

The consolidated balance sheet of The Methodist Book Concern as of December 31, 1931, together with the certificate of the public auditor, is to be found on page 30 of the *Handbook*. This statement shows a healthy condition for the business, with a current ratio of 2.98 to 1, and with net working capital of approximately $1,475,000. The Book Concern is contingently liable as endorser on notes aggregating $165,000, representing funds borrowed for the account of the Episcopal Fund. Your Sub-Committee believes that the Book Concern should be relieved of lending its financial credit in order that funds may be obtained for the prompt payment—as important as that may be—of the salaries and allowances of the General Superintendents, Missionary Bishops, Retired Bishops and the Widows of deceased Bishops.

Various statistical and financial data relative to the activities of the Book Concern will be found on pages 31-46, inclusive. We commend the Book Committee on the fulness and completeness of the data here presented. It may be mentioned, however, that on page 33 there appear two captions which are not in accord with recognized business and accounting terminology—*"Invested Surplus"* should be changed to *"Investments"* and *"Working Fund for the Conduct of the Business"* to *"Reserve for Working Capital,"* or a similar term. If this were done the comparative statement would then be in agreement with the correct terminology used in the certified balance sheet.

The summary and detailed reports of the Treasurer of the Episcopal Fund appear on pages 47-55, inclusive. We commend the Treasurer of this fund both on the completeness and the clearness of the accounts as stated. The total disbursements for the past quadrennium, January 1, 1928, to December 31, 1931, amounted to $1,821,407.37 (pages 52 and 55).

All of the reports for which the Book Committee is responsible reveal sound financial and conservative accounting practices. It is good for these great business activities to be in the hands of men who have both a knowledge of and experience in sound business methods, and also have the best interests of the Kingdom of God at heart. We believe that they have conducted well their stewardship, and we commend them for it.

Adopted, May 23.

Report No. 18. Liability of Book Concern for Funds Borrowed for Episcopal Fund

Your Committee, having considered Memorial No. 902, petitioning the General Conference to pass legislation that will safeguard the Book Concern from standing as security for money borrowed for the Episcopal Fund and the General Conference Expense Fund, presents the following report:

"We report that under the provisions of the *Discipline* of 1928

and legislation prior thereto, the Treasurer of the Episcopal Fund has been required to pay drafts of the Bishops for salaries and allowances granted them under the law of the Church. In order to carry out the provisions of the *Discipline* in this regard and to maintain the credit of the Episcopal Fund and the General Conference Expense Fund it has become necessary for the Book Concern to endorse notes to enable the Treasurers of these Funds to pay the said obligations. It should be pointed out that the General Conference at this session has authorized the Treasurer of the General Conference Expense Fund to borrow not to exceed $60,000 in order to pay the expense of this session, and that the Book Concern guarantees such borrowing."

And recommends:

"That the Book Committee use every effort to balance its budget of the Episcopal Fund and the General Conference Expense Fund, and to pay its indebtedness as soon as possible and to take every means to prevent the necessity of becoming the security for the further indebtedness of these funds."

Adopted, May 25.

REPORT NO. 19. GENERAL CONFERENCE EXPENSE FUND

Your Committee, having considered Memorial No. 861, relative to the report of the Treasurer of the General Conference Expense Fund for the quadrennium closing 1928, as given in the *Handbook,* and also the report for the present quadrennium,

Recommends: "That when the accounts for the present quadrennium are closed, they be audited and filed with the Book Committee, to be presented at the next General Conference."

Adopted, May 25.

REPORT NO. 21. METHOD OF ELECTING TREASURER OF THE EPISCOPAL FUND

Your Committee, having considered Memorial No. 940, which proposes to amend ¶ 376 of the *Discipline* of 1928, which now reads:

"¶ 376. The Treasurer of the Episcopal Fund shall be elected quadrennially by the Book Committee; he shall charge the sums paid to the Bishops, and to the widows and minor or helpless children of deceased Bishops, to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said fund. The Treasurer shall report annually to the Book Committee and Annual Conferences the amount received from the several Annual Conferences on account of said fund, and also the expenditures made; and shall also make to the General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years," so that it shall read:

"¶ 376. The Treasurer of the Episcopal Fund shall be elected

quadrennially by the General Conference upon nomination of the Book Committee and/or twenty-five or more delegates representing no less than three Annual Conferences; he shall charge the sums paid to the Bishops, and to the widows and minor children of deceased Bishops, to the Episcopal Fund; . . ."

Recommends non-concurrence, in view of the fact that the Book Committee has heretofore elected one Publishing Agent as Treasurer and another as Assistant Treasurer of the Episcopal Fund to serve without salary.

Received and Recorded, May 25.

Report No. 22. Advocates

Your Committee, having considered Memorials Nos. 4, 10, 17, 47, 54, 149, 248, 407, 519, 554, 569, 579, 665, 696, 701, 751, 771, 892, 942, and the report of the Book Committee on *Advocates* as given in the *Handbook* on pages 8 and 9, recommend the following:

1. There shall be four editions of *The Christian Advocate,* a National Weekly, circulated from New York, Cincinnati, Kansas City, and San Francisco.

2. The General Conference shall elect quadrennially by ballot four editors for *The Christian Advocate,* a National Weekly.

3. There shall be a Business Manager appointed by the Book Committee in consultation with the Publishing Agents without increased cost to *The Advocate.* He shall be responsible for the supervision of the manufacture, promotion, and selling of *The Advocates.*

4. There shall be an Editorial Board consisting of the four editors elected by the General Conference for *The Christian Advocate,* a National Weekly, and the Editor of *The Christian Advocate,* Southwestern Edition, and the Business Manager.

5. All costs—editorial, manufacturing, promoting, and selling—shall be budgeted on the basis of income. The Book Committee and the Publishing Agents shall see that at no time the deficit in the four *Advocates* shall exceed $50,000 annually, which item is based on a circulation of 132,000. If the deficit in any *Advocate* shall exceed its proportionate share of the maximum deficit, the Book Committee shall have authority to take such action as may seem desirable and wise, provided no *Advocate* shall be discontinued until at least three months' notice shall have been given the Bishop or Bishops of the patronizing territory, who shall be authorized to use all available means to save the paper to the patronizing territory. All costs of *The Christian Advocate,* Southwestern Edition, shall be kept at the lowest possible figure, so that the annual deficit may be materially reduced.

Nothing in this legislation shall be interpreted as preventing the editorial group from including such common features as

illustrations, department and articles, as may seem to them to be desirable, in the interests of economy.

The Book Committee is authorized to issue from points of circulation editions of *The Christian Advocate,* a National Weekly, for distribution in the territory contiguous to Chicago, Pittsburgh and Portland, and a special edition for the white work of the South. These editions shall contain not to exceed eight pages of local matter.

Steps shall be taken immediately to reduce the production cost of *The Epworth Herald* and to increase its income by securing a greater circulation so that the annual deficit may be reduced to a point which will not force the discontinuance of this publication.

6. *The National Methodist Press* shall be continued at Washington, D. C. The Editor shall be elected by the General Conference, and the budget shall be materially reduced.

7. The Publishing Agents and the Editorial Board shall designate one Sunday each year as Good Literature Day, at which time the pastors shall be requested to present or have presented the merits of *The Christian Advocate* and receive subscriptions.

8. § 1. The General Conference shall elect quadrennially, by ballot, an Editor for *The Christian Advocate,* Southwestern Edition; an Editor for *The Epworth Herald,* who shall also edit all Epworth League publications under provisions hereinafter defined; and the Editor for Church School Publications under the provisions hereinafter defined.

§ 2. The General Conference shall elect by ballot an Editor for *Der Christliche Apologete,* to serve for such period of time as the Book Committee shall continue the publication.

9. Nominations of Editors to be elected by the General Conference shall be sent to the Secretary's desk in writing, and shall be by geographical designation in the case of editors of *The Christian Advocate,* a National Weekly.

10. There shall be an Editorial Council for conference and co-operation which shall be composed of all the official editors. This council shall meet once a year at the time and place of the annual meeting of the Book Committee, and shall be presided over by one of their number to be elected each year by the Editorial Council.

11. We direct and authorize the Editor of the *Discipline* to edit paragraphs of the *Discipline* to make them conform to the above legislation.

Adopted, May 23.

REPORT NO. 23. NOMINATIONS EXECUTIVE COMMITTEE MEMBERS OF BOOK COMMITTEE

Your Committee, having considered nominations for mem-

bership on the Executive Committee of the Book Committee, present the following nominations:

1. New York and Contiguous Territory: Ezra S. Tipple, 1940; William T. Rich, 1940.

2. Cincinnati and Contiguous Territory: Lewis N. Gatch, 1940.

3. Chicago and Contiguous Territory: Fred D. Stone, 1940; Henry S. Henschen, 1940.

Adopted, May 24.

REPORT NO. 24. RESOLUTIONS OF APPRECIATION OF DR. W. F. CONNER AND DR. CLAUDIUS B. SPENCER

The Committee on Book Concern begs to make this statement concerning two eminent servants of the Church:

The Book Committee of the Methodist Episcopal Church has had many distinguished chairmen, some of them laymen of wide influence, others ministers of signal ability and efficiency. Among the latter, Dr. William F. Conner, of the Pittsburgh Conference, who is now retiring, ranks among the best.

Doctor Conner became a member of the Book Committee in 1912, and three years later was elected Chairman. For seventeen years he has filled the office with rare distinction. Judicially-minded, of wide experience, impartial, he has presided over the meetings of the Book Committee with eminent satisfaction; and with comprehensive vision of the task committed to the Book Committee, he has administered the affairs of this Committee with discretion and skill. The Book Committee and the Church alike are indebted to Doctor Conner for his invaluable services.

Dr. Claudius B. Spencer, for forty years an Editor of the Methodist Episcopal Church, having formally requested that at the close of the present session of this General Conference he be released from the editorial responsibility which he has carried with such conspicuous success all these years, the Committee on Book Concern would express its grateful appreciation of the enviable record of this really great Editor. During his entire career as an editor he has glorified his task. Nothing to him has been trivial. No effort to secure the most efficient results has been too great. Cultured, with a fine sense of the province and power of a Christian weekly publication, with a zest for research and a passion for details, having a cultured style and a felicitous expression, with wide horizons and equally wide circles of friendships, and with numerous opportunities to study the vast world lands, Doctor Spencer has for more than a generation ranked among the great Editors of Christendom.

Adopted, May 24.

REPORT NO. 25. CONCERNING A MEMBER, OFFICER OR EMPLOYEE OF OUR BOARDS, COMMITTEES OR COMMISSIONS GUILTY OF MISCONDUCT

WHEREAS, It sometimes happens that a member, officer or employee of our Boards, Committees or Commissions is guilty of misconduct and by reason thereof greatly embarrasses and handicaps the members of such Boards, Committees and Commissions; and,

WHEREAS, There is no specific authority given in our law to such Boards, Committees or Commissions to remove persons thus guilty of misconduct; and,

WHEREAS, It is highly important that authority be given to the various Boards, Committees and Commissions to deal with such situations as they arise; now,

Therefore, Your Committee recommends that the following be adopted:

The various Boards, Committees or Commissions, elected, authorized or provided for by the General Conference shall have full power and authority to remove and dismiss at their discretion any member, officer or employee thereof who shall be guilty of any immoral conduct, breach of trust or other misconduct which any of said Boards, Committees or Commissions may deem sufficient to warrant such dismissal and removal, or who for any reason is unable to, or fails to perform the duties of his or her office. In the event that any member, officer or employee of such Board, Committee or Commission, including the Book Committee, elected, authorized or provided for by the General Conference, is indicted for or found guilty of any felony or misdemeanor by a verdict of any Trial Jury in any Court of any State or Country where such offense shall have been committed, or who shall plead guilty to or confess his or her guilt thereto, then and in that event, the Board, Committee or Commission of which he or she is a member, officer or employee shall be and it is hereby authorized to remove such officer, member or employee so charged or convicted, and the place so vacated shall be filled as provided for in the *Discipline.* The action of such Board, Committee or Commission in removing such member, officer or employee in the circumstances above set forth shall be final and such member, officer or employee so removed shall have no further authority to participate in any way in the affairs of such Board, Committee or Commission.

Adopted, May 25.

III. BOUNDARIES

Report No. 1

CHAPTER I

DETERMINING BOUNDARIES

(See ¶ 548, § 5.)

¶ 540, § 1. The General Conference shall appoint a Committee on Boundaries, consisting of two Delegates, one Ministerial and one Lay, from each Annual Conference, to be nominated by the Delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to the Conference and Mission lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences and Missions, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided,* however, that in accordance with the provisions of ¶ 97, § 2 (6), and ¶ 98, § 2 (6), Central Conferences and Central Mission Conferences may fix the boundaries of the Annual Conferences and Missions within their bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

§ 2. Any two or more Conferences or Missions which may be mutually interested in the readjustment of their common boundaries, may at any time raise a Joint Commission, consisting of five members from each Conference or Mission directly interested; and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences or Missions to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences or Missions at their session next ensuing, shall be final. The boundaries thus established shall be reported immediately by the Chairman of the Joint Commission to the Secretary of the General Conference, together with a copy of the proceedings of the Joint Commission; *provided,* however, that the Conference or Mission desiring the readjustment of their common boundaries, may bring the matter directly to the General Conference by means of memorials concerning such readjustment.

§ 3. No division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Confer-

ences, out of the territory already occupied by organized Conferences, shall be effected until the General Conference shall have approved such division, absorption, or organization; except in the case of Central Conferences and Central Mission Conferences as provided for in ¶ 97, § 2 (6), and ¶ 98, § 2 (6); and except in the case of foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States, being merged with or transferred into English-speaking or other Conferences.

§ 4. No petition, resolution, or memorial involving readjustment of boundaries of Annual Conferences, or Mission Conferences or Missions, or the division or absorption of Annual Conferences or Mission Conferences, or Missions, or the organization of new Annual Conferences or Mission Conferences or Missions out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice (¶ 607) shall have been given by the Secretary of the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof to the Secretaries of all the Annual Conferences and Mission Conferences or Missions affected thereby; *provided,* however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in such petition, subject to the approval of all the Annual and Mission Conferences or Missions named in such petition at their annual sessions next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF ANNUAL CONFERENCES, MISSION CONFERENCES, AND MISSIONS; ENABLING ACTS

I. Africa

¶ 541, § 1. *Annual Conferences*

(1) Liberia Conference shall include the Republic of Liberia and border territory in the hinterland.

(2) Rhodesia Conference shall include work in Rhodesia.

§ 2. *Mission Conferences and Missions*

(1) Angola Mission Conference shall include the work in Angola and Portuguese West Africa.

(2) Congo Mission Conference shall include the work in the Belgian Congo.

(3) Southeast Africa Mission Conference shall include Portuguese East Africa and Portuguese work in the Transvaal.

II. Eastern Asia

¶ 542, § 1. *Annual Conferences*

(1) Central China Conference shall include Central China, with its central station at the city of Nanking, on the Yangtse River, excluding the Kiangsi Annual Conference.

(2) Chengtu West China Conference shall include the following counties: Chengtu, Whayang, Gintang, Jienyang, Tsiyang, Tsichung, Meikang, Lochi, Anyoh, and Chungkiang.

(3) Chungking West China Conference shall include the following counties: Bahsien, Kiangpeh, Pishan, Yungchwan, Jungchang, Lungchang, Hochwan, Wusheng, Tunknan, and Suining.

(4) Foochow Conference shall include the Fukien Province in China, excepting so much as is included within the Hinghwa, the Yenping, and the South Fukien Annual Conferences.

(5) Hinghwa Conference shall include the counties of Putien and Sienyu and the adjoining territory where the Hinghwa dialect is spoken.

(6) Kiangsi Conference shall include the province of Kiangsi and that portion of Anhwei Province west of a line drawn north and south through the west wall of the city of Anking, the capital of the province, and also Hwangmei County in Hupeh Province.

(7) North China Conference shall include the southern part of the Province of Fengtien and the northern parts of the Provinces of Chili, Shantung, and Honan, the southern part of the Province of Liaoning, and the northern part of the Province of Hopei.

(8) Shantung Conference shall include the counties of Tsinan, Taian, Szsushui, Yenchow, Ningyang, Wenshang, Chufu, Tsouhsien, Feicheng, Laiwu, Tungping, Tsining, and Tunge, located in the central part of Shantung Province.

(9) South Fukien Conference shall include the counties of Yungchun, Tehwa, and Tatien.

(10) Yenping Conference shall include the Yenping Prefecture and Kweihwa County of Tingchow Prefecture, all territory being in Fukien Province.

§ 2. *Councils*

(1) Japan Mission Council shall include the work among the Japanese in the Japanese Empire and Manchuria.

(2) Korea Central Council shall include the work among the Koreans in Korea and Manchuria.

§ 3. *Enabling Acts*

(1) The *Chengtu West China Conference* and the *Chungking West China Conference* may, during the next quadren-

nium, merge into one Annual Conference, subject to the usual Disciplinary conditions.

III. Europe

¶ 543, § 1. *Annual Conferences*

(1) Baltic and Slavic Conference shall include the Baltic and Slavic Republics contiguous to Russia.

(2) Central Germany Conference shall include the Free States of Saxony and Thuringia, as well as the Province of Silesia, including the towns of Halle and Dessau.

(3) Denmark Conference shall include the Kingdom of Denmark.

(4) Finland Conference shall include the Republic of Finland.

(5) Finland Swedish Conference shall include the Swedish work in Finland.

(6) Italy Conference shall include the Kingdom of Italy, and those parts of contiguous countries in which the Italian language is spoken.

(7) North Africa Conference shall include the work in Algeria, Tunisia, and adjacent territory.

(8) Northeast Germany Conference: In the west, the boundary of the Northwest Germany Conference; in the south, the boundary of the Central Germany Conference; in the east, the boundary of the German Republic.

(9) Norway Conference shall include the Kingdom of Norway.

(10) Northwest Germany Conference: In the east, the degree of the eleventh longitude; in the south, the degree of the fifty-second latitude to the boundary of the Southwest Germany Conference; in the west, the boundary of the German Republic.

(11) South Germany Conference: the geographical boundaries of the Free States of Bavaria (except the Palatinate) and Wuerttemberg.

(12) Southwest Germany Conference: in the north, follow a line south of Lippe from Wesel to Hamm; in the east, from Hamm to Marburg, Gelnhausen, Mosbach, Pforzheim to Lahr; in the west, the boundaries of the German Republic.

(13) Sweden Conference shall include the Kingdom of Sweden.

(14) Switzerland Conference shall include the Republic of Switzerland (except the work among the Italian-speaking people), and shall also include the German-speaking churches of France.

§ 2. *Mission Conferences and Missions*

(1) Austria Mission Conference shall include Austria.

(2) BULGARIA MISSION CONFERENCE shall include Bulgaria.
(3) FRANCE MISSION CONFERENCE shall include the Republic of France, except the German-speaking churches of France.
(4) HUNGARY MISSION CONFERENCE shall include Hungary.
(5) JUGO-SLAVIA MISSION CONFERENCE shall include the work in Jugo-Slavia.
(6) MADEIRA MISSION shall include the Madeira Islands.
(7) RUSSIA MISSION CONFERENCE shall include the work in the Union of Soviet Socialist Republics.
(8) SPAIN MISSION shall include the work in Spain.

§ 3. *Enabling Acts*

(1) The *Central Conference of Europe,* during the next quadrennium, is authorized to rearrange the Conferences in Germany so that their number will be reduced to three or four, as seems best to them, subject to the usual Disciplinary conditions.
(2) The *Baltic and Slavic Annual Conference* may, during the next quadrennium, form the Estonian Mission Conference and the Latvia-Lithuania Mission Conference, subject to the usual Disciplinary conditions.

IV. LATIN AMERICA

¶ 544, § 1. *Annual Conferences*

(1) CHILE CONFERENCE shall include the Republic of Chile.
(2) EASTERN SOUTH AMERICA CONFERENCE shall include the Republics of Argentina and Uruguay.

§ 2. *Mission Conferences and Missions*

(1) BOLIVIA MISSION CONFERENCE shall include the Republic of Bolivia.
(2) CENTRAL AMERICA MISSION CONFERENCE shall include Costa Rica and Panama.
(3) PERU MISSION CONFERENCE shall include the Republic of Peru.

V. SOUTHEASTERN ASIA

¶ 545, § 1. *Annual Conferences*

(1) MALAYA CONFERENCE shall include the Straits Settlements, the Malayan Peninsula, such adjacent islands or portions thereof, including Borneo, as are under British or Dutch government or protection, and the Chinese work in Sumatra.
(2) PHILIPPINE ISLANDS CONFERENCE shall include the Philippine Archipelago and the Sulu Islands.

§ 2. *Mission Conferences and Missions*

(1) SUMATRA MISSION CONFERENCE shall include the following sections of the Island of Sumatra: the East Coast Prov-

ince, the Residences of Siak, Palembong, and the Lampongs, and the Island of Banka.

§ 3. *Enabling Acts*

(1) The *Philippine Islands Conference* may, during the next quadrennium, divide into two Conferences to be known as the Philippine Conference and the Philippine North Conference, the section from Manila to the Ilocano towns to constitute the former, and all that territory north of said line to constitute the latter. This action is subject to the usual Disciplinary conditions.

(2) Authority is granted for the formation of the Malaysia Chinese Conference and the Malaya Tamil Conference, during the next quadrennium, out of territory within the bounds of the Malaya Annual Conference and the Sumatra Mission Conference, this action to be subject to the usual Disciplinary conditions.

VI. Southern Asia

¶ 546, § 1. *Annual Conferences*

(1) Bengal Conference shall include Bengal and Assam, and so much of Bihar and Orissa as do not lie within the bounds of the Lucknow Conference.

(2) Bombay Conference shall include that part of the Bombay Presidency embraced in the city and island of Bombay; that part of the civil districts of Thana, Nasik, West Khandesh, and East Khandesh which lies south of a straight line drawn from Dahanu on the Arabian Seacoast northeasterly through Amalnar to the Tapti River, and then east along said river to the eastern boundary of the Bombay Presidency; the civil districts of Poona Ahmednagar, Kolaba, Ratnagiri, Satara, and Sholapur; together with the native states lying within these districts south of the line above named and of the civil districts of Belgaum and Bijapur, and including Akalkot State. Also that part of Berar which lies south of the Gawalgarh Gange, and such part of the Central Provinces as is included in the civil districts of Wardha, Nagour, and Bhandara, and that part of Chanda civil district which lies north of parallel 19 degrees 45 minutes north latitude. Also that part of the Nizam's Dominions included in the civil districts of Aurangabad, Bhir, Osmanabad, Parabaini, and Nanded; that part of Adilabad civil district which lies north of parallel 19 degrees 45 minutes north latitude and west of the proposed Changa-Warrangeal Railway; and that part of the Bidar civil district through the towns of Kanlas, Miraj Buzurg, and Mlanga to the southwestern corner, leaving Kanlas and Miraj Buzurg in South India Conference, and Mlanga in Bombay Conference.

(3) BURMA CONFERENCE shall include the Province of Burma.

(4) CENTRAL PROVINCES CONFERENCE shall include all of the Central Provinces and the Feudatory States under the supervision of the Central Provinces Government, except that portion of Berar south of the Gawalgarh Hills and Wardha, Nagpur, Bhandara, and Chanda Civil Districts; it shall include also such portions of the Central India Agency as lie south of the twenty-fifth parallel of north latitude and east of the seventy-sixth meridian of east longitude.

(5) GUJARAT CONFERENCE shall include Gujarat and all territory which is bounded on the north by the twenty-fifth meridian of latitude proceeding westward to the boundary of Sindh and eastward to the seventy-fifth meridian of longitude, thence south to the bounds of the Bombay Conference, following that boundary westward to the sea.

(6) HYDERABAD CONFERENCE shall include those portions of the Deccan within the bounds of Nizam's Dominions (Hyderabad State) that are contiguous to Hyderabad, Vikarabad, Tandur, and Bidar; together with that part of the Central Provinces included in the civil district of Sironcha.

(7) INDUS RIVER CONFERENCE shall include Baluchistan; the Province of Sindh; such other parts of the Bombay Presidency as lie north of the twenty-fifth degree of latitude; such parts of the Rajputana and Central India Agencies as lie to the north of the twenty-fifth degree of latitude and west of the seventy-sixth meridian of longitude; and all of the Punjab save the portion which lies to the east and south of the southeastern boundary of the Patiala State from the point where it is intersected by the seventy-sixth meridian of longitude.

(8) LUCKNOW CONFERENCE shall include such parts of the United Provinces of Agra and Oudh as are not included in the North India Conference and the Northwest India Conference, the dividing line to the north and east of the Ganges to be the boundaries of the Unao, Lucknow, and Barabanki civil districts, leaving these districts in the Lucknow Conference; to the south and west of the Ganges the boundary is to be a straight line from Farakhabad through Etawah to the border of the Gwalior State, said state to fall within the bounds of the Northwest India Conference; also Champaran, Saran, Muzaffarpur, Patna, Gaya, Dharbhanga, Monghyr, Bhagalpur, the civil districts of Bihar, and such parts of the Shahabad civil district of Bihar as are not included in the Bhabua Mission.

(9) NORTH INDIA CONFERENCE shall include those parts of the United Provinces of Agra and Oudh that lie between the Gogra and Ganges Rivers, and north of the civil districts of Unao, Lucknow, and Barabanki.

(10) NORTHWEST INDIA CONFERENCE shall include the Prov-

ince of Delhi; such parts of the United Provinces of Agra and Oudh as lie west and southwest of the Ganges River and do not fall within the boundaries of the Lucknow Conference; such parts of the Rajputana and Central India Agencies as lie north of the twenty-fifth parallel of latitude and east of the seventy-sixth meridian of longitude; and such part of the Punjab as lies to the south and east of the Patiala State from the point where the seventy-sixth meridian of longitude touches its southern boundary line.

(11) SOUTH INDIA CONFERENCE shall include all that part of India which lies to the south of Bengal Conference, the Bombay Conference, and the Central Provinces Conference.

§ 2. *Mission Conferences and Missions*

(1) BHABUA MISSION shall include the Bhabua subdivision of Bihar.

VII. UNITED STATES AND TERRITORIES

¶ 547, § 1. *Annual Conferences*

(1) ALABAMA CONFERENCE shall include the work among the white people of the State of Alabama and in part of the State of Florida west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

(2) ATLANTA CONFERENCE shall include the Negro work in that part of the State of Georgia not included in the Savannah Conference.

(3) BALTIMORE CONFERENCE shall include the District of Columbia, the western shore of Maryland (except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains, Grantsville, Swanton, Bayard, Blaine, and Gormania); so much of the State of Pennsylvania as lies within Hancock, Flintstone, Union Grove, and Hyndman Circuits; the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant in the State of West Virginia; and that part of the State of Virginia lying between the Wilmington and West Virginia Conferences.

(4) BLUE RIDGE-ATLANTIC CONFERENCE shall include the work among the white people in the State of North Carolina and in the counties of Mecklenburg, Brunswick, Greensville, Southampton, Nansemond, Norfolk, and Princess Anne in the State of Virginia; and in the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield in the State of South Carolina.

(5) CALIFORNIA CONFERENCE shall include all that part of the State of California and all that part of the State of Nevada

lying north of the northern boundary of the Southern California Conference.

(6) CENTRAL ALABAMA CONFERENCE shall include the Negro work in the State of Alabama and in that part of Florida west of the Apalachicola River.

(7) CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, Kentucky, Tennessee, and Indiana, except those appointments which belong at present to the Chicago Northwest German Conference; also the German work in western Pennsylvania.

(8) CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

(9) CENTRAL NORTHWEST CONFERENCE shall include all the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River, and the Swedish work within the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and Kansas; and also the Swedish work in Hamline, North Dakota; Globe, Missouri; and Denver, Colorado.

(10) CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the state line from the Susquehanna River to the west boundary of Bedford County, excepting Union Mills, Maryland, now part of the Littlestown Charge, and so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of the counties of Bedford, Blair, that part of Cambria County not included in the Pittsburgh Conference, namely: Patton, Hastings, Bakerton, and Barnesboro, including Cherry Tree and Glen Campbell and Smithport in Indiana County, Clearfield County, north to Saint Marys, excepting so much of Clearfield County as is embraced in the Erie Conference; on the north by a line extending from Saint Marys eastward to Emporium, including the territory formerly embraced by the Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Morris and the territory formerly embraced by Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming

Conference, being the east line of Sullivan County, to the north line of Columbia County; thence by a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg and that additional part of Dauphin County east from the city limits on the north to and including Paxonia, thence southward to Rutherford, thence west to the city of Harrisburg.

(11) CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

(12) CENTRAL WEST CONFERENCE shall include the Negro work in the States of Kansas, Colorado, Nebraska, Missouri and Iowa, and in that part of the State of Illinois lying west of the following line: beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all the towns on said line of railroad; thence north to the Wisconsin state line, and thence west along said state line to the Mississippi River, and all the Negro work in North and South Dakota and Montana.

(13) CHICAGO NORTHWEST CONFERENCE shall include the German work in the Upper Peninsula of Michigan; in the State of Wisconsin, except the appointments along the Mississippi River north of La Crosse; in the State of South Dakota; in the State of Iowa north of an east and west line passing along the south line of Clinton including the City of Muscatine south of that line; in the State of Illinois north of an east and west line, passing along the north line of the City of Bloomington, including the City of Danville, south of that line; in the State of Indiana west of the line between the Counties of Saint Joseph and Elkhart and north of the line between Stark and Pulaski Counties.

(14) COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

(15) DAKOTA CONFERENCE shall include the State of South Dakota.

(16) DELAWARE CONFERENCE shall include the Negro work in the States of Delaware, New Jersey, and New York, except the Negro work in the City of Buffalo and the Negro work already included in the New York Conference in the Boroughs of the Bronx and Manhattan in the City of New York; it shall also include the Negro work in all of the eastern shore of Virginia, and all of the States of Maryland and Pennsylvania, not including the Washington Conference.

(17) DETROIT CONFERENCE shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of the Roscommon County; thence west to the southwest corner of said County; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw, including Mackinaw City. It shall also include the Upper Peninsula.

(18) EAST GERMAN CONFERENCE shall embrace all the German work east of the Allegheny Mountains, including all the German work in the State of New York.

(19) EAST TENNESSEE CONFERENCE shall include the Negro work in that part of the State of Tennessee which is not in the Tennessee Conference; in that part of the State of Virginia west of and including the Counties of Carroll, Floyd, Montgomery, and Giles; and in the Counties of Mercer, Wyoming, McDowell, Raleigh, Logan, and Mingo in the State of West Virginia; and the counties of Whitley, Knox, Bell, and Harlan in the State of Kentucky.

(20) EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the State of New Jersey, and the territory included in the New York, New York East, and Philadelphia Conferences.

(21) ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the City of Bradford on said creek to the ridge dividing between the waters of Clarion and Sinnemahoning Creek; thence southward to Mahoning Creek, thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, and Hamilton in the Valier Charge, the Putneyville Society in the Putneyville Circuit, Rimerton south of the Mahoning Creek, and that portion of the borough of Punxsutawney lying south and east of Mahoning Creek; thence across said river in a westerly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio state line to the place of beginning, excluding Orangeville Church.

(22) FLORIDA CONFERENCE shall include the Negro work in the State of Florida, except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

(23) GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference except that part of Chautauqua and Cattaraugus Counties which is now included in the Erie Conference. It shall also include Gowanda and Corning,

in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the State of Pennsylvania, as is embraced in the Olean District, including the City of Bradford; also the Negro work in the City of Buffalo.

(24) GEORGIA CONFERENCE shall include work among the white people of the State of Georgia and those points in Florida now included in the Saint Mary's River Circuit of the Georgia Conference.

(25) HOLSTON CONFERENCE shall include the work among the white people in that part of the State of Tennessee not included in the Central Tennessee Conference; and including that part of the State of Virginia embraced between the West Virginia and Blue Ridge-Atlantic Conferences.

(26) IDAHO CONFERENCE shall include all the State of Idaho not embraced in the Pacific Northwest Conference, together with the following named territory of the State of Oregon; namely the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

(27) ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Southern Illinois Conference and south of the following lines, namely: Beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington and Quincy Railway crossing of the Chicago, Rock Island and Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up the said river to the mouth of the Kankakee River; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line; leaving Albany, Leon and Ottawa in the Rock River Conference, and Bureau Junction in the Illinois Conference.

(28) INDIANA CONFERENCE shall be bounded on the north and the east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Maywood Road, West Indianapolis; thence north on Maywood Road and Tibbs Avenue to West Tenth Street and thence east to the LaFayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said County line to the northeast corner of said County; thence south on the east line of said County to the National Road; thence east on said road to state line; on the east by the State of Ohio, includ-

ing Elizabeth, Hamilton County, Ohio; on the south by the Ohio River and on the west by the State of Illinois.

(29) IOWA-DES MOINES CONFERENCE shall be bounded on the east by the Mississippi River, beginning at the southeast corner of the State of Iowa and extending north to but not including the City of Davenport; thence west along the Chicago, Rock Island and Pacific Railroad to Iowa City, including all intermediate towns but not including Iowa City; thence along the Iowa River to the northeast corner of Iowa County; thence due west to the southwest corner of Marshall County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of Township Eighty-Three; thence west to the east line of Monona County; thence south and west on the Monona County line to the Missouri River; thence along the Missouri River south to the Missouri state line; thence east along the Missouri state line to the Des Moines River; thence southeast along the Des Moines River to the Mississippi River at the extreme southeastern corner of the State of Iowa.

(30) KANSAS CONFERENCE shall include that part of the State of Kansas lying east of a line traversing the west boundary of Chautauqua, Elk, and Greenwood Counties; thence along the south and west boundary of Chase County to the south and west border of Morris County to the south boundary of Dickinson County; thence west to the sixth principal meridian; thence north to the Nebraska state line, excepting the Solomon City Circuit, lying east of said line.

(31) KENTUCKY CONFERENCE shall include the work among the white people in the State of Kentucky.

(32) LEXINGTON CONFERENCE shall include the Negro work in the States of Kentucky, Ohio, Michigan, Indiana, Illinois, Wisconsin, and Minnesota, except so much of the State of Illinois as is included in the Central West Conference, and except Whitley, Knox, Bell, and Harland Counties in Kentucky.

(33) LOUISIANA CONFERENCE shall include the Negro work in the State of Louisiana.

(34) MAINE CONFERENCE shall include the State of Maine and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

(35) MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said County; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said County; thence north to the Straits of Mackinaw.

(36) MINNESOTA CONFERENCE shall include that part of the

State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said County; thence south to the northeast corner of Ramsey County; thence following the line of Ramsey County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said County; thence following the line of the Hastings & Dakota Railroad to Ortinville; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference.

(37) MISSISSIPPI CONFERENCE shall include all the Negro work in the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said County, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

(38) MISSOURI CONFERENCE shall include all the State of Missouri and the work among the white people in the State of Arkansas.

(39) MONTANA STATE CONFERENCE shall include all the State of Montana.

(40) NEBRASKA CONFERENCE shall include all the State of Nebraska.

(41) NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, City of New York, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey state line at a point south of Sloatsburg; thence along said state line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg Township in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

(42) NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not included in the New Hampshire and the New England Southern Conferences.

(43) NEW ENGLAND SOUTHERN CONFERENCE shall include

that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton and Quincy.

(44) NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

(45) NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay, thence up said bay and river to New Brunswick, at a point opposite the easterly boundary of the Borough of Highland Park, thence along the easterly, northerly, and westerly boundaries of said Borough respectively, to the Raritan River, thence along the Raritan River to the westerly limits of the City of New Brunswick, thence southwest in a straight line to Lambertville on the Delaware River, including the City of New Brunswick, the Borough of Highland Park, and Lambertville Station.

(46) NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie, Newburgh, and Kingston Districts, and including Five Points Mission.

(47) NEW YORK EAST CONFERENCE shall include Long Island; those Charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue; west to the Harlem Railroad track; north to Mount Vernon; thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the state line, including Pound Ridge, to Sharon Township; east to the Housatonic River; north to Canaan Township; east to Winchester, excluding North Goshen; north to state line; east to the Connecticut River, and following the river to the Sound, and also excepting Five Points Mission.

(48) NORTH CAROLINA CONFERENCE shall include the Negro work in the State of North Carolina and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottoway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southerly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford

and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

(49) NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

(50) NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said County; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, excluding Lowell Heights and River Park Churches, South Bend, and thence by the Saint Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

(51) NORTH-EAST OHIO CONFERENCE shall be bounded as follows: Beginning at the north point of the line separating Ohio from Pennsylvania; thence south along said line to the Ohio River, including Orangeville Church; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta, Zanesville, and Dresden; thence westerly to the main road passing through Delaware and Marion, including Utica, Homer and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the state line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the City of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky; thence east on the northern line of the State of Ohio to the place of beginning.

(52) NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

(53) NORTHERN NEW YORK CONFERENCE shall include so much of the County of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the County of Madison as lies on and east of the New York, Ontario & Western Railroad, together with Cherry Valley, Springfield, Richfield Springs and Salt Springville, in Otsego County, Saint Johnsville, in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

(54) NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the state line; on the east by Saint Joseph River and the Michigan Road, including Lowell Heights and River Park Churches, South Bend, Indiana;

on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport; and all the towns on the southern boundary, excluding Washington Street Church in Indianapolis.

(55) NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Iowa-Des Moines Conference.

(56) NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas state line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of Township Seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the state line.

(57) NORWEGIAN AND DANISH CONFERENCE shall include all the Norwegian and Danish work between the Atlantic Coast and the Rocky Mountains.

(58) OHIO CONFERENCE shall be bounded as follows: Beginning at the northwest corner of the State of Ohio; thence east on the north line of the State of Ohio to a point due north of the mouth of the Sandusky River; thence south to and up said river to Upper Sandusky, excluding Port Clinton and Tiffin, and including Fremont and Upper Sandusky; thence in a southerly direction along the main road from Upper Sandusky through Marion to Delaware, Ohio, including the Wyandotte Church and Marion, Waldo and all of Delaware west of Sandusky street except Asbury Church; thence in an easterly direction to Dresden, Ohio, excluding the Galena, Sunbury, Homer and Utica Circuits; thence down the Muskingum River to the Ohio River, including Dresden, Zanesville and Marietta, Ohio; thence down the Ohio River to the west line of the State of Ohio; thence north along said line to the place of beginning.

(59) OKLAHOMA CONFERENCE boundary shall begin at the southeast corner of Oklahoma at its intersection with Red River; thence with the meanders of said river to the northeast corner of Wichita County, Texas; thence south to the southeast corner of Wichita County, Texas; thence west to the east boundary line of New Mexico; thence north with the west line of Texas to its northwest corner; thence to its northeast corner; thence north to the boundary line between Oklahoma and Kansas; thence east to the northeast corner of Oklahoma; thence south with the east boundary line of Oklahoma to place of beginning.

(60) OREGON CONFERENCE shall include all of the State of Oregon not included in the Idaho Conference.

(61) PACIFIC NORTHWEST CONFERENCE shall include the

State of Washington, the Panhandle of Idaho, and the Territory of Alaska.

(62) PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River, on the south by the Pennsylvania state line, on the west by the Susquehanna River, excluding Harrisburg and the adjoining part of Dauphin County, extending east to Paxtonia and Rutherford included in the Central Pennsylvania Conference; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland, and the Beaver Meadows Circuit.

(63) PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the North-East Ohio Conference.

(64) ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of Illinois Conference, except East Dubuque.

(65) SAINT JOHNS RIVER CONFERENCE shall include the work among the white people in the State of Florida, excepting those portions lying west of the Apalachicola River and except those portions within the bounds of the St. Mary's River Circuit of the Georgia Conference.

(66) SAVANNAH CONFERENCE shall include the Negro work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of Spalding County embracing Liberty Hill Circuit; all of Pike County except the Church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

(67) SOUTH CAROLINA CONFERENCE shall include the Negro work in the State of South Carolina.

(68) SOUTHERN CONFERENCE shall include work with the white people in the States of Mississippi, Louisiana, and Texas, with the exception of El Paso County, Texas, and that part of Texas north of a line drawn from the southeast corner of Wichita County due west to the east boundary of New Mexico.

(69) SOUTHERN CALIFORNIA CONFERENCE shall include that portion of the State of California lying south of the line beginning with the southern line of Monterey County, running from the southeast corner of Monterey County northerly along the eastern boundaries of Monterey, San Benito, and Santa Clara Counties north to the northwest corner of Merced County; thence east and north along the north boundary of Merced County, including the Newman Circuit, to the point where said boundary intersects the middle fork of Merced River; thence, fol-

lowing the middle fork of Merced River, to the summit of the Sierra Nevada Mountains at the northwest corner of Inyo County; thence along the north line of said county to the California-Nevada state line; also that portion of the State of Nevada lying south of the line beginning at the point where the thirty-seventh parallel of north latitude intersects the California-Nevada state line; thence east along said parallel to the west line of Lincoln County, State of Nevada; thence north and east along the line of Lincoln County to the Nevada-Utah state line. It shall also include Lower California and the State of Sonora in the Republic of Mexico; the State of Arizona.

(70) SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line, namely: Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said County to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County; leaving Herrick and Holiday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

(71) SOUTH FLORIDA CONFERENCE shall include the Negro work in that part of the State of Florida lying south of the parallel twenty-nine, including New Smyrna, Daytona, Ormond, and DeLand.

(72) SOUTHWEST CONFERENCE shall include the Negro work in the States of Arkansas and Oklahoma.

(73) SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas and the Northwest Kansas Conferences; also Beaver, Cimarron, and Texas Counties in the State of Oklahoma.

(74) TENNESSEE CONFERENCE shall include the Negro work in that portion of the State of Tennessee west of and including the Counties of Franklin, Coffee, Warren, White, Putnam, Overton and Picket in said State.

(75) TEXAS CONFERENCE shall include the Negro work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Southern Pacific Railroad at Calvert;

thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

(76) TROY CONFERENCE shall include that portion of the State of New York embraced in the Counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans Hollow and South Bethlehem), Schoharie (except Blenheim, Charlotteville, Eminence, Gilboa, Livingstonville, Summit and West Fulton); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock), Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicsville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Minesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of the Berkshire County lying upon the line of the Boston & Albany Railroad, and north of said line.

(77) UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa, thence down the Mississippi River to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the state line so as to include Iowa Falls; thence east on said line to the place of beginning.

(78) UPPER MISSISSIPPI CONFERENCE shall include the Negro work in the State of Mississippi not included in the Mississippi Conference.

(79) VERMONT CONFERENCE shall include the State of Vermont, except that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

(80) WASHINGTON CONFERENCE shall include the Negro work in western Maryland, the District of Columbia, the State of West Virginia, except the counties of Raleigh, Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included

in the East Tennessee, Delaware, and North Carolina Conferences.

(81) WEST TEXAS CONFERENCE shall embrace the Negro work in that part of the State of Texas which is not included in the Texas Conference.

(82) WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the state line; on the south by the Kentucky and Holston Conferences, including the Counties of Highland, Augusta, Rockbridge, Botetourt, Allegheny, and Craig in the State of Virginia; on the east so as to include Bayard, Blaine, Gormania, Swanton and Grantsville Charges, to the Pennsylvania state line; thence westward along said line to the place of beginning.

(83) WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

(84) WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

(85) WILMINGTON CONFERENCE shall include the State of Delaware, the eastern shore of Maryland, and all that part of the State of Virginia east of the Baltimore Conference.

(86) WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of Township Twenty; thence west on the said line to the east of range three; thence north on said line to the Michigan state line, excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

(87) WYOMING CONFERENCE shall include that portion of the southern part of the State of New York which is not included in the New York, New York East, Newark, Central New York and Genesee Conferences; and that part of the State of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

(88) WYOMING STATE CONFERENCE shall include the State of Wyoming.

§ 2. *Mission Conferences and Missions*

(1) HAWAII MISSION shall include the Hawaiian Islands.

(2) LATIN AMERICAN MISSION shall include the Mexicans and other Spanish-speaking peoples, the Italians, the Portuguese, the French, and other people speaking the Romance Languages in the territory west of the Mississippi River and in Lower California and any other Home Missions below the Mexican Border.

(3) NEW MEXICO MISSION shall include the State of New Mexico, excepting Chama; also it shall include the County of El Paso, Texas, in the State of Texas.

(4) PACIFIC CHINESE MISSION shall include all the Chinese work and the Filipino work between the Mississippi River and the Pacific Coast.

(5) PACIFIC JAPANESE MISSION shall include all the Japanese work between the Mississippi River and the Pacific Coast.

(6) PORTO RICO MISSION CONFERENCE shall include Porto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

(7) UTAH MISSION shall include the State of Utah.

§ 3. *Enabling Acts*

(1) The *Chicago-Northwest Conference* may, during the next quadrennium, discontinue its organization and merge with contiguous English-speaking Conferences, under the usual Disciplinary conditions.

(2) The *Central German Conference* may, during the next quadrennium, discontinue its organization and merge with contiguous English-speaking Conferences, under the usual Disciplinary conditions.

(3) The *Eastern Swedish Conference* may, during the next quadrennium, merge with the Central Northwest Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(4) The *Northwest Kansas* and the *Southwest Kansas Conferences* may, during the next quadrennium, unite to form one Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(5) The *Wisconsin* and *West Wisconsin Conferences* may, during the next quadrennium, unite to form one Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

¶ 548. NOTATIONS

(1) The merger of the Des Moines and Iowa Annual Con-

ferences under the name of Iowa-Des Moines Conference, by action of said Conferences through their joint Commission, and with the consent of the Bishops, is approved.

(2) The SAINT LOUIS and MISSOURI CONFERENCES are merged under the name of the Missouri Conference, the said new Conference to meet in the Fall for organization.

(3) The Committee on Boundaries received several Memorials calling for the appointment of a Commission to study and report on the matter of Conference Boundaries being adjusted to state and county lines. The Committee made this report: "We do not feel free to recommend the appointment of such a Commission, but we do desire to commend the principle involved. Whenever it is at all feasible, and consistent with local interests, we recommend to interested Conferences the wisdom of so adjusting their boundaries as to have them coincide with state and county lines."

(4) Enabling Acts are in force for one quadrennium only; no enabling act shall be put into effect if such action would reduce the membership of any Conference or Mission Conference to less than twenty-five.

(5) The Chairman and Secretary of the Committee on Boundaries shall be the final authority in any question as to what the action of the Committee on Boundaries has been.

CHAPTER III

CENTRAL CONFERENCES

¶ 549. CENTRAL CONFERENCES IN EUROPE

1. Central European Central Conference to consist of Austria Mission Conference, Hungary Mission Conference, Central Germany Annual Conference, Northeast Germany Annual Conference, Northwest Germany Annual Conference, South Germany Annual Conference, Southwest Germany Annual Conference, and Switzerland Annual Conference.

2. Northern European Central Conference to consist of Baltic and Slavic, Denmark, Finland, Finland Swedish, Norway and Sweden Annual Conferences, together with the Russia Mission Conference.

¶ 550, § 1. EASTERN ASIA CENTRAL CONFERENCE

1. Central China Annual Conference.
2. Chengtu West China Annual Conference.
3. Chungking West China Annual Conference.
4. Foochow Annual Conference.
5. Hinghwa Annual Conference.
6. Japan Mission Council.
7. Kiangsi Annual Conference.

8. Korea Central Council.
9. North China Annual Conference.
10. Shantung Annual Conference.
11. South Fukien Annual Conference.
12. Yenping Annual Conference.

§ 2. *Southern Asia Central Conference*

1. Bengal Annual Conference.
2. Bhabua Mission.
3. Bombay Annual Conference.
4. Burma Annual Conference.
5. Central Provinces Annual Conference.
6. Gujarat Annual Conference.
7. Hyderabad Annual Conference.
8. Indus River Annual Conference.
9. Lucknow Annual Conference.
10. North India Annual Conference.
11. Northwest India Annual Conference.
12. South India Annual Conference.

§ 3. *Central Conference for Southeastern Asia*

1. Malaya Annual Conference.
2. Sumatra Mission Conference.
3. Philippine Islands Annual Conference.

¶ 551. Africa Central Mission Conference

1. Angola Mission Conference.
2. Congo Mission Conference.
3. Liberia Annual Conference.
4. Rhodesia Annual Conference.
5. Southeast Africa Mission Conference.

¶ 552. Central Conference for Latin America

1. Bolivia Mission Conference.
2. Central American Mission Conference.
3. Chile Annual Conference.
4. Eastern South America Annual Conference.
5. Peru Mission Conference.

Received, May 24.

IV. EDUCATION

Report No. 1. Reorganization of the Board of Education

The Committee on Education has carefully considered Memorial No. 403, submitted by the Educational Association of the Methodist Episcopal Church and requesting the General Conference "to define the functions of the Board of Education so that it shall be confined to the work in the general institu-

tions of learning, the work of education for Negroes, and the work of the Wesley Foundations in non-Methodist Colleges and Universities."

The Committee recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 2. PROPOSED CHANGES IN LEGISLATION

The Committee on Education, having considered several Memorials suggesting changes in the legislation dealing with the Board of Education (*Discipline* 1928, Chapter VII), desires to present the following recommendations:

¶ 498, § 2, line 4. Omit the word "of" and insert therefor the words "related to." Also in line 16.

Line 11. Following the word "property" insert the words "and other."

Line 18. Omit the words "under the patronage of" and insert therefor the words "related to."

So that the section which now reads:

"§ 2. This Board shall have an advisory relation to the business and educational management of all the Schools, Colleges, Theological Schools, and other educational institutions of the Methodist Episcopal Church in the United States. It shall devise ways and means for the aid of such educational institutions; shall receive and disburse funds which from time to time may be committed to it for their aid; may serve as a Board of Reference or Arbitration; and when necessary it may take measures to protect the property interests of our educational institutions. It may establish and conduct Schools in the United States in communities in which facilities for education are not adequately provided. It shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church and of Methodist students at tax-supported and other institutions not under the patronage of the Methodist Episcopal Church. It shall promote the cause of education throughout the Church by collecting and distributing statistics and other information, by furnishing plans for educational buildings, and by giving counsel concerning the location and organization of educational institutions. It may also serve as a general medium of communication between teachers desiring employment and institutions needing their services."

shall read:

"§ 2. This Board shall have an advisory relation to the business and educational management of all the Schools, Colleges, Theological Schools, Wesley Foundations, and other educational institutions related to the Methodist Episcopal Church in the United States. It shall devise ways and means for the aid of such educational institutions; shall receive and disburse funds which from time to time may be committed to it for their aid;

may serve as a Board of Reference or Arbitration; and when necessary it may take measures to protect the property and other interests of our educational institutions. It may establish and conduct Schools in the United States in communities in which facilities for education are not adequately provided. It shall seek to promote the religious training of students at institutions related to the Methodist Episcopal Church and of Methodist students at tax-supported and other institutions not related to the Methodist Episcopal Church. It shall promote the cause of education throughout the Church by collecting and distributing statistics and other information, by furnishing plans for educational buildings, and by giving counsel concerning the location and organization of educational institutions. It may also serve as a general medium of communication between teachers desiring employment and institutions needing their services."

¶ 498, § 3. Strike out the last sentence, so that the section which now reads:

"§ 3. In furthering ministerial education the Board shall co-operate with the Bishops in the work of the Commission on Courses of Study and shall nominate to the Bishops three members from the faculties of the educational institutions of the Church to represent the Board of Education on said Commission (¶¶ 259, 592, § 1). The work of the Commission shall be reported to the annual meeting of the Board of Education, and the Board shall serve as the repository of the records of the Commission. The Board shall provide funds as may be found necessary, and as may be approved by the Board, for the work of the Commission."

shall read:

"§ 3. In furthering ministerial education the Board shall co-operate with the Bishops in the work of the Commission on Courses of Study and shall nominate to the Bishops three members from the faculties of the educational institutions of the Church to represent the Board of Education on said Commission (¶¶ 259, 592, § 1). The work of the Commission shall be reported to the annual meeting of the Board of Education and the Board shall serve as the repository of the records of the Commission."

¶ 498, § 4. Omit the first three lines, except the last word "the" of the third line.

Line 7. Strike out the words "Church Schools" and insert therefor the words "religious education."

Line 12. After the word "shall" insert the words "establish standards and."

Line 15. Omit the words "in the Church" and insert therefor "and to a comprehensive and unified program of religious education in the local church. It shall provide for instruction concerning the significance and work of the Church and the

functions performed by its various officers and boards." So that the section which now reads:

"§ 4. For the moral and religious education of our children and young people and for the promotion of knowledge of the Bible among all our people the Board shall have general oversight of the Church School[1] interests of the Methodist Episcopal Church in the United States and shall co-operate with other Boards in the interest of Church Schools outside the United States. The Board may establish Church Schools in needy communities in the United States and may contribute toward their support. It shall seek to inform the Church on all phases of Church School work; shall determine the curriculum of studies, including the courses for leadership training; and in general shall endeavor to give impulse and direction to the study of the Bible in the Church. The Board shall have direction of week-day religious education and shall promote the establishment of vacation and week-day Church Schools."

shall read:

"§ 4. The Board shall have general oversight of the Church School[1] interests of the Methodist Episcopal Church in the United States and shall co-operate with other Boards in the interest of religious education outside the United States. The Board may establish Church Schools in needy communities in the United States and may contribute toward their support. It shall seek to inform the Church on all phases of Church School work; shall establish standards and determine the curriculum of studies, including the courses for leadership training; and in general shall endeavor to give impulse and direction to the study of the Bible and to a comprehensive and unified program of religious education in the local church. It shall provide for instruction concerning the significance and work of the Church and the functions performed by its various officers and Boards. The Board shall have direction of week-day religious education and shall promote the establishment of vacation and week-day Church Schools."

¶ 498, § 7. Strike out the whole section. See ¶ 501, new § 5.

¶ 499, § 6. Line 5. Strike out the word "Twelve" and insert the word "Sixteen."

So that the sentence which now reads:

"Twelve members of the Board shall constitute a quorum for the transaction of business."

shall read:

"Sixteen members of the Board shall constitute a quorum for the transaction of business."

[1] The term "Church School" is understood to include "Sunday Schools," "Week-Day Church Schools," "Vacation Church Schools," "Leadership Training Schools."

¶ 501, § 3. Line 5. Insert after the word "institutions" the words "under the immediate control of the Board of Education."

Line 7. Add the following sentence: "The Board may also provide retiring allowances for salaried officers and other persons employed by the Board and may formulate conditions and regulations governing the granting and administration of such allowances, provided these conditions and regulations are in harmony with other General Conference legislation affecting pensions or retiring allowances."

So that the sentence which now reads:

"§ 3. The Board may solicit, create, and administer a Fund which shall aid in providing retiring allowances or pensions for the Presidents, Professors, and other members of the faculties of the educational institutions of the Methodist Episcopal Church, and may adopt rules and regulations for the administration of each Fund."

shall read:

"§ 3. The Board may solicit, create, and administer a Fund which shall aid in providing retiring allowances or pensions for the Presidents, Professors, and other members of the faculties of the educational institutions under the immediate control of the Board of Education of the Methodist Episcopal Church, and may adopt rules and regulations for the administration of such Fund. The Board may also provide retiring allowances for salaried officers and other persons employed by the Board and may formulate conditions and regulations governing the granting and administration of such allowances, provided these conditions and regulations are in harmony with other General Conference legislation affecting pensions or retiring allowances."

¶ 501, § 4. At the beginning of the section insert the following sentences:

"Appropriations to institutions from funds at the disposition of the Board of Education shall not debar those institutions from soliciting aid from their supporting Conferences. Appropriations when made by the Board are intended to supplement contributions from the Conferences. Such contributions from the supporting territory must be regarded by the institutions as the more dependable source of income from the Church."

Line 2. Strike out the words "of Education."

Strike out the last two sentences of the section.

So that the section which now reads:

"§ 4. In making appropriations toward the support of educational institutions, the Board of Education shall give due consideration to the actual current needs of such institutions as shown in carefully prepared reports presented by them on budget forms provided by the Board. Institutions with limited endowment but rich in their contribution to the religious lead-

ership of the Church are especially commended to the favorable consideration of the Board. Appropriations to institutions from funds at the disposition of the Board shall not debar them from soliciting additional support from their patronizing territory."
shall read:

"§ 4. Appropriations to institutions from funds at the disposition of the Board of Education shall not debar those institutions from soliciting aid from their supporting Conferences. Appropriations when made by the Board are intended to supplement contributions from the Conferences. Such contributions from the supporting territory must be regarded by the institutions as the more dependable source of income from the Church. In making appropriations toward the support of educational institutions, the Board shall give due consideration to the actual current needs of such institutions as shown in carefully prepared reports presented by them on budget forms provided by the Board."

¶ 501. Insert new § 5 to read as follows:

§ 5. In the fulfillment of its responsibility for the religious training of Methodist students at tax-supported and other institutions not related to the Methodist Episcopal Church, the Board shall make such appropriations as the funds at its disposition will warrant, for the maintenance of Wesley Foundations in the United States which have been established or which may hereafter be established at such institutions under conditions approved by the Board and which are conducted in harmony with the principles maintained by other institutions related to the Board. A Wesley Foundation making request for financial aid shall submit for consideration carefully prepared reports on budget forms provided by the Board. Appropriations by the Board toward the maintenance of Wesley Foundations shall not debar them from soliciting additional support from the territory of their patronizing Conferences."

¶ 501, § 5, to be numbered § 6. Add the following sentence:

"In no case shall the Board aid an institution which changes its classification until the University Senate shall have approved the proposed classification."

So that the Section which now reads:

"§ 5. No institution hereafter established or acquired shall be aided by the Board unless the Board shall have been consulted and shall have approved the establishment or acquisition of such institution, and the University Senate shall have approved its proposed classification before the project was undertaken."
shall read:

"§ 6. No institution hereafter established or acquired shall be aided by the Board unless the Board shall have been consulted and shall have approved the establishment or acquisition of such institution, and the University Senate shall have

approved its proposed classification before the project was undertaken. In no case shall the Board aid an institution which changes its classification until the University Senate shall have approved the proposed classification."

¶ 501, § 6. To be numbered § 7.

§ 7. To be numbered § 8.

Line 6. After the word "receive" insert "as 'non-distributable' income."

Line 7. Strike out the words "and use the same for" and insert in their place the words "for its sole use in."

So that the section which now reads:

"§ 7. As a means of educating the Church on the needs of Negro schools, the Sunday nearest the birthday of Abraham Lincoln shall be observed as Lincoln Sunday, at which time the interests of Negro education shall be presented. The Board shall receive all moneys derived from the observance of this day and use the same for the advancement of Negro education."

shall read:

"§ 8. As a means of educating the Church on the needs of Negro schools, the Sunday nearest the birthday of Abraham Lincoln shall be observed as Lincoln Sunday, at which time the interests of Negro education shall be presented. The Board shall receive as 'non-distributable' income all moneys derived from the observance of this day for its sole use in the advancement of Negro education."

¶ 502, § 4. Line 5. Strike out the word "provided" and insert the words "so long as."

Line 6. After the word "annual" insert the words "Children's Day." Strike out the words "for the said purpose."

So that the section which now reads:

"§ 4. Each Annual Conference of the Methodist Episcopal Church shall be entitled to share equitably in the income of the 'Sunday School Children's Fund of 1866' and in the distribution of moneys annually received from the Children's Day collections; provided, the annual collections for the said purpose are taken in the Church Schools within its bounds and are forwarded to the Board of Education."

shall read:

"§ 4. Each Annual Conference of the Methodist Episcopal Church shall be entitled to share equitably in the income of the 'Sunday School Children's Fund of 1866' and in the distribution of moneys annually received from the Children's Day collections so long as the annual Children's Day collections are taken in the Church Schools within its bounds and are forwarded to the Board of Education."

¶ 503, § 1. Line 2. Strike out the words "under the patronage of" and insert in their stead the words "related to."

So that the sentence which now reads:

"¶ 503, § 1. The educational institutions in the United States under the patronage of the Methodist Episcopal Church are classified as follows:"
shall read:
"¶ 503, § 1. The educational institutions in the United States related to the Methodist Episcopal Church are classified as follows:"

¶ 503, § 2. Add the words:
"and no Annual or Mission Conference in the United States shall establish or acquire a Secondary School, College, University, or other educational institution or foundation unless the approval of the Board of Education has been previously obtained or unless there is reasonable assurance of financial support, as determined by the Board, sufficient for its equipment and maintenance in the classification approved for it by the University Senate."
So that the section which now reads:
"§ 2. No educational institution or foundation of the Methodist Episcopal Church shall hereafter be established until after its plans and organization have been submitted to the Board of Education for approval and to the University Senate for the approval of its proposed classification."
shall read:
"§ 2. No educational institution or foundation of the Methodist Episcopal Church shall hereafter be established until after its plans and organization have been submitted to the Board of Education for approval and to the University Senate for the approval of its proposed classification; and no Annual or Mission Conference in the United States shall establish or acquire a Secondary School, College, University, or other educational institution or foundation unless the approval of the Board of Education has been previously obtained or unless there is reasonable assurance of financial support, as determined by the Board, sufficient for its equipment and maintenance in the classification approved for it by the University Senate."

¶ 503, § 3. Strike out Line 7 and all words to the end of the sentence.
So that the section which now reads:
"§ 3. An Annual or Mission Conference, by vote of such Conference, may have under its patronage one or more Secondary Schools, Colleges, Universities, or other educational institutions, provided such institutions have the approval of the Board of Education and meet the requirements of the University Senate, and provided further that no Annual or Mission Conference in the United States may establish or acquire a Secondary School, College, University, or other educational institution, without the approval of the Board of Education or without reasonable assurance of financial support sufficient for its equipment and

maintenance in accordance with the requirements of the University Senate. Institutions so placed under the patronage of one or more Annual or Mission Conferences are recognized as having a special appeal for financial support in the territory of such Conferences."

shall read:

"§ 3. An Annual or Mission Conference, by vote of such Conference, may have under its patronage one or more Secondary Schools, Colleges, Universities, or other educational institutions, provided such institutions have the approval of the Board of Education and meet the requirements of the University Senate. Institutions so placed under the patronage of one or more Annual or Mission Conferences are recognized as having a special appeal for financial support in the territory of such Conferences."

¶ 503, § 4. Strike out the last line of the section and insert therefor the words "first submitting its proposed organization and classification to the University Senate for approval and securing the consent of both the Senate and the Board of Education."

So that the last sentence of the section which now reads:

"No Theological School or Department of Theology in a College or University shall be established without first securing the approval of the Board of Education."

shall read:

"No Theological School or Department of Theology in a College or University shall be established without first submitting its proposed organization and classification to the University Senate for approval and securing the consent of both the Senate and the Board of Education."

¶ 513. Strike out ¶ 513 and insert therefor the following:

"IV. The University Senate

"¶ 504, § 1. The University Senate of the Methodist Episcopal Church shall be appointed quadrennially by the Bishops and shall be composed of fifteen persons, not members of the Board of Education, who are actively engaged in the work of education and are fitted by training and experience for the technical work of establishing standards and evaluating educational institutions in accordance with those standards. Of these fifteen there shall be not to exceed three representatives of Secondary Schools. If, in consequence of the retirement of a member from educational work or from any other cause, a vacancy occurs in the Senate during the quadrennium, it shall be filled by the Bishops at their next meeting.

"§ 2. The Senate shall establish and may assist in maintaining standards for the educational institutions and foundations related to the Methodist Episcopal Church in the United States,

and shall sustain an advisory relation to the Board of Education in matters of educational policy. It shall report to the Board, at least quadrennially, a proper classification for each educational institution or foundation in the United States which is related to the Methodist Episcopal Church, and on the basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration.

"§ 3. The Senate shall determine and at least quadrennially review the minimum requirements to be maintained for admission and for graduation by the educational institutions related to the Church. The curriculum of studies shall provide in all cases for the study of the Bible.

"§ 4. At the request of the Corresponding Secretary of the Board of Education or at the written request of three of its own members, the Senate shall investigate the resources, scholastic requirements, and procedure of any designated educational institution or foundation claiming or adjudged to be under the patronage or supervision of the Board of Education of the Methodist Episcopal Church, and shall report to the Board its decisions as to whether or not the requirements and methods of that institution are such as to justify its official recognition by the Church.

"§ 5. At the request of the President or the Corresponding Secretary of any of the Benevolence Boards of the Church, or at the written request of three of its own members, the Senate shall examine the quality and standards of the educational work done under the auspices of such Board and shall report to the Board concerned its estimate of the merit of such educational work and its recommendations as to what changes or improvements, if any, should be adopted.

"§ 6. The Senate shall elect its own presiding officer and may appoint such committees and may delegate to them such powers as are incident to its work. The Executive Secretary of the Board of Education shall be the Executive Secretary of the Senate and the correspondence of the Senate shall be conducted by that Board."

"§ 7. The Senate shall meet annually at such time and place as it may determine. Special meetings may be called on the written request of five members or at the discretion of the presiding officer and the Executive Secretary.

"§ 8. The Board of Education shall provide in its annual budget, as it may deem sufficient, for the expenses of the Senate, except that expenses incurred by the Senate on behalf of any other of the Benevolence Boards of the Church shall be borne by the Board."

Insert a new heading: "V. Religious Education in the Local Church."

Transfer ¶ 504, § 3 to become § 1 of this paragraph which shall be numbered ¶ 505.

Insert the following to be numbered ¶ 505, § 2:

"The duties of the Committee on Religious Education (¶ 110, § 15) shall include a careful study of the religious education needs of the local Church and the means for meeting those needs; the correlation of the programs of educational agencies for the several age groups; the recommendation and approval of curricula in harmony with the findings of the Curriculum Committee and the standards adopted by the Board of Education; the supervision of the recruiting, selection, training, and assignment of the religious education workers in the local church."

So that the whole sub-division shall read:

"V. Religious Education in the Local Church

"¶ 505, § 1. The Director of Religious Education in the local Church shall have direction and supervision of all the educational interests of the local Church, subject to the approval of the Pastor and of the Committee on Religious Education. The Director of Religious Education shall work under the direction of the Pastor and the Quarterly Conference.

"§ 2. The duties of the Committee on Religious Education (¶ 110, § 15) shall include a careful study of the religious education needs of the local Church and the means for meeting those needs; the correlation of the programs of educational agencies for the various age groups; the recommendation and approval of curricula in harmony with the findings of the Curriculum Committee and the standards adopted by the Board of Education; the supervision of the recruiting, selection, training and assignment of the religious education workers in the local Church."

Sub-Head "IV. Church Schools" then becomes Sub-Head "VI. Church Schools." ¶ 504 becomes ¶ 506.

¶ 504, §§ 4, 5, 6, 7, 8, and 9, becomes ¶ 506, §§ 3, 4, 5, 6, 7, and 8.

¶ 504, § 6, Line 6. Strike out "especially" and insert therefor the word "only."

So that the section which now reads:

"§ 6. A Quarterly Conference may commission and publicly set apart to be Teachers of Religion in the Church Schools, persons who, by Christian experience, natural ability, and training, are properly qualified to be Teachers of Religion in the local Church Schools. This recognition shall be given especially to such persons as have met the educational requirements set forth in the standards established by the Board of Education. Appropriate forms for public recognition and commission shall be provided by the Board of Education."

shall read:

"¶ 506, § 5. A Quarterly Conference may commission and publicly set apart to be Teachers of Religion in the Church Schools, persons who, by Christian experience, natural ability, and training, are properly qualified to be Teachers of Religion in the local Church Schools. This recognition shall be given only to such persons as have met the educational requirements set forth in the standards established by the Board of Education. Appropriate forms for public recognition and commission shall be provided by the Board of Education."

¶ 504, § 8. Line 10. Strike out the words following "apportionment" to the end of the Section. See new ¶ 510, § 3. So that the section which now reads:

"§ 8. It shall be the duty of the Church School Superintendent, together with the local Church School Board, to observe Rally Day annually on the first Sunday of October, or on such other day as may be found more convenient, in each school under his care, and to take a collection in each school on that day for the use of the Board of Education in the advancement of Church School work. This collection shall be forwarded to the Board of Education, with credit on World Service apportionment. Annual Conferences whose Conference Board of Education is promoting a program of Religious Education under the leadership of a Director of Religious Education accredited by the Board of Education, shall receive annually from the Board of Education a sum not less than the total Conference Rally Day offering, or so much of said offering as may be needed for the promotion of the Annual Conference program."

shall read:

"¶ 506, § 7. It shall be the duty of the Church School Superintendent, together with the local Church School Board, to observe Rally Day annually on the first Sunday of October, or on such other day as may be found more convenient, in each school under his care, and to take a collection in each school on that day for the use of the Board of Education in the advancement of Church School work. This collection shall be forwarded to the Board of Education, with credit on World Service apportionment."

Sub-head "V. Epworth League" then becomes Sub-head VII.

¶ 505 becomes ¶ 507.

Line 7. Strike out "(1) Spiritual Work" and insert therefor "(1) Devotional Life."

Sub-head "VI. Co-operation, etc.," then becomes Sub-head VIII.

¶ 506 becomes ¶ 508.

Insert new ¶ 509, as follows:

"IX. Methodist Brotherhood—Men's Work

"¶ 509, § 1. A Chapter of the Methodist Brotherhood is a

voluntary fellowship of men in a local Church for the enlistment of the men of the Church and congregation in the total task of the Church. Among its duties shall be the cultivation of a spirit of co-operation among men's Bible classes, men's clubs, laymen's associations, and similar organizations in the interest of effective service.

"§ 2. In the fulfillment of its responsibilities for the supervision of Brotherhoods and Men's Councils, the Board of Education shall appoint a Commission on Men's Work consisting of thirty-six members, fifteen of whom shall be members of the Board, and twenty-one shall be chosen at large. The members of this Commission shall be selected for their special qualifications for developing policies and promoting the interests of the manhood of the Church.

"§ 3. The Board shall elect a Secretary of the Commission on Men's Work on the nomination of the Commission and with the approval of the Corresponding Secretary of the Board.

"§ 4. In planning the program of activities for Men's Councils the Secretary and the Commission shall co-operate with the other departments of the Board having to do with the religious education of adults. The program shall be presented to the Board for approval.

"§ 5. The Board shall include the program of the Commission among the interests for which provision is made in the budget askings to the Church and shall make such appropriations for the work of the Commission as the income of the Board may warrant, and, as may be approved by the Board, a part of the responsibility of the Commission shall be to inaugurate ways and means by which the Men's Work shall become self-supporting."

Sub-head "VII. Annual Conferences" then becomes Sub-head X.

¶ 507 becomes ¶ 510.

¶ 507, § 2. Strike out the reference to ¶ 504, § 8, and add the sentence: "Care should be taken to insure that persons so appointed shall have had sufficient specialized training and experience in Religious Education in local churches to meet the standards approved by the Board of Education."

¶ 507. After § 2 insert a new § 3 to read as follows:

"¶ 510, § 3. Annual Conferences whose Rally Day offering has been forwarded to the Board of Education and whose Conference Board of Education is promoting a program of religious education under the leadership of a Director of Religious Education accredited by the Board of Education, shall receive from the Board of Education a sum not less than the total Rally Day offering received from that Conference for the current Conference year, after deducting a pro rata share of the promotional expenses, or so much of said offering as may be needed for the

maintenance of the Annual Conference program. An Annual Conference Board of Education making request for the return of the Rally Day offering shall submit for consideration carefully prepared reports on budget forms provided by the Board."

§ 3 to be numbered § 4.

§ 4 to be numbered § 5.

Sub-head "VIII. District Superintendents" then becomes Sub-head XI.

¶ 508 becomes ¶ 511.

After the first sentence, "It shall be the duty of the District Superintendent to bring the subject of Christian Education before the Quarterly Conference of each Pastoral Charge within his district,"

Insert the following:

"He shall inquire at least annually into the nature and effectiveness of the program of religious education of each charge within his district. He shall co-operate with the Annual Conference Director of Religious Education, where there is one, and with the Board of Education in promoting a program in harmony with the standards and recommendations of the Board of Education. Appropriate forms for the use of the District Superintendents shall be provided by the Board of Education."

Sub-head "IX. Pastors" becomes Sub-head XII.

Combine Sub-heads X and XI and paragraphs under a single sub-head to read:

"XIII. Editors of Church School Publications and Epworth League Publications."

Rewrite ¶ 510, § 2 and ¶ 511, § 2 in a single section.

Add a new section to read as follows:

"The Editor of Church School Publications and the Editor of Epworth League Publications shall provide for the co-ordination of curricula prepared for Juniors and Young People in the Church School and the Epworth League in harmony with the unified program of the Board of Education."

So that the whole Sub-head will read:

"XIII. Editors of Church School Publications and Epworth League Publications.

"¶ 513, § 1. The Editor of Church School Publications, elected quadrennially by the General Conference, shall prepare and edit all books and other literature included in the Church School curriculum and such other Church School Publications as are recommended by the Curriculum Committee and approved by the Board of Education.

"§ 2. The Editor of *The Epworth Herald,* elected quadrennially by the General Conference, in addition to his duties as Editor of *The Epworth Herald,* shall have editorial super-

vision of such books and other literature as may be recommended by the Curriculum Committee and approved by the Board of Education for use in local Chapters and in Institutes of the Epworth League.

"§ 3. The Editor of Church School Publications and the Editor of *The Epworth Herald* shall be *ex-officio* members of the Curriculum Committee of the Board of Education and of the Board's Standing Committee having supervision of Church Schools and the Epworth League.

"§ 4. The Editor of Church School Publications and the Editor of Epworth League Publications shall provide for the co-ordination of the curricula prepared for Juniors and Young People in the Church School and the Epworth League in harmony with the unified program of the Board of Education."

Sub-head "XII. Publications" then becomes Sub-head XIV.

¶ 512 becomes ¶ 514.

Sub-head "XIV. Co-operation in Religious Education" then becomes Sub-head XV.

¶ 514 becomes ¶ 515.

Adopted, May 23.

REPORT NO. 3. USE OF STUDENT LOAN FUND APPROPRIATION EDUCATIONAL FUNDS

The Committee on Education, to which was referred Memorials No. 51 and No. 211, reports that after consideration, it is the opinion of the Committee that the actions proposed are amply provided for in the present legislation.

The Committee therefore recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 4. NOMINATION DEPARTMENT SUPERINTENDENTS CHURCH SCHOOL

The Committee on Education considered Memorial No. 64, in which the Central Pennsylvania Conference memorialized the General Conference of the Methodist Episcopal Church as follows:

That we amend ¶ 504, § 5, reading as follows:

"The teachers in a Church School shall be nominated by the Superintendent with the concurrence of the Pastor, and shall be elected annually by the local Church School Board. The place of any teacher or officer may be declared vacant by a vote of two thirds of the local Church School Board, for habitual neglect, inefficiency, improper conduct, or for teaching contrary to the accepted doctrines of the Methodist Episcopal Church," by inserting in line 1, immediately after the word "teachers," the following: "and Department Superintendents," so that the amended paragraph shall read:

"The teachers and Department Superintendents in a Church

School shall be nominated by the Superintendent with the concurrence of the Pastor, and shall be elected annually by the local Church School Board. The place of any teacher or officer may be declared vacant by a vote of two thirds of the local Church School Board, for habitual neglect, inefficiency, improper conduct, or for teaching contrary to the accepted doctrines of the Methodist Episcopal Church."

The Committee recommends concurrence.

Adopted, May 25.

Report No. 7. On Wesley Foundations

The Committee on Education, having considered Memorials Nos. 18, 546, 608, and 741, recommends:

First, That the Board of Education shall have general supervision over Wesley Foundations, which have for their purpose the religious care and training of Methodist students in tax-supported, independent, and other educational institutions not related to the Methodist Episcopal Church;

Second, The Wesley Foundations shall suffer no diminution of funds from connectional sources as the result of the transfer from administration by a joint committee representing the Board of Education and the Board of Home Missions and Church Extension to administration by the Board of Education.

Adopted, May 25.

Report No. 9. Revision of Discipline and Courses of Study

The Committee on Education considered the following Memorials: Nos. 317, 381, 774, 297. The Committee reports concurrence in the following revisions:

Insert in ¶ 81 a new section, No. 41:

(a) What Local Preachers acting as full time supply pastors are taking the Course of Study?

In the First Year.

In the Second Year.

In the Third Year.

In the Fourth Year.

(See ¶ 187, No. 7.)

(b) Was the character of each Local Preacher who is a supply pastor examined?

(See ¶ 270, No. 2.)

(c) What Local Preachers have completed satisfactorily the studies prescribed?

For Deacon's Orders.

For Elder's Orders.

(See ¶ 179, No. 1 (3).)

(Note change in numbers of succeeding sections in § 81; § 14 becomes 15, 15 becomes 16, etc.)

In ¶ 179, No. 2 (2), which reads as follows:

"Also at and during the same time have been regular students in one of our Theological Seminaries or in other Theological Seminaries whose standing is approved by our University Senate."

Substitute the following:

"Also at and during the same time have been regular students in one of our Theological Seminaries or in other schools of Theology of recognized standing as admit only graduates of college as degree students and as are approved in respect of their requirements by the University Senate."

In ¶ 179 insert a new No. 3 as follows:

"Those who (1) have been Local Preachers for two full years; (2) who have been regular supply pastors for the same period; and (3) shall have completed the first two years of the Conference Course of Study, together with the Studies indicated under the Examination for Admission on Trial, under the Conference Board of Ministerial Training."

(Note changes in numbers of succeeding sections in ¶ 179; 3 to 4; 4 to 5.)

In ¶ 182, insert a new No. 2 after No. 1 to read as follows:

"Those Local Preachers who (1) shall have been ordained Deacons under the provisions of ¶ 179 No. 3 (as indicated above); who (2) shall have been serving as regular supply pastors for two full years since their ordination; and (3) shall have satisfactorily completed the full Conference Course under the Conference Board of Ministerial Training."

(Note change of number of succeeding sections of ¶ 182; 2 becomes 3, 3 to 4, 4 to 5 and 5 to 6.)

¶ 185, No. 2, which reads:

"No candidate shall be received in an Annual Conference on trial until he shall have completed a Course of Study equivalent to the University Senate requirements for admission to college."

Shall be amended by substituting the following:

"No candidate shall be Received on Trial in an Annual Conference until he shall have met the requirements for admission to college as recognized by the University Senate. Beginning with the Fall Conferences of 1934, one full year of college work shall be required as condition for Admission on Trial, and beginning with the Fall Conferences of 1936 the requirement shall be two years of college work in an approved institution."

Add a new section here as follows, making provision for proper numbering of all of the sections:

"Central Conferences shall fix the standards and all other requirements for admission to the Annual Conferences within their borders, and all other Annual Conferences and Mission

Conferences outside of the United States of America, shall fix their own standards and requirements for admission."

¶ 185, No. 5, which reads:

"No candidate shall be permitted to remain longer than four consecutive years on Trial, nor longer than eight consecutive years in the Course of Study, after being received on Trial, unless extension of time shall be recommended by a two-thirds vote of the Board of Ministerial Training and authorized by a two-thirds vote of the Annual Conference. In no case shall a person have a larger total than ten years in the Course of Study, and any person failing to complete the Course within this ten-year period shall not be permitted to join a Conference again on Trial. This section, however, shall not apply for the period of time in which the candidates are carrying regular work in residence in an approved Theological Seminary," shall be amended by substituting the following:

"No candidate shall be Advanced in his Studies who is conditioned in more than one book upon which examination is required nor in more than two books in the collateral studies. Any member on Trial who does not complete the first two years of the Course of Study within four years shall be discontinued, and any full member who fails to complete the entire four years of the Course of Study within eight years shall be located unless, in either case, extension of time shall be recommended by a two-thirds vote of the Board of Ministerial Training and authorized by a two-thirds vote of the Annual Conference. In no case shall a person have a larger total than ten years in the Course of Study and any person failing to complete the course within this ten-year period shall not be permitted to join a Conference again on Trial. This section, however, shall not apply for the period of time in which the candidates are carrying regular work in residences in an approved theological seminary."

¶ 185, No. 6, shall be added:

"Candidates who have made up deficiencies in their studies for which they have been conditioned, and who have completed an additional full year of work, may be advanced for these two years in the Course of Study at the same session of the Conference."

¶ 186, No. 1, the last sentence of which reads:

"This section shall apply only to Graduate Schools of Theology."

Shall be amended to read:

"This section shall apply only to Schools of Theology of recognized standing which admit only graduates of colleges as degree students and are approved by the University Senate in respect of their requirements."

¶ 186, No. 5, which reads:

"Credits from other than Methodist Episcopal Schools of Theology may be accepted in all subjects except the Discipline and Christian Doctrine, but this shall apply only to Graduate Schools of Theology of recognized standing."

Shall be amended by adding:

"As defined in No. 1."

¶ 186, No. 7, which reads:

"Credits shall be accepted only on the basis of certificates issued by the schools in question, stating the time when the courses were taken and the standing attained, the latter to be not less than seventy (70) on the scale of 100."

Shall be amended by adding:

"The acceptance of credits shall be determined not by individual examiners but by the Board of Ministerial Training in each Conference."

and further amended by inserting after the word "credits": "as provided in No. 2 to 5."

The new paragraph reading thus:

"Credits, as provided in § 2 to § 5, shall be accepted only on the basis of certificates issued by the schools in question, stating the time when the courses were taken and the standing attained, the latter to be not less than seventy (70) on the scale of 100. The acceptance of credits shall be determined not by individual examiners but by the Board of Ministerial Training in each Conference."

¶ 187, No. 1, which reads:

"In each Annual Conference a Board of Ministerial Training for students in the Conference Courses of Study shall be appointed by the Presiding Bishop, consisting of not less than eight nor more than twenty-four members, care being taken to select men with special qualifications for the work, to which shall be referred all preachers, both traveling and local, pursuing the Course of Study with a view of ordination or Conference membership. This Board shall be continued for a term of four years, subject to reappointment. Vacancies shall be filled by the Bishop at each session of the Annual Conference."

Amend by omitting:

"for students in the Conference Course of Study."

Inserting after the words "by the Presiding Bishop" the following: "After consultation with the Chairman of the Board of Ministerial Training of the previous quadrennium or a committee of the Board."

In place of the numbers "eight" and "twenty-four" substitute the numbers "six" and "sixteen."

Omit "to which shall be referred" to end of sentence, and insert after Board, "shall be appointed at the first session follow-

ing the General Conference and continued for a term of four years, subject to reappointment."

Also insert "The Board shall have charge of the studies of all men who are seeking to be Received on Trial or are taking the Conference Course of Study, of all who are taking the Local Preachers' Course, and of all Local Preachers who are seeking ordination."

so that the amended paragraph shall read:

"In each Annual Conference the Presiding Bishop shall appoint a Board of Ministerial Training after consultation with the Chairman of the Board of Ministerial Training of the previous quadrennium or a committee of the Board, consisting of not fewer than six nor more than sixteen members, care being taken to select men with special qualifications for the work. This Board shall be appointed at the first session following the General Conference and continued for a term of four years, subject to reappointment. The Board shall have charge of the studies of all men who are seeking to be Received on Trial or are taking the Conference Course of Study, of all who are taking the Local Preachers' Course, and of all Local Preachers who are seeking ordination. Vacancies shall be filled by the Bishop, after consultation with the Chairman of the Board of Ministerial Training or a committee of the Board, at each session of the Annual Conference."

¶ 187, No. 3, which reads:

"The Chairman shall assign to each instructor the books or subjects in which he is to give instruction by correspondence and final examination. Vacancies occurring in the Board of Ministerial Training during the year may be filled by the Chairman until the ensuing Annual Conference."

To be amended by inserting after "The Chairman" the words "after consultation with the Board."

the paragraph then reading:

"The Chairman, after consultation with the Board, shall assign to each instructor the books or subjects in which he is to give instruction by correspondence and final examination. Vacancies occurring in the Board of Ministerial Training during the year may be filled by the Chairman until the ensuing Annual Conference."

¶ 187, No. 4, which reads:

"Examinations shall be in writing, and all work shall be graded on the scale of 100. All 'required written work' indicated in the 'Directions and Helps' shall be marked on the same scale. The final mark in a subject where there are both examinations and required written work shall be determined by averaging the marks on these two. The minimum passing mark in any subject shall be 70." To be amended by omitting the last sentence and adding: "No student shall be passed in any subject

whose mark either in the examination or in the written work is less than 70," the paragraph then reading as follows:

"Examinations shall be in writing, and all work shall be graded on the scale of 100. All 'required written work' indicated in the 'Directions and Helps' shall be marked on the same scale. The final mark in a subject where there are both examinations and required written work shall be determined by averaging the marks of these two. No student shall be passed in any subject whose mark either in the examination or in the written work is lower than 70."

¶ 187, No. 7, which reads:

"Local Preachers who are Supplies and who are giving their full time to Pastoral work under the District Superintendents shall be required to take the Local Preachers' Course of Study year by year, under the Annual Conference Board of Ministerial Training, this rule to apply to all men under forty years of age and likewise to all Local Preachers whose appointments began subsequent to the Spring of 1920. Any Supply Pastor who shall refuse to observe the requirements of this section shall not be employed by the District Superintendent."

amend to read:

"Local Preachers who are Supply Pastors and who are giving their full time to Pastoral work under the District Superintendents shall be required to take the Local Preachers' Course of Study year by year, under the Annual Conference Board of Ministerial Training, and while pursuing their studies shall attend the session of the Summer Schools for Ministerial Training where such schools are provided. These rules shall apply to all except those employed prior to 1920. Any Local Preacher acting as Supply Pastor who fails to observe the requirements of this section or who shall fail to complete the Course of Study within eight years shall not be employed by a District Superintendent."

¶ 190. Insert in parenthesis at the head of this paragraph:

("Local Preachers who are Supply Pastors are advised to take the Conference Course of Study, in which case the studies listed under the Examination for Admission on Trial are to be included.")

¶ 191, add No. 3.

"Local Preachers who shall have completed satisfactorily the Conference Course of Study shall be eligible to Deacon's and Elder's Orders under the conditions indicated in ¶ 179, No. 3, and ¶ 182, No. 2."

¶ 270, No. 2, add:

"But so long as they are regular Supply Pastors giving full time service they shall be responsible to the Annual Conference in which they receive an appointment as well as to the District

and Quarterly Conference of the church in which they are serving. (See ¶ 187, No. 7.)

Adopted, May 23.

Report No. 10. American University

The Committee on Education has considered Memorial No. 841 from Benjamin W. Meeks, of Baltimore Conference, and others, asking that special action be taken by the General Conference to approve the efforts of the Trustees of the American University to extend the influence of this University. Your Committee is very sympathetic with the efforts of this Methodist Institution, but does not feel that it is wise to single it out for special approval, and consequently respectfully recommends non-concurrence.

Received and Recorded, May 25.

Report No. 12. Educational Institutions for Negroes

Your Committee, to which has been referred the section of the report of the Board of Education concerning Educational Institutions for Negroes, would report as follows:

(1) There is a phenomenal increase in the enrollment in Negro Colleges throughout the South, resulting, in our own schools alone, in an enrollment on the college level of 2,995 in June, 1931, as against 595 enrolled ten years ago. This trend indicates an unprecedented opportunity for training the teachers of the Negro race, who in turn will take their places in the lower schools.

(2) There is a significant change in the attitude of Southern white people concerning Negro education, in that increasingly they are willing to assume positions of responsibility in connection with the schools, such as membership on Boards of Trustees; also, that they are more willing to favor proper standards for Negro Education.

(3) The economic conditions of the Negroes themselves make it impossible to expect from them anything approaching adequate support of their institutions.

(4) An important function of our Church, in view of the increasing interest of some of the Southern States in Negro education, is to act as a standardizing agency for educational work among Negroes. Therefore, in view of these conditions and the record of successful work now in operation, be it resolved, that we recommend to the Board of Education that there be no backward steps in dealing with the work of this department, that the department of Educational Institutions for Negroes receive no smaller proportionate share of the benevolent funds from the Church at large, and that if possible a larger appropriation be made to this work.

Adopted, May 25.

Report No. 13. Teachers in Methodist Educational Institutions

Your Committee on Education has considered Memorial No. 537 from the Lay Electoral Conference of the Wilmington Annual Conference and makes report on that section of the Memorial which properly concerns the work of the Committee on Education and which opposes the employment as members of the faculties of our Methodist Schools of any who do not believe in and teach and practice the fundamental doctrines as outlined in our creed and *Discipline*. Your committee is deeply sympathetic with the spirit of this proposal and requests the General Conference, by its vote, to commend great care in selecting members of the faculty to all our educational institutions.

Adopted, May 25.

Report No. 15. Maintenance and Stabilization of the Educational Institutions for Negroes

Memorial 483, concerning Maintenance and Stabilization of Educational Institutions for Negroes, was considered and we report concurrence in § 2 of that Memorial, which reads:

"We memorialize the General Conference to establish the principle that the Educational work of the Church is one of its major activities and that accordingly the Board of Education share the benevolent giving of the Church proportionately with other Boards."

Adopted, May 25.

Report No. 16. For Improvement and Perfection of the Education of Colored People in Schools for Negroes of the Church

Your Committee having considered Memorial 754, concerning the Improvement of Education for Colored People in Schools of the Methodist Episcopal Church, reports as follows:

We recommend to the Board of Education (1) that, to the fullest extent possible, scholarships and special training be provided for the most promising graduates of our institutions for Negroes, in order to prepare them for teaching and administrative positions in institutions serving the Negro Race. (2) that endowment and other support be solicited for all our institutions as a group or system, as well as for individual schools, in order that the general level of services may be raised more uniformly. (3) that supervision by the Board be directed increasingly toward the local needs of the race in

(a) Religious Education.

(b) Technical problems of administration, teaching and promotion.

(4) that these features be incorporated in a program for our Institutions for Negroes and set forth before the constituency in a way that will arouse confidence and secure support, without creating undue expectancy which might result in discouragement. (5) that our Methodist constituency be urged to assist, by every legitimate means, the graduates of our schools in securing, both within our system and in all other fields of service, positions worthy of their training.

Adopted, May 25.

Report No. 17. Haven Teachers' Conference

Your Committee has considered Memorial 782, concerning Haven Teachers' College, and recommends that this memorial be referred to the Board of Education for study.

Adopted, May 25.

Report No. 18. Welfare and Training of Children and Youth

Your Committee on Education having considered Memorial No. 577, relating to the welfare and training of children and youth, calls attention to the fact that the Financial Reports show that approximately one-fifth of the total distributable World Service receipts are derived from the contributions of the Church Schools and that through a period of 8 years there has been a steady reduction in funds available for promotion and supervision of Church Schools and similar interests in the local church to a point where the efficiency of the Church is seriously affected. Your Committee believes that failure properly to support a program of cultivation through the Church Schools and Epworth Leagues will seriously affect the character and spiritual life of the members and the success of the missionary, educational, and philanthropic program of the entire Church and will be reflected not only in decreased giving in the immediate future, but also in later years.

We, therefore, recommend that in making its allotment to the Board of Education the World Service Commission be requested to give attention to the generous giving of the Church Schools and the need of additional support.

Adopted, May 25.

Report No. 19. Religious Education

Your Committee on Education considering Memorials No. 844 and No. 957 reports as follows:

Whereas, There is a growing sense of need for a rich worship experience on Sunday morning for each age group; and,

Whereas, In many churches the attempt to develop such a worship experience in the Church School, especially with the

older groups, often duplicates the Service of Public Worship, with many undesirable results; and,

WHEREAS, A united and related experience of Worship, Study and Fellowship is recognized by many as being desirable; and,

WHEREAS, An increasing number of churches are now experimenting with satisfying results with various forms of services which combine the Church School and Public Worship; and,

WHEREAS, We believe that the principle of grade worship is sound, and that an opportunity should be provided for separate worship experiences for children, youth and adults wherever the building facilities make it possible; and,

WHEREAS, There is a desire upon the part of many pastors and superintendents, especially of the smaller churches, for guidance in setting up such services of worship that are in keeping with the graded principle and at the same time do provide a correlated experience on Sunday morning for these age groups; and,

WHEREAS, In some sections of the Church there is a demand that such orders of service suitable for such situations shall be authorized by the General Conference; be it

Resolved, That the Board of Education and the Commission on Worship be instructed to prepare an order of Worship which will incorporate the four major items of Worship, Sermon, Study and Fellowship, which may be suggestive especially to small churches desiring to correlate their present Church School and preaching services.

Adopted, May 25.

REPORT NO. 20. MINISTERS OF EDUCATION

Your Committee, having before it Memorial No. 328, addressed to the subject, "Ministers of Education," recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 21. UNIFYING EDUCATIONAL FUNCTIONS

Your Committee on Education having considered Memorial No. 909, which seeks to unify certain editorial and administrative functions under the Board of Education, votes non-concurrence.

Received and Recorded, May 25.

REPORT NO. 22. ENCOURAGING CHURCH MEMBERSHIP

Your Committee on Education, considering Memorial No. 478, reports as follows:

Alarmed over the increasing numbers of men and women dropping out of the membership of the Church, and at the apparent religious ignorance of great numbers within her ranks; and believing that much of this condition is due to the failure

of the Church to provide adequate training and personal oversight of those entering membership;

Resolved, That the Curriculum Committee of the Board of Education be requested by the General Conference to prepare a graded course of instruction providing for two distinct groups, and with a membership initiation for each group that will make forever memorable the occasion of their uniting with the Church,

(a) The first series to cover the Junior and Intermediate ages.

(b) The second to cover High School and adult ages.

Resolved, Second: That we request those responsible for preparing the course that they keep in mind such objectives as:

(a) What it means to be a Christian, and what is involved in really following Christ.

(b) The origin of the Church, its development, and its contribution to civilization.

(c)) The bringing of candidates for membership into appreciative contact with the great characters of the Church-Martyrs, Reformers, Missionaries and Statesmen.

(d) The present scope of the Church, and her purpose and mission in the world.

Resolved, further: That such courses be placed at the disposal of all as a preliminary decision to become followers of the Christ and members in the Church.

Your Committee recommends that Memorial 478 be referred to the Board of Education for consideration.

Adopted, May 25.

Report No. 23. Board of Education Staff

Your Committee on Education, considering Memorial No. 796, reports as follows:

The great reduction of income to our general benevolences during the past quadrennium, while imperilling directly every enterprise, has become an additional threat to every cause insofar as it has seriously weakened those agencies dealing directly with the educational work of the local church. These agencies are basic to all of our other enterprises. The depletion of staff personnel, both white and colored, in the Division of Religious Education in the Local Church, represents a loss which should at the earliest possible moment be restored, for the sake of the total impact of the Church upon the individual and social life of our time.

The special needs of our colored Conferences in their programs of Religious Education in Church Schools and Epworth Leagues should be referred to the Board of Education for their sympathetic consideration during the coming quadrennium.

Adopted, May 25.

REPORT NO. 25. EDUCATIONAL PROGRAMS REVISED

Your Committee on Education, having considered Memorial No. 430, which asks for the use of "Christian" instead of "Religious" in all educational programs, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 26. CHURCH SCHOOL SUPPLIES AND PERIODICALS

Your Committee on Education, having considered Memorial No. 638, which asks that greater care be given to the preparation of Church School publications, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 27. CHURCH SCHOOL PUBLICATIONS

Your Committee on Education, having considered Memorial No. 577, which asks for improvement in the timely quality of our Church School publications, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 28. YOUNG PEOPLE'S COUNSELOR

Your Committee on Education, having considered Memorial No. 62, which provides for the election of Young People's Counselors in the Local Church, report non-concurrence.

Received and Recorded, May 25.

REPORT NO. 29. MEMBERSHIP, ETC., MEN'S WORK COMMISSION

Your Committee, having considered Memorials Nos. 98, 99 and 100, dealing with the membership of the Men's Work Commission, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 30. CONFERENCE DIRECTOR RELIGIOUS EDUCATION

Your Committee on Education, having considered Memorial No. 895, which seeks to define the qualifications of Conference Directors of Religious Education, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 31. STUDY OF RELATION OF CHURCH AND STATE

Your Committee on Education, having carefully considered Memorial No. 463, reports:

We recommend that the Board of Education make a study of the relation of Church and State, particularly with regard to the education of young people. Because of the constantly expanding program of the public schools our churches are finding it increasingly difficult to enlist our young people in activities that require time during the week. If the public schools are entitled to all the time of our young people during the week,

then our situation as a Church is almost hopeless. If, on the other hand, the Home, the Church, and the State, each deserves a suitable amount of time for the making of its distinctive contribution to the lives of young people, then some understanding ought to be arrived at whereby this adequate opportunity will be assured. Unless the public schools, with their vast power, recognize this need and provide for it, the only way the Church can adequately care for the moral and religious instruction of the young will be through parochial schools.

We prefer not to be driven to this alternative. Our preference is that these great fundamental agencies shall co-operate in the common task, each making the contribution it is best fitted to make, and under feasible conditions.

In addition to the young people now in our Church Schools, there is a vast number, about fifty per cent in round numbers, who are not under the direct influence of the Church at all. This constitutes another problem.

We recommend that the Board of Education study:

1. What is being done.

2. What can and ought to be done in this matter and make specific recommendations based on the united judgment of public schools and Church authorities.

Adopted, May 25.

Report No. 33. Appropriations for Schools and Colleges

Your Committee on Education, having considered Memorial No. 814, having to do with Appropriations for Schools and Colleges, recommends non-concurrence.

Received and Recorded, May 25.

V. EPISCOPACY

Report No. 1. Age of Retirement of Bishops

1. Amend the *Discipline,* ¶ 265, § 1, by striking out the word "seventy" in line 2, and substituting therefor the word "sixty-seven," so that the section as amended shall read:

¶ 265, § 1. "A General Superintendent who has reached the age of sixty-seven years may be released from the obligation to travel through the Connection at large, and from that of residential supervision, by giving notice in writing to the Bishops that he so elects, and when a General Superintendent has been released in this manner, the Bishops shall report the fact to the Book Committee and to the next General Conference."

2. Amend the *Discipline,* ¶ 265, § 2, by striking out the words "nearest his seventy-third birthday" in the second line and substituting therefor the words "whose seventieth birthday precedes the first day of June in the year in which the General

Conference is held shall at that Conference," so that the section as amended shall read:

¶ 265, § 2. "A General Superintendent whose seventieth birthday precedes the first day of June in the year in which the General Conference is held shall be released at the close of that Conference from the obligation to travel through the Connection at large and from residential supervision."

3. Amend the *Discipline,* ¶ 266, § 1, by striking out the word "seventy" in the second line, and substituting therefor the word "sixty-seven" so that the section as amended shall read:

¶ 266, § 1. "A Missionary Bishop who has reached the age of sixty-seven years may be released from the obligation to travel through the Foreign Mission Field for which he was elected by giving notice in writing to the Bishops, the Board of Foreign Missions and the Book Committee; and when a Missionary Bishop has been released in this manner, the Bishops shall report the fact to the next General Conference."

4. Amend the *Discipline,* ¶ 266, § 2, by striking out the word "seventy-three" and substituting therefor the words "whose seventieth birthday precedes the first day of June in the year in which the General Conference is held shall be released at the Conference" so that the Section as amended shall read:

¶ 266, § 2. "A Missionary Bishop whose seventieth birthday precedes the first day of June in the year in which the General Conference is held shall be released at the close of that Conference from the obligation to travel through his field and from residential supervision."

Adopted, May 11. (Substitute for Majority and Minority Reports. See *Journal,* pp. 280-284.)

REPORT NO. 2. EMERGENCY ASSIGNMENT OF RETIRED BISHOPS

After considering Memorials 110, 153, 158 and others bearing on the subject of Provision for Episcopal Supervision in case of a Death or other Emergency, we beg to submit the following proposals:

Amend ¶ 265 of the *Discipline,* by adding a new section as follows:

¶ 265, § 4. "A General Superintendent who has been retired under the provisions of §§ 1, 2, or 3 of this Paragraph may, on the vote of the Bishops, be appointed to take charge of an Area, or parts of an Area, in case of the death, resignation or disability of the Resident Bishop, or because of judicial procedure, this appointment not to continue beyond the next session of the General Conference."

Also to amend ¶ 267, § 1, of the *Discipline,* by adding at the close the words:

"In case, however, a Retired Bishop shall be appointed by the Bishops to 'take charge of' a vacant Area, or parts of an Area,

under the provision of ¶ 265, § 4, he may preside over sessions of an Annual Conference, Mission Conference or Mission; make appointments; and become a voting member of the Bishops.

"His support during such assignment shall be determined by the Book Committee."

So that ¶ 265, § 1, as amended, shall read:

¶ 265, § 1. A General Superintendent who has reached the age of sixty-seven years may be released from both the obligation to travel through the Connection at large, and from that of residential supervision, by giving notice in writing to the Bishops that he so elects; and when a General Superintendent has been released in this manner, the Bishops shall report the fact to the Book Committee and to the next General Conference.

§ 2. A General Superintendent whose seventieth birthday precedes the first day of June in the year in which the General Conference is held shall be released at the close of that Conference from the obligation to travel through the Connection at large, and from residential supervision.

§ 3. A General Superintendent at any age and for any reason deemed sufficient by the General Conference, may be released by that body from the obligation to travel through the Connection at large, and from residential supervision.

§ 4. A General Superintendent who has been retired under the provisions of §§ 1, 2, or 3 may, on the vote of the Bishops, be appointed to take charge of an Area, or parts of an Area, in case of the death, resignation or disability of the Resident Bishops or because of judicial procedure—this appointment not to continue beyond the next session of the General Conference."

And ¶ 267, § 1, as amended, shall read:

"A General Superintendent who has been released from the obligation to travel through the Connection at large, in accordance with any of the foregoing provisions, shall not preside thereafter over any Annual Conference, Mission Conference, or Mission, nor make appointments, nor preside at the General Conference, but may take the chair temporarily in a Conference, if requested to do so by the Bishop presiding. He shall be an advisory member of the Bishops. In case, however, a Retired Bishop shall be appointed by the Bishops to take charge of a vacant Area, or parts of an Area, under the provision of ¶ 265, § 4, he may preside over sessions of an Annual Conference, Mission Conference, or Mission; make appointments, and become a voting member of the Bishops."

"His support during such assignment shall be determined by the Book Committee."

Adopted, May 10.

Report No. 3. Supervision for Vacant Areas

Your Committee having considered Memorials Nos. 132, 153,

and 335, and others relating to this subject, makes the following recommendation:

Amend *Discipline,* ¶ 574, by striking out § 3, and substituting therefor a new paragraph, viz.:

¶ 574, § 3. "If on the death, resignation or disability of the Bishop or because of judicial proceedings in the interval between General Conferences the Bishops are unable to make provision for the Area, as provided in ¶ 267, § 1, the Bishops are requested to arrange the Areas temporarily, having regard as far as possible to the principle of contiguity recommended in ¶ 574, § 1."

Adopted, May 10.

Report No. 4. Continuing the Area System

Your Committee, having considered Memorial No. 521, in which the Northern New York Conference asks for the continuance of the Area system, respectfully reports that no action is necessary because the subject matter is already in the *Discipline.*

Adopted, May 10.

Report No. 5. Continuous Supervision of Resident Bishop

Your Committee, having considered Memorials Nos. 339 and 520, makes the following recommendation.

Amend *Discipline,* ¶ 574, § 4, by striking out from line 3 the word "more," and substituting therefor the word "less." Also, in line 6, of the same section, strike out the word "so" and in the seventh line, after "recommend" add the words,

"That each Resident Bishop may, in harmony with the foregoing, preside over the majority or all of the sessions of each Annual Conference located in his Area during each quadrennium."

So that § 4, as amended, shall read:

¶ 574, § 4. "Presidential supervision is entirely in the control of the Bishops. It is, however, the judgment of the General Conference that less frequent changes in the presidency of the Annual Conferences within the Episcopal Areas in the United States of America will promote the best interests of the whole Church, and we recommend that each Resident Bishop may, in harmony with the foregoing, preside over a majority or all of the sessions of each Annual Conference located in his Area during each quadrennium."

Adopted, May 10.

Report No. 6. Missionary Bishops and General Superintendents

Your Committee, having before it Memorial No. 728, makes the following recommendation:

Amend the *Discipline,* ¶ 248, line 9, by striking out the word "shall" and substituting the word "may," and in the same

paragraph, line 12, striking out the word "shall" and substituting the word "may," so that the paragraph as amended shall read:

¶ 248. "A Missionary Bishop is not subordinate to the General Superintendents, but is of co-ordinate authority in the field to which he is appointed. When the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration. Arrangements may be made so that once in every quadrennium, and not oftener unless a serious emergency arises, every Annual Conference, Mission Conference and Mission over which a Missionary Bishop has jurisdiction may be administered conjointly by a General Superintendent and the Missionary Bishop. In case they differ in judgment, the administrative provisions already obtaining shall continue, unless overruled by the General Superintendents, who shall have power to decide finally."

Adopted, May 10.

Report No. 7. Retirement of Bishops for Age

Your Committee on Episcopacy respectfully recommends that the characters of Bishops William F. McDowell, William F. Anderson, and Charles Edward Locke be passed, and that they be placed on the retired list at the close of this General Conference, in accordance with the provisions of the *Discipline*, ¶ 265, § 2.

Adopted, May 9.

Report No. 9. Episcopal Residences

Your Committee, having considered all Memorials on the subject, recommends that the residences of Bishops for the coming quadrennium be as follows:

In the United States: Atlanta, Ga.; Boston, Mass.; Chattanooga, Tenn.; Chicago, Ill.; Cincinnati, Ohio; Covington, Ky.; Denver, Col.; Detroit, Mich.; Kansas City, Mo.; New Orleans, La.; New York City, Omaha, Neb.; Philadelphia, Pa.; Pittsburgh, Pa.; Portland, Ore.; Saint Paul, Minn.; San Francisco, Cal.; Washington, D. C.

Outside the United States: Africa, Cape Town; Eastern Asia, Shanghai; Southern Asia, Bombay, Delhi; Southeastern Asia, Singapore, Manila; Europe, Stockholm, Zurich; Latin America, Santiago, Chile.

Adopted, May 12.

Minority Report on Episcopal Residences

The undersigned herewith present a Minority Report to the Report No. 9, that of the Committee on Episcopacy, concerning Episcopal Residences.

We believe that the responsibility of the Methodist Episcopal Church, as it relates to the interests and advancement of the Kingdom of God, cannot be wisely and constructively met at this time by decreasing its recognized leadership at strategic centers. While the times call for strict economy and unusual sacrifice, the response should not be made in the form of a diminished spiritual leadership.

Therefore, we respectfully request that the General Conference amend the list of Episcopal Residences presented by the Committee on Episcopacy by restoring Buffalo and Indianapolis to the list of residences for the ensuing quadrennium.

Orien W. Fifer,
Ralph S. Cushman,
John F. Edwards,
F. L. Thornberry,
Victor K. Moore,
C. J. Miller,
W. E. Jaquith,
Albert E. Day,
George W. Crabbe,
H. E. Woolever,
J. B. M. Stevens,
George C. Douglass,
Henry L. Davis,
James R. Joy,
Benjamin W. Meeks,
Albert C. Knudson,
Frederick A. Miller.

Failed of adoption, May 12.

REPORT NO. 10. EFFECTIVENESS OF BISHOPS

Your Committee on Episcopacy recommends:

1. That the characters of the following Bishops be passed and that they be continued in the effective relation:

John L. Nuelsen, Edwin H. Hughes, Francis J. McConnell, Frederick D. Leete, Herbert Welch, Adna W. Leonard, John W. Robinson, Eben S. Johnson, Ernest L. Waldorf, Ernest G. Richardson, Charles W. Burns, Edgar Blake, Frederick T. Keeney, H. Lester Smith, Charles L. Mead, Robert E. Jones, Matthew W. Clair, George A. Miller, Titus Lowe, Brenton T. Badley, Wallace E. Brown, Raymond J. Wade, James C. Baker.

2. We recommend that the character of the Bishops on the retired list be passed and they be continued in this relation:

Earl Cranston, John W. Hamilton, William Burt, Wilbur P. Thirkield, Charles B. Mitchell, William F. Oldham.

3. We recommend that the character of Edwin F. Lee, Missionary Bishop, be passed, and that he be continued in the effective relation.

4. We recommend that the character of General Superintendent Thomas Nicholson be passed and that upon his request he be released both from the obligation to travel through the connection at large and from that of residential supervision, and that he be retired in accordance with the provisions of ¶ 265, § 1, at the close of this General Conference.

We also recommend that the character of General Superintendent Lauress J. Birney be passed and that upon his request he be released both from the obligation to travel through the connection at large and from that of residential supervision, and that he be retired in accordance with the provisions of ¶ 265, § 3, at the close of this General Conference.

Adopted, May 12.

Report No. 11. Support of Retired Bishops

The Special Committee from the Committee on Episcopacy, appointed to confer with the Committee on Judiciary regarding the amendment to the motion on the election of Bishops, submitted certain propositions which involved the following:

1. That the position of the General Superintendent and the Missionary Bishop is that of an office rather than an order in the Church.

2. That when a General Superintendent or a Missionary Bishop shall be retired by the General Conference, his retirement allowance shall be paid from the Episcopal Fund at the full disciplinary rate of a retired member of an Annual Conference for his years of active service.

3. That the principle of relieving especially necessitous cases shall be recognized by the Book Committee as involved in the principle of ¶ 373, § 2.

4. That this legislation shall not be retroactive, but shall become active immediately, and will govern the retirement allowance of any General Superintendents and Missionary Bishops elected at this General Conference and thereafter.

After due consideration, by both of these committees, the Committee on Episcopacy adopted the following report:

"That the annuity rate of a Retired Bishop and a Retired Missionary Bishop shall be the full disciplinary rate of a retired member of an Annual Conference for his years of effective service, that the same shall be paid from the Episcopal Fund, and involved in this is the principle of relieving especially necessitous cases; that this report, if adopted by the General Conference, shall be referred to the Committee on Episcopacy for the detailed forms of legislation, and printed in *The Daily Christian Advocate* for consideration.

Adopted, May 14.

(Subject matter and amendments referred May 14.)

Report No. 12. Resignation of Bishop F. B. Fisher

Your Committee recommends that the resignation of Bishop F. B. Fisher from the office of General Superintendent be accepted, to take effect as of May 15, 1930.

Adopted, May 18.

Report No. 13. Return of a Retired Bishop to His Annual Conference

Your Committee to which were referred Memorials 13, 14, 19, 304, 480, 576, 589, 624, and 639, regarding the Return of Retired Bishops to their Annual Conferences, reports non-concurrence.

Received and recorded, May 25.

Report No. 14. Continuation Episcopacy Committee

Your Committee having considered Memorial 110, and others proposing a Committee on Episcopacy of fifteen members to continue throughout the quadrennium, respectfully recommends non-concurrence.

Received and recorded, May 25.

Report No. 16. Prorating the Salaries of Bishops

Your Committee, having examined Memorials Nos. 40, 303, 363 and 903, on the matter of Prorating the Salaries of Bishops with those of other ministers, respectfully recommends non-concurrence.

Received and recorded, May 25.

Report No. 17. Resignation of Bishop George R. Grose

Your Committee, having made careful inquiry into the matters referred to it, respectfully recommends that the resignation of George R. Grose from the office of General Superintendent of the Methodist Episcopal Church be accepted, to take effect as of May 18, 1932.

Adopted, May 24.

Report No. 18. Support, Allowances and Official Travel of Bishops

Your Committee having considered Memorials Nos. 162, 302 and 403, recommends that the Title of ¶ 605 of the *Discipline* be amended by inserting the word "Allowances" between the word "Support" and the clause, "and Official Travel of Bishops," so that it shall read,

"Support, Allowances, and Official Travel of Bishops."

The Committee further recommends that said paragraph be amended by striking out the last section and substituting the following sections, numbered respectively 4, 5 and 6 (1, 2 and 3 to be numbered, but remain otherwise unchanged.)

§ 4. It is evident to the General Conference that the Support and Allowances of Bishops should be adjusted with reference to changed conditions. After due consideration the recommendations to the Book Committee are:

A. That the maximum salary allowance of an Effective Bishop shall be not more than $6,000 per annum.

B. That the maximum salary allowance of a Missionary Bishop shall be not more than $5,000 per annum.

C. That the maximum allowance for a Retired Bishop shall be not more than $2,500 per annum.

D. That the maximum allowance for a Retired Missionary Bishop shall be not more than $2,000 per annum.

E. That the maximum allowance for the widow of a Bishop shall be not more than $1,500 per annum.

F. That the allowance for house rent of an Effective Bishop shall be on the basis of $1,250 per annum, except that in certain cities adjustments may be made by the Book Committee, providing a maximum allowance of $1,800 per annum.

G. That the allowance for office expense of an Effective Bishop shall not exceed a maximum of $1,800 per annum.

H. That the allowance for travel expense of an Effective Bishop, including Bishops elected by Central Conferences, shall not cover inter-continent trips except and only when the same shall be authorized by formal action of the Bishops.

§ 5. The General Conference expects that these said expenditures, and the aggregate of all the items chargeable against the same, shall not exceed the Episcopal Fund income. The General Superintendents are requested to note that the Book Committee is hereby urged, if possible, to keep expenditures below the total of the suggested maximum allowances.

§ 6. All terms, conditions and interpretations of this paragraph are to be made by the Book Committee.

So that ¶ 605, as amended, shall read,

¶ 605. Support, Allowances and Official Travel of Bishops.

§ 1. "Official travel" of an Effective Bishop shall be interpreted to include all visitations within his Area to Church institutions or enterprises of the Methodist Episcopal Church, where the call of need or opportunity warrants his presence and service. "Official travel" shall include also such journeys outside his Area as are within the meaning of "travel through the Connection at large." For all such official travel within and outside his Area, an Effective Bishop shall have right of claim upon the Episcopal Fund, upon presentation of itemized voucher, as prescribed by the Book Committee. No part of the expense of such visitations shall be accepted from local Methodist Episcopal Churches or enterprises within the Bishop's Area or visitations made while in official "travel through the Connection at large."

§ 2. The allowance for salary of Effective Bishops shall be interpreted to mean compensation in full for all services rendered by a Bishop to Church institutions or enterprises of the

Methodist Episcopal Church within his Area, or while on official "travel through the Connection at large." All such services are included under the "Duties of a Bishop."

§ 3. Nothing in this interpretation is intended to preclude the acceptance of an honorarium for special or non-official engagements of a Bishop outside his Area, or for services rendered upon invitation from other than Methodist Episcopal Church enterprises within his Area, provided, that such engagements do not interfere with his official duties.

§ 4. It is evident to the General Conference that the Support and Allowances of Bishops should be adjusted with reference to changed conditions. After due consideration the recommendations to the Book Committee are:

A. That the maximum salary allowance of an Effective Bishop shall be not more than $6,000 per annum.

B. That the maximum salary allowance of a Missionary Bishop shall be not more than $5,000 per annum.

C. That the maximum allowance for Retired Bishop shall be not more than $2,500 per annum.

D. That the maximum allowance for a Retired Missionary Bishop shall be not more than $2,000 per annum.

E. That the maximum allowance for a widow of a Bishop shall be not more than $1,500 per annum.

F. That the allowance for house rent of an Effective Bishop shall be on the basis of $1,250 per annum, except that in certain cities adjustments may be made by the Book Committee, providing a maximum allowance of $1,800 per annum.

G. That the allowance for office expense of an Effective Bishop shall not exceed a maximum of $1,800 per annum.

H. That the allowance for travel expenses of an Effective Bishop, including Bishops elected by Central Conferences, shall not cover inter-continental trips, except and only when the same shall be authorized by the formal action of the Board of Bishops.

§ 5. The General Conference expects that these said expenditures and the aggregate of all the items chargeable against the same, shall not exceed the Episcopal Fund income. The General Superintendents are requested to note that the Book Committee is hereby urged, if possible, to keep expenditures below the total of these said maximum allowances.

§ 6. All terms, conditions and interpretations of this paragraph are to be made by the Book Committee.

Adopted, May 24.

Report No. 19. Support of Retired Bishops

Your Committee on Episcopacy, to which the General Con-

ference has referred a statement of principle governing the Support of Retired General Superintendents and Missionary Bishops, respectfully submits the following:

We recommend that ¶ 373, § 2, of the *Discipline,* be amended by adding at the close the following words:

"But the allowance of a retired Bishop and a Retired Missionary Bishop, elected in May, 1932, and thereafter, shall be the full disciplinary rate of a retired member of an Annual Conference for his years of effective service; this amount shall be paid from the Episcopal Fund. Involved in this is the principle of relieving especially necessitous cases. The same rule shall be operative regarding the widows and children of deceased Bishops who are elected in May, 1932, and thereafter."

So that ¶ 373, § 2, as amended, shall read:

¶ 373, § 2. It shall be the duty of the Book Committee, in fixing the allowance of Retired Bishops and of the widows of Bishops and minor or helpless children of deceased Bishops, to inquire carefully into the financial condition of each and to fix the allowance in every case at such a sum as may be required for a comfortable support; provided, that the amount so fixed for a Retired Bishop shall not exceed one half the amount allowed for the support of Effective Bishops, excluding house rent and clerical assistance, but the allowance of a Retired Bishop and a Retired Missionary Bishop elected in May, 1932, and thereafter, shall be the full disciplinary rate of a retired member of an Annual Conference for his years of effective service; this allowance shall be paid from the Episcopal Fund. Involved in this is the principle of relieving especially necessitous cases. The same rule shall be operative regarding the widows and children of deceased Bishops who are elected in May, 1932, and thereafter.

Adopted, May 24.

REPORT NO. 21. RELATION OF A MISSIONARY BISHOP TO THE BOARD OF FOREIGN MISSIONS

Your Committee, having examined Memorial No. 835, regarding the relationship of a Missionary Bishop to the Board of Foreign Missions, makes the following recommendation:

Amend ¶ 250 of the *Discipline* by adding at the close the words, "and while in effective service he shall be an *ex-officio* member of the Board of Managers of the Board of Foreign Missions."

So that the paragraph, as amended, shall read:

¶ 250. A Missionary Bishop in his field shall co-operate with the Board of Foreign Missions precisely as a General Superintendent is expected to co-operate with said Board in a Foreign

Mission Field over which he has Episcopal charge, and while in effective service he shall be an *ex-officio* member of the Board of Managers of the Board of Foreign Missions.

Adopted, May 24.

Report No. 22. Special Assignment of a Bishop

Your Committee, having examined Memorial No. 71, requesting the Bishops to set apart one of their number for the purpose of conducting Preaching Missions, respectfully recommends non-concurrence.

Received and recorded, May 25.

Report No. 23. Return of Bishops from Outside the United States Between General Conferences

Your Committee, to which have come numerous Memorials relating to the Episcopal Fund, has considered the custom of the return of Bishops from Areas outside the United States in the middle of a quadrennium. In view of changed economic and administrative conditions arising since such expensive travel was authorized,

Your Committee now respectfully recommends:

That Bishops serving Areas outside the United States shall not return to the United States within a quadrennium except upon an emergency making such a journey so clearly necessary that it shall be authorized expressly by the Bishops.

Adopted, May 24.

Report No. 24. Closing Area Offices

After hearing representations from delegates from the territory of the former Indianapolis and Helena Areas, your Committee recommends:

That the Treasurer of the Episcopal Fund be authorized to pay such a sum to each as shall be necessary, to conserve the work of the Kingdom, in the closing or transferring of the Area Office interests. The sum to be paid to each former Area shall not in any one case exceed $1,000.

Adopted, May 24.

Report No. 25. Episcopal Residence (Buffalo, New York)

After hearing representations from delegates from the territory of the former Buffalo Area, the Committee recommends:

That the Treasurer of the Episcopal Fund be authorized to pay a sum not to exceed $1,000 per annum, to be applied to the payment of taxes, and other carrying charges, on the Episcopal residence in Buffalo, N. Y., until such time as the residence is sold; provided, however, that all sums so advanced from the Episcopal Fund, upon sale of said residence, shall be returned

to said fund; provided also that a sale shall be made as soon as a fair price can be secured.

Adopted, May 24.

REPORT NO. 26. AMENDMENT OF "DISCIPLINE," ¶ 373, § 2.

Your Committee recommends that ¶ 373, § 2, of the *Discipline,* be amended by striking out all after the word "support" in line seven, and substituting therefor the words:

"Provided the amount so fixed for a Retired Bishop shall be in harmony with, and governed by, the fixed limitations elsewhere appearing in the *Discipline,* setting forth the allowance that may be made for the support of a retired Bishop."

So that the section, as thus amended, shall read:

¶ 373, § 2. It shall be the duty of the Book Committee in fixing the allowance of Retired Bishops and of widows of Bishops and minor or helpless children of deceased Bishops, to inquire carefully into the financial condition of each and to fix the allowance in every case at such a sum as may be required for a comfortable support; provided, that the amount so fixed for a retired Bishop shall be in harmony with and governed by the limitations elsewhere appearing in the *Discipline,* setting forth the allowance that may be made for the support of a retired Bishop."

Adopted, May 24.

REPORT NO. 27. ASSIGNMENT OF BISHOPS

Your Committee on Episcopacy respectfully recommends that for the ensuing quadrennium the Bishops shall be assigned to the following residences, respectively.

IN THE UNITED STATES

Atlanta, Bishop Keeney; Boston, Bishop Burns; Chattanooga, Bishop Brown; Chicago, Bishop Waldorf; Cincinnati, Bishop Smith; Covington, Bishop Clair; Denver, Bishop Cushman; Detroit, Bishop Blake; Kansas City, Bishop Mead; New Orleans, Bishop Jones; New York, Bishop McConnell; Omaha, Bishop Leete; Philadelphia, Bishop Richardson; Pittsburgh, Bishop Leonard; Portland, Bishop Lowe; Saint Paul, Bishop Magee; San Francisco, Bishop Baker; Washington, Bishop Hughes.

OUTSIDE THE UNITED STATES

Cape Town—Bishop Johnson.
Shanghai—Bishop Welch.
Bombay—Bishop Badley.
Delhi—Bishop Robinson.
Stockholm—Bishop Wade.
Zurich—Bishop Nuelsen.

Santiago (Chile)—Bishop Miller.
Singapore-Manila—Bishop Lee.
Adopted, May 23.

VI. FEDERATION

Report No. 1. Response to World Conference on Faith and Order

The Committee on Federation having carefully considered that section of the report of the Commission on Interdenominational Relations which has to do with the World Conference on Faith and Order and was referred to it for consideration, makes the following proposals:

1. That the General Conference approve the response of the Commission to the World Conference on Faith and Order as a representative expression of Methodist thought and attitude on the subjects dealt with and accept as its own the pledges made by the Commission in the name of the Church to the Continuation Committee of the World Conference on Faith and Order for heartiest support and co-operation in carrying forward its great task.

2. That the General Conference endorse the proposal to hold a second World Conference on Faith and Order in 1937 and authorize the Commission on Interdenominational Relations to appoint delegates to represent the Church at the Conference and in the preparation of the program for it, the representation to be without expense to the Church.

Adopted, May 24.

Report No. 2. The Universal Christian Council for Life and Work

Your Committee on Federation has given careful consideration to that section of the Report of the Commission on Interdenominational Relations which has to do with the Universal Christian Council for Life and Work and presents the following recommendation:

That the General Conference commend the work of the Council and authorize the Commission on Interdenominational Relations to act for the Methodist Episcopal Church in considering the proposal of the Council to hold a World Conference in 1935 and to act on all other matters relating to the proposed Conference, without expense in providing representation of the Church in the Conference.

Adopted, May 24.

Report No. 3. Conferences with a Commission Representing the Protestant Episcopal Church

Your Committee respectfully reports that it has given thought-

ful consideration to the report by the Commission on Interdenominational Relations of a Conference with Representatives of the Protestant Episcopal Church and the Presbyterian Church in the United States of America "to consider matters of Christian Morality, looking toward organic unity" and recommends adoption by the General Conference of the following statement:

"The General Conference is pleased to learn of the large degree of agreement revealed in the discussion of representatives of our Church with representatives of the Presbyterian and Protestant Episcopal Churches concerning the relation of Church and State, the authority of the Church in moral matters, the Christian attitude toward the family, marriage and divorce, international relations, racial relations, industrial and economic relations, and the relations of the Church to education, both secular and religious, and of the resultant authorization given by the General Convention of the Protestant Episcopal Church to the Commission which represented it in the Conference to confer on other lines of approach to unity. In consideration of the good results of the Conference already held, the General Conference requests its Commission on Interdenominational Relations to continue discussions with the Churches represented in the above-mentioned Conference and to explore with them such other approaches to unity as may be considered promising."

Adopted, May 24.

Report No. 4. The Federal Council of the Churches of Christ in America

The principle of economics that "where competition is possible combination is probable" became an evident principle of procedure in the realm of spiritual endeavor when the Federal Council of the Churches of Christ in America was organized in Philadelphia, December, 1906. The Methodist Episcopal Church was one of the original groups that helped to create the Federal Council; and by General Conference action in Baltimore, May, 1908, that action was made official.

From the beginning the Methodist Episcopal Church has been represented on the Federal Council and has assumed a share of the cost of maintenance.

In accordance with the procedure of other quadrenniums, the Bishops are authorized to appoint the number of representatives and alternates allowed by the Constitution of the Federal Council, to represent the Methodist Episcopal Church as members of the said Council during the coming quadrennium, and to request the attendance of the appointees at the quadrennial meeting to be held in December, 1932.

The Committee on Federation has examined the report of the Federal Council of the Churches of Christ in America and care-

fully considered its program and achievements with the result that it presents the following recommendations:

(1) That this General Conference should again endorse the basis on which the Federal Council operates and should heartily commend the Federal Council for the service which it has rendered to our common Christianity and for the work it has undertaken and prosecuted so successfully for the common good.

(2) That this General Conference express its gratitude to Bishop Francis J. McConnell for the wise and statesmanlike administration which he has given to the Federal Council as its President.

(3) That this General Conference by this endorsement commits the Methodist Episcopal Church to continued loyalty to and participation in the program and activities of the Federal Council.

(4) That it authorize the Treasurer of the General Conference Expense Fund to pay to the Federal Council of the Churches of Christ in America for the prosecution of its work the sum of $12,000 per annum for the next quadrennium, with the understanding, however, that in the case of an anticipated deficit in the General Conference Expense Fund, the Treasurer be authorized to reduce the payment on this account in such proportion as the anticipated deficit bears to the total budgeted expenditure.

(5) That where any one of the Boards of Benevolence of the Methodist Episcopal Church finds that certain phases of its work may be carried forward more successfully or more economically by co-operation with the Federal Council such a Board be allowed to use funds from its own budget for such co-operative endeavor.

Adopted, May 24.

Report No. 5. Discussions of Union with the Presbyterian Church in the United States of America

Your Committee having carefully considered the report by the Commission on Interdenominational Relations of its consultations with the Department of Church Co-operation and Union of the Presbyterian Church in the United States of America concerning the proposal of the General Conference of 1928 for the union of these Churches, respectfully presents the following statement for adoption:

The General Conference rejoices in the report made by the Commission on Interdenominational Relations of its meetings with official representatives of the Presbyterian Church in the United States of America to discuss the union of these Churches. It receives as distinctly encouraging the assurance that a comprehensive review of the questions involved and a careful examination of the difficulties presented revealed no insuperable ob-

stacles to such union. The recommendation made jointly by the Commissions that the two Churches should be recognized as co-operating bodies and therefore, in the use of home mission funds, in the organization and support of missionary work in other lands, in the establishment and maintenance of churches, colleges, hospitals, orphanages and the like, would do well to formulate their policies with this fact in view, is in harmony with our desire and purpose and is hereby commended to the members and officers of our Churches and to those who administer our educational and benevolent institutions, Boards and societies. Pending the realization of our desire for union we should be able to accomplish much through co-operation in spheres of common interest.

We endorse the offer of our Commission to share in inviting a meeting of representatives of the several Presbyterian and Methodist Churches to consider the possibility of an inclusive union of these two ecclesiastical families. It is our hope that our relations with other Methodist Churches and the relations of the Presbyterian Church in the United States of America with other Presbyterian Churches will not be weakened but rather strengthened by the effort to unite these two Churches. We desire union with our fellow Methodists; we likewise desire union with our fellow Christians who are Presbyterians.

We recognize the force of the belief said to have found expression in both groups that the natural line of immediate development for these two Churches is toward union with other churches within their respective denominational families. However, we believe it would be a mistake to suspend or retard the effort, so happily begun, to unite these Churches in order that we might first settle the differences within our respective denominational families. Whatever may be our differences of ancestry, we are closely akin in spirit and in purpose. The unity of the disciples of Jesus throughout the world might conceivably be more advanced by the consummation of this union of two strong Churches of two separate ecclesiastical families than by any union either could consummate within the family to which it belongs. From India has come to this General Conference a plea for the removal of difficulties of organization that keep Methodists and Presbyterians apart there. From other countries also we learn that members of our Church are eager that their lives be enriched and their witness to Christ be strengthened by fellowship within the Church with Christians from whom they are now separated by organizational barriers and loyalties imposed from without to different Churches and families of Churches.

We authorize the Commission on Interdenominational Relations to continue to represent the Methodist Episcopal Church in the discussion of union with the Presbyterian Church in the United States of America and ask them to convey to that great

Church through its Department of Church Co-operation and Union an expression of the high esteem and sincere affection with which we think of them, of gratitude for the results hitherto obtained from the discussions on the union of the two Churches and of our hope and prayer that we may be led by our common love for our Lord into a radiant unity that will add to His glory among men.

Adopted, May 24.

VII. FOREIGN MISSIONS

Report No. 1. Japan Mission Council

Your Committee recommends concurrence in Memorial No. 400, from the Japan Mission Council, relating to the organization of the Japan Mission Council, and that there be added to ¶ 470, § 2, of the *Discipline,* after the word "Missions" in the second line of said section, the following: "and of the Woman's Foreign Missionary Society," so that said § 2 shall read:

§ 2. The missionaries of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, appointed to work among the Japanese, are organized into a Mission Council known as the Japan Mission Council of the Methodist Episcopal Church.

Adopted, May 20.

Report No. 2. Consultation with Finance Committees on Administration of Conferences Abroad

Your Committee recommends concurrence in Memorial 731, from the Latin America Central Conference, and that there be added to ¶ 466, Article VII, a new section: § 3, to read as follows:

§ 3. The Board of Foreign Missions shall make no fundamental decision with regard to the schools, churches, missions and social institutions of the Methodist Episcopal Church in the foreign fields, or with reference to administration, policy and property matters connected therewith, until there has first been consultation with the resident Bishop and the Finance Committee of the Conference concerned.

Adopted, May 20.

Report No. 3. Specific Presentation of Foreign Missions in the Churches

Having considered certain recommendations, appearing in the Report of the Board of Foreign Missions (p. 140 of the *Handbook*), we recommend that:

The work of Foreign Missions shall be specifically presented

and in such presentation definite projects as well as the general principles of missionary responsibility shall be emphasized.

Adopted, May 24.

Report No. 4. Appointment Corresponding Secretaries, Foreign Missions

Your Committee on Foreign Missions has carefully considered Memorial No. 544, dealing with the appointment of Corresponding Secretaries of the Board of Foreign Missions, and recommends non-concurrence.

Received and recorded, May 25.

Report No. 6. Treasurer's Report Board of Foreign Missions

Your Committee respectfully reports that they have examined with care the financial report of the Board of Foreign Missions as contained in the *Handbook* and have also made a serious study of the financial processes followed by the Board of Foreign Missions and developed over a period of years, having given particular attention to the report of the Treasurer for the year ending October 31, 1931, in order that we might know the details of financial administration, the methods of accounting and the character of the reports made, and recommend the adoption of the following statement:

We find to our great satisfaction that the Treasurer of the Board of Foreign Missions makes his report of disbursements in very great detail, especially in regard to the cost of general administration and the cost of informing the churches. The expense of every department is given separately, with an annotation indicating the character and the work of the various departments and the individuals related thereto. Beginning with the last Annual Meeting, the policy of publishing in the Journal the salaries and house-rent allowances of the executive officers and their assistants was inaugurated, thus putting those officers of the Church in the same light as District Superintendents and Pastors.

We find a detailed statement of the amounts which are appropriated to each one of our mission fields for current expense and also for property and more permanent improvements. In addition to these, we find a general summary which shows exactly what has gone to each foreign Conference from all sources and for all purposes, including undesignated and designated money, both for current expense and other appropriate purposes.

The statement of the Treasurer contains a comparative balance sheet of assets and liabilities for the year under review and for the preceding year which is given in considerable detail. Each annual report contains a certification of public accountants

as to their examination of all the records and books of the Board and as to their findings. We believe that the Board is to be commended for the completeness of these reports and the detail with which the figures and annotations are displayed.

In addition, the Treasurer each year makes extended comments on the various items concerned so that any one who takes the trouble to read and study these reports can learn of the financial processes of the Board.

We congratulate the Board on having built up its permanent funds until the total on October 31, 1931, reached $2,558,561.75. We also note with peculiar satisfaction the remarkable increase in the annuities of the Board which, on October 31 last, amounted to $3,445,671.

We have been informed by the Treasurer that all permanent funds are invested in securities which are legal for trustees under the laws of the State of New York, that a large percentage of the annuity fund is invested in legal securities and the balance in high grade bonds. We are most happy to learn that the Board of Foreign Missions has not lost a dollar of income either from its investments in bonds or guaranteed mortgages.

It is pleasure to report that the debt of the Board as determined on October 31, 1924, amounting to $3,101,330.27, has been reduced by the preferential granted by the World Service Commission until at the close of the present World Service fiscal year it will amount to only $50,612.49. The Board has expressed its appreciation for the liquidation of this debt. It is greatly to be regretted that the unusual decrease in income during the last fiscal year has resulted in additional unmet obligations of the Board amounting to $483,158. Our study has led us to believe that this deficit is due solely to the unusual decrease in income. The appropriations and expenditures have been reduced regularly in conformity with the law of the Church, so that appropriations do not exceed the income of the preceding year and the disbursements every year during the quadrennium have been less than the amount of the appropriations, due to careful administration and savings by the executive officers wherever possible.

We also believe that the Board of Foreign Missions is giving constant and careful attention to the further reduction of its budget and expenditures and to the increase of its income in order that the budget may be balanced.

Adopted, May 20.

Report No. 7. Cost of Administration of Board of Foreign Missions

Your Committee has had referred to it questions pertaining to the overhead in the administration of the Board of Foreign Missions. Having examined these matters with great care, it

has come to the conclusion that the criticisms of the overhead expense in the administration of the affairs of the Board of Foreign Missions are due largely, if not entirely, to a misapprehension of the items which are really to be included in the general term "overhead."

Last year the Board appointed a special committee to make a study of the question of overhead. This report has been distributed widely throughout the Church in the Board's recent Annual Report entitled, "The Imperishable Message." Your Committee agrees with the general principles embodied in that report and believes that the following items which are a summary of the report are legitimately chargeable to overhead. The figures given are amounts for the fiscal year ending October 31, 1931. This percentage is based on the total receipts of the Board as compared with the expense for these three items.

		%
1. The Board's share of the expenses of the World Service Co-operating Staff	$135,769.71	5.00
2. The Expense of Administration	138,479.75	5.10
3. The Cost of Informing the Church	66,455.34	2.44
	$340,704.80	12.54

There are other items which are properly chargeable to overhead but which cannot be included in the accounting of the Board of Foreign Missions because the amounts involved are not received by the Treasurer of the Board of Foreign Missions and are not disbursed by him. They are received and disbursed by the World Service Treasurer. The Board's share of these expenses must be included in any complete statement of the overhead cost.

These amounts for the year ending October 31, 1931, are:

1. The Board's share of the Expense of the World Service Commission and the Central Treasury	$27,534.20
2. The Board's share in the cost of printing and mailing World Service News	22,703.80
	$50,238.00

If this amount were added to the income of the Board and to the disbursement for overhead it would bring the percentage of disbursements as compared with receipts to approximately 14%.

We note with interest that the Board of Foreign Missions believes that this overhead is too large and that the Secretaries are persuaded that the chief way by which it can be reduced is to simplify the benevolence organization of the Church. This

conviction is worthy of the consideration of this General Conference as it legislates for the next quadrennium.

Our examination of the accounts leads us to believe that statements which have been made claiming that the percentage of overhead is much higher are due to the inclusion, under the title of Overhead, of items which do not properly belong there. For example: 1. The amount of $300,000 which was applied on the old debt of the Board of Foreign Missions has been included in overhead on the ground that it was paid out in New York and did not reach the field. This is clearly not overhead inasmuch as it is a re-payment to the banks of money which was borrowed years ago and sent to the field for missionaries' salaries and other missionary costs. 2. The Board's deficit of 1929, amounting to $218,154, which represents money borrowed and sent to the field in 1929, was repaid in 1930. It is not overhead. 3. There were certain other items such as the co-operative fund, personnel department, the architectural advisor and the Medical Department which involved expenditures in the United States. The questions involved in the charges of these items have been, we are told, the subject of review and careful study upon the part of various committees of the Board and the conclusion has been repeatedly reached that they should not be charged to overhead. Your Committee concurs in these conclusions feeling that they are not a proper charge against the administrative work of the Board.

We note that ten years ago the total expenditures for administration and cultivation which are the two items of overhead which are under the exclusive control of the Board of Foreign Missions were $335,644. The amount expended for these two items in 1931 was $204,935, and the amount budgeted for 1932 is $173,696. This shows a reduction of nearly 50% in the expenditure for these two items of overhead.

We have had before us the resume of an extensive questionnaire submitted to the leading Mission Boards in the United States, having to do with their overhead and we find by comparison that the overhead of the Board of Foreign Missions is about equal to an average of all of these great mission boards. We have thoroughly gone into the question of the salaries paid to the executive officers of the Board of Foreign Missions and their assistants and have compared the same with the salaries States, having to do with their overhead, and we find by comparable to those being paid by other denominations. In most instances, they are less than the salaries of other Boards.

We are glad to know that the Board is continuing its study of overhead and expects to put into effect still further economies.

We are impressed with the heavy responsibilities carried by the financial officers of the Board. The investments of the permanent and annuity funds require extreme care. Correspond-

ence regarding finance with all parts of the world is necessarily complicated and voluminous. The records show that from the standpoint of business administration at home there are now a total of 830 items requiring expert attention. This total is composed of estates in various stages of settlement and of estate notes and properties of various kinds scattered all over the United States. We are persuaded that these items could not be adequately handled by a greatly decreased staff.

Adopted, May 20.

Report No. 8. Work in Europe

Your Committee having carefully considered the section of the Report of the Board of Foreign Missions contained in the *Handbook* of the General Conference, relating to Europe, reports as follows:

We are in sympathy with all movements making for co-operation between the Methodist Episcopal Church and other Protestant Churches in Europe, and recommend that all necessary steps be taken to bring this about.

Believing that the Christian Church owes much to the Russian people, we request Christian people to think of this great country and to pray for it, where we believe the gospel has a great future, and where already spiritual movements which have millions of adherents are progressing.

We heartily endorse the arrangement made, in agreement with the Board of Foreign Missions, whereby missionary gifts received from the Stockholm and Zurich Areas are devoted exclusively to the work of foreign missions, those received from the Stockholm Area being used for designated projects of the Board of Foreign Missions or the Woman's Foreign Missionary Society and those from the Zurich Area being administered by the Mission Boards set up by the Central European Conference in Germany and Switzerland, in which the Woman's Foreign Missionary Society is participating.

Adopted, May 25.

Report No. 9. Work in Africa

Your Committee having carefully considered the Africa section of the Report of the Board of Foreign Missions, contained in the *Handbook* of the General Conference, respectfully reports:

Africa has approximately eight hundred and fifty languages and dialects, and presents the most difficult language problem of any of the mission fields. This problem is now being approached scientifically through the Institute of African Languages and Culture and the International Committee on African Literature. We commend the Board of Foreign Missions for the active part it had in initiating the Institute and the Committee

and for the continued support of the same. We recommend that the Board of Foreign Missions and the Woman's Foreign Missionary Society be requested to emphasize the work of the Commission on the Melville B. Cox Memorial through Churches, Church Schools and Epworth Leagues of Methodism so that the Memorial shall be continued throughout 1932 and such portion of 1933 as will include the anniversary of the date of the death of Cox in Liberia, namely: July 21, 1833.

We recommend, too, the widespread use of the life of Melville B. Cox, entitled *Though Thousands Fall.*

We desire to commend the Woman's Foreign Missionary Society for the very splendid and valuable work they are doing in parts of Africa where the need is so great and the call so urgent, and for the numbers they have been able to add to the fold of the great Shepherd in Angola, two thousand or more; for their ministry to the sick and suffering in Gikuki, and the new building they have erected for their nurses; for their splendid work of Christian education in Rhodesia; for the new buildings they have erected in Old Umtali; and their hostel in Umtali; for their school and new buildings at Nyadiri, and the buildings at Matambara. They have done a great and blessed service for a needy people. We solicit their interest in and sympathy for those other parts of Africa where the needs are as great and the call as urgent, particularly in Liberia and the Congo, and other parts of the great continent where the Church has work and interests.

Adopted, May 25.

REPORT NO. 10. TEN-YEAR PROGRAM IN PHILIPPINE ISLANDS

Your Committee having considered with care the proposals contained in Memorial 496, from the Philippine Islands Conference, makes the following recommendation:

That the Ten-Year Program for the Philippine Islands be endorsed and commended to the Board of Foreign Missions and the Woman's Foreign Missionary Society, for such helpful consideration as is possible in their programs for that great field, and also that § 2 of this Memorial, suggesting the election at a later date of a national Bishop for the Philippine Islands, be referred to the Commission on Central Conferences for consideration.

Adopted, May 25.

REPORT NO. 11. FOREIGN EDUCATION FOR A CERTAIN INDIAN MAN

Your Committee, having considered Memorial No. 695, from the Sarakdihi Church Council in the Bengal Annual Conference, asking the General Conference to provide funds for a certain young man named in the Memorial, to continue his edu-

cation in a foreign land, respectfully recommends non-concurrence.

Received and recorded, May 25.

Report No. 12. Regarding Missionaries and Annual Conference Members

Your Committee, having carefully considered Memorial No. 497, from the Philippine Islands Conference, making certain proposals expected to promote greater harmony between missionaries and members of that Annual Conference, respectfully recommends that this body do not concur, but refer the memorial to the Board of Foreign Missions and the Woman's Foreign Missionary Society for such consideration as they may deem proper.

Received and recorded, May 25.

Report No. 13. Correlation of World Service and Kindred Agencies

Your Committee, having carefully considered Memorial No. 119, from the Minnesota Conference, asking for the correlation of the Woman's Home Missionary Society, the Woman's Foreign Missionary Society and the World Service Agencies because of a belief that they militate against one another, respectfully recommends non-concurrence.

Received and recorded, May 25.

Report No. 14. Part of Quadrennial Report of Board of Foreign Missions

Your Committee having carefully studied the suggestions contained in the Quadrennial Report of the Secretaries of the Board of Foreign Missions to the General Conference concerning the giving of the churches for the work of the Board, respectfully presents the following recommendations:

1. Goals for the giving of Pastoral Charges to the work of the Board of Foreign Missions shall be suggested through the District Superintendent to the Charges. These suggested goals shall be based upon the approved askings of the Board of Foreign Missions.

2. The Foreign Missions budget in each Pastoral Charge shall be fixed by the Pastoral Charge after earnest and diligent study of the needs of the field and the askings of the Board of Foreign Missions. The Foreign Missions budget, when so determined, shall be considered as having the same claim upon the Pastoral Charge as the budget for current expenses.

3. The Parish Abroad Plan shall be aggressively promoted by our Pastors in co-operation with the Board of Foreign Missions.

Referred to the World Service Commission, May 24.

Report No. 15. Latin-American Centennial

Your Committee, considering Memorial 636, from the Eastern South American Conference, recommends:

That the General Conference create a Commission of Fifteen Members representing all interested groups to arrange for an adequate Centennial Celebration of the founding of our missionary work in South America and that South America be made the subject of special study and concentrated effort during 1936.

That this Commission be appointed by the Bishops and do its work without expense to the General Conference.

Adopted, May 24.

Report No. 16. Foreign Missions—Philippine Observer

Your Committee, having considered Memorial No. 768, from the Central Conference of Southeastern Asia, and having returned to the Reference Committee sections which it considers to belong to other committees, respectfully recommends, without prejudice to consideration of the matter by the Board of Foreign Missions, non-concurrence in the section asking for the continuance of financial assistance for publication of the *Philippine Observer*.

Received and recorded, May 25.

Report No. 17. Africa

Your Committee having considered the report of the Board of Foreign Missions on the subject of Africa and having heard representations of secretaries and delegates acquainted with conditions there, respectfully presents the following recommendations:

1. That the General Conference commend the Senate of the United States for its ratification of the Slavery Convention (signed at Geneva, September 25, 1926, and ratified by the Senate March 4, 1929), and the Convention relating to the Liquor Traffic in Africa (signed at Saint Germain, September 10, 1919, and ratified by the Senate March 4, 1929).

2. That in view of the fact that the lack of United States Consular representation in large areas of Africa in which American citizens work as missionaries and otherwise constitutes a serious embarrassment to them and likewise is often a menace to their safety, the General Conference requests the State Department at Washington to provide more adequate consular representation in that continent.

Adopted, May 25.

Report No. 18. Enabling Act for Union of Certain Missions

Your Committee, having carefully considered Memorial No.

459, from the Sumatra Mission Conference, and having heard representatives of the Conference present the situation, recommends the following for adoption:

That an Enabling Act be passed by the General Conference whereby the Batak Christians under the care of the Sumatra Mission Conference be allowed to form, together with the Batak Christians of the Rhenish Mission, a Batak Protestant Church, at any time during the next quadrennium when this may be feasible. This union is to be consummated with the understanding that the missionary agencies of the Methodist Episcopal Church continue to participate in this great work of spreading Christian culture in Sumatra.

Adopted, May 24.

Report No. 19. Fraternal Address of Bishop Juan N. Pascoe

Your Committee, to which was referred the Fraternal Address of Bishop Juan N. Pascoe, of the Methodist Church of Mexico, delivered before the General Conference, presents the following statement for adoption:

The action of our Methodist Episcopal Church, in co-operating with the Methodist Episcopal Church, South, in organizing the Methodist Church of Mexico—brought about by the Mexican laws limiting religious work in that country to Mexicans and by a desire within Mexico for Methodist unification—has been justified by the results.

It has already brought about a development of initiative and a deepening sense of responsibility on the part of Mexican national leadership. Self-support has increased and the Church is undertaking a building program under which chapels are being built to the amount of approximately ten thousand pesos per year. And a beginning has already been made in the establishing of a fund for the families of deceased preachers. Nine hundred and twenty-seven new members were added to the Church during the past year.

In view of the difficulties confronting the Methodist Church of Mexico—such as difficult financial conditions and restrictive laws hindering religious work—it is recommended that the Board of Foreign Missions and the Woman's Foreign Missionary Society be asked to co-operate with the Board of Missions of the Methodist Episcopal Church, South, in the appointment of a committee to study, in conjunction with the Council of Co-operation of the Methodist Church of Mexico, the field in Mexico and to adjust their work in Mexico in accordance with the principle of unification, efficiency and autonomy of the Methodist Church of Mexico.

Adopted, May 25.

Report No. 20. Missionary Education

The subject of missionary education coming before us in the report of the Board of Foreign Missions has received careful consideration by your Committee, who present the following report to the General Conference for adoption:

Whereas, The missionary passion which was so central to the life of our Lord is likewise necessary to the full-rounded development of Christian character in the lives of his followers; and

Whereas, the continued decline in missionary giving by our denomination during these past years serves but to emphasize the basic necessity for continued and even more intensive and systematic missionary education for our children, young people, and adults; and

Whereas, The Church Schools, Epworth Leagues, Institutes, and Schools of World Friendship are normal channels through which our Church aims to instruct and train such Christian character; therefore,

Be It Resolved, That we instruct our Mission Boards and Board of Education to make provision for such continued and intensive missionary education.

Be It Resolved further, that we instruct The Methodist Book Concern, the Curriculum Committee of the Board of Education, the Editor of Church-School Publications and the Editor of Epworth League Publications, to arrange for the inclusion in our basic religious educational curricula of adequate, systematic and cumulative instruction concerning our own denominational missionary responsibilities, procedures, program and the results being achieved.

Adopted, May 24.

Report No. 21. Report of the Board of Foreign Missions

Having read the report of the Corresponding Secretaries of the Board of Foreign Missions as published in the *Handbook* of the General Conference, your Committee desires to call the attention of the whole Church to this most significant document. It is more than a mere record of statistics; it is a vivid picture of the whole missionary program. It not only conforms with facts, but it also illumines with interpretation.

With systematic understanding the secretaries have herein surveyed the problems forced upon each mission field through the decrease of funds; with generous appreciation they have recorded the heroic service of missionaries who have held the line despite the reduction of resources; with clear comprehension they have analyzed the causes which have cut the sources of financial supply in our homeland.

The report reveals that there is a strategy of retreat as well

as a strategy of advance. It would appear that in many places the work has been strengthened even while the lines have been shortened.

The seriousness of the situation, however, is frankly faced. Further retreat would soon become a rout.

The report shows the lines of advance already laid. An awakening ministry at home, and sounder policies abroad, all augur well for future development. Our missionary leaders face their difficulties without despair. They close a quadrennium of service with unshaken confidence in the adequacy of Christ to meet the issues of our worried world.

Adopted, May 25.

REPORT NO. 22. UNIFICATION OF WORK IN FOREIGN FIELDS

Your Committee, having carefully considered Memorial No. 155, from the Omaha Area Council, asking that the Board of Foreign Missions and the Woman's Foreign Missionary Society more closely unify their work in foreign fields, respectfully recommends non-concurrence.

Received and recorded, May 25.

REPORT NO. 23. CHANGE OF NAME OF BOARD OF FOREIGN MISSIONS

Your Committee, considering Memorial No. 634, which suggests the name "Board of World Missions" for the present Board of Foreign Missions, recommends non-concurrence.

Received and recorded, May 25.

REPORT NO. 24. MEMBERSHIP FIELD FINANCE COMMITTEES

Your Committee, having carefully considered Memorial No. 906, from the Central Conference of Latin America, asking that all District Superintendents be made *ex-officio* members of Field Finance Committees, in their respective Annual or Mission Conferences, respectfully recommends non-concurrence.

Received and recorded, May 25.

VIII. HOME MISSIONS AND CHURCH EXTENSION

REPORT NO. 1. ANNUAL CONFERENCE AUTONOMY ON THE DISTRIBUTION OF HOME MISSIONARY FUNDS

Your Committee having considered Memorials Nos. 66, 103, and 289, relative to Annual Conference Autonomy in the distribution of funds raised for Home Missions and Church Extension, we recommend non-concurrence.

Received and Recorded, May 25.

REPORT NO. 2. COMMENT ON EPISCOPAL ADDRESS

Your Committee, having had under consideration Memorial

No. 678, the same being that portion of the Episcopal Address which referred to Home Missions, wish to record our appreciation and approval of the emphasis given therein to the work of the Board of Home Missions and Church Extension and to the work of the Woman's Home Missionary Society. It is largely through these two organizations that our Church functions in many of the great tasks in the home field.

We note with satisfaction the progress made by both organizations in the solution of the numerous and difficult problems coming before them during the quadrennium just closing. We wish to appeal to the membership of our Church to make possible the continuance and perfection of the programs now under way. This is our immediate challenge. It is one of the major tasks of the Church. This is our impelling duty.

Adopted, May 25.

Report No. 3. City Missionary Societies

Upon consideration of Memorial No. 266, relative to requested legislation to organize Conference missionary and church extension societies within the bounds of the Annual Conference, your Committee reports non-concurrence.

Received and Recorded, May 25.

Report No. 4. Duties of District Superintendents Relative to Rural Work

Your Committee has considered that portion of the report of the Board of Home Missions and Church Extension relating to rural work, and also Memorials Nos. 911, 890, 884, 879, and reports as follows:

To ¶ 239 of the *Discipline* of 1928, District Superintendents, add another section to be known as § 24, which shall read as follows:

¶ 239, § 24. To study the district in co-operation with the pastors so as to discover the natural communities and whenever advisable to organize the same into larger parish units of such strength as will justify their existence and make possible an adequate leadership and program. Where larger parish units are organized to which more than one minister is appointed, the District Superintendent shall assign territory and fix the several responsibilities of the pastors serving the larger parish.

Adopted, May 24.

Report No. 5. Appointment of Pastors to Larger Parishes

Your Committee, upon consideration of Memorials Nos. 911, 890, 884, 879, respectfully recommends as follows:

Amend § 1, ¶ 257, of the *Discipline* of 1928 by inserting after the words "pastoral charges" in the first line, the words "and

larger parishes" and by inserting after the word charges in the third line of the section the words "or larger parishes," so that the said section, as amended, shall read as follows:

¶ 257, § 1. He shall appoint preachers to pastoral charges and larger parishes annually after consultation with the Superintendents of the Districts in which such charges or larger parishes are located.

Adopted, May 24.

Report No. 6. Advice on Rural Work to be Printed in the Back of the "Discipline"

We recommend the adoption of the following resolution to be printed in the *Discipline* under the title, "Advice on Rural Work":

1. Bishops, District Superintendents and Pastors should keep constantly in mind the importance of the small churches. The District Superintendents, with their Pastors, should study their Districts to discover the natural communities into which the territory falls. As far as possible the churches should be organized into parish units of such strength that they justify their existence and provide adequate leadership.

2. It should be understood that Pastors are appointed to serve the population of geographical territory as well as to serve the membership of Church organizations. The responsibility of each Pastor should be defined in regional terms as clearly as possible.

3. The geographical and social inter-relationships which are now operative in rural life demand a co-operative attitude among the ministers. Where it is deemed advisable, what is technically known as the Larger Parish should be developed. Otherwise the Pastors in each natural group should carry on their work in co-operation under the direction and leadership of the District Superintendent.

4. As far as possible a diversified ministry should be provided, to include the ministry of preaching and pastoral work, evangelism, religious education, social and recreational life, to every age group and to every part of the community. In this the special talents of each Pastor should be utilized as widely as possible.

5. The potential powers which inhere in the laity of the Church should be utilized to the fullest extent in the working out of the programs of the larger units. Insofar as possible the lay activities should be carried on in co-operative groups.

Adopted, May 24.

Report No. 7. Commission on Racial Relations

Your Committee, having considered Memorial No. 823, referred to it on this subject, recommends:

That the General Conference of the Methodist Episcopal Church authorize to be set up in the Board of Home Missions and Church Extension a Commission on Race Relations.

That the function of this Commission be:

(a) To study problems of interracial contacts and adjustments in the United States.

(b) To provide information, and when requested, offer counsel to churches and other organizations in efforts to apply the principles of Christ in racial contacts.

(c) To encourage the study of race relations in educational institutions and young people's organizations and as far as practicable co-operate with similar agencies of other denominations.

That the expense of this Commission shall be determined by the Board of Home Missions and Church Extension and paid by the same, the maximum expense of which Commission shall be $2,000.

Referred to Board of Home Missions, etc., May 24.

Report No. 8. To Establish Negro Churches

Your Committee, having considered Memorial No. 661, requesting the Board of Home Missions and Church Extension to establish churches in certain sections of the country, respectfully recommends non-concurrence thereon, for the reason that it is now the duty of the Board of Home Missions and Church Extension to establish such churches where practicable and where sufficient financial support can be obtained.

Received and Recorded, May 25.

Report No. 9. Bureau of Negro Work

Your Committee, after giving thorough consideration to the request contained in Memorials Nos. 823 and 661, expresses its appreciation of the character of the work being done by the Bureau of Negro Work and further recommends the continuance of this Bureau during the next quadrennium.

Adopted, May 24.

Report No. 10. Annual Conference Board of Home Missions and Church Extension and Its Powers

Your Committee, having considered Memorial No. 819, makes the following recommendation:

Amend ¶ 494, § 1 by striking out the words beginning with "These officers," in the eighth line, to the end of the section, and substituting the following:

"This Board shall review, approve, or adjust the askings of the District Superintendents for the maintenance program within the bounds of the Annual Conference before they are presented to the Board of Home Missions and Church Exten-

sion; also the allocations of the available Church Extension appropriations to the Conference. Any subsequent changes shall be submitted to an Executive Committee composed of the President, Secretary, and Treasurer of the Conference Board of Home Missions and Church Extension before being submitted to the Board of Home Missions and Church Extension."

Also amend this same paragraph by adding after the words "*ex-officio,*" in the fourth line, these words: "full time executives of City and Rural Missionary Societies, *ex-officio.*"

As amended, ¶ 494, § 1, shall read as follows:

"In each Annual Conference there shall be a Conference Board of Home Missions and Church Extension, composed of the District Superintendents *ex-officio,* full time executives of City and Rural Missionary Societies, *ex-officio,* and an equal number of Ministers and Laymen elected by the Annual Conference on nomination of the District Superintendents. Such Boards shall have a President, Vice-President, Secretary and Treasurer. This Board shall review, approve, or adjust the askings of the District Superintendents for the maintenance program within the bounds of the Annual Conference before they are presented to the Board of Home Missions and Church Extension; also the allocations of the available Church Extension appropriations to the Conference. Any subsequent changes shall be submitted to an Executive Committee composed of the President, Secretary and Treasurer of the Conference Board of Home Missions and Church Extension before being submitted to the Board of Home Missions and Church Extension."

Amend ¶ 494, § 2, by adding the following at the close of this section:

"and a detailed statement of all disbursements of missionary aid within the Conference shall be printed in the Annual Conference Minutes."

As amended, ¶ 494, § 2, shall read as follows:

"The Conference Board shall hold its Annual Meeting at the call of the President, and other meetings may be called by the President, or any three members, on due notice. The transactions of the year shall be reported by the President to the Annual Conference, and a detailed statement of all disbursements of missionary aid within the Conference shall be printed in the Annual Conference Minutes. The President shall also have charge of the Annual Conference Anniversary of The Board of Home Missions and Church Extension, to which an entire evening shall be given."

Amend ¶ 494, § 3, by substituting the word "may" for "shall," so that it will read as follows:

"The Board of Home Missions and Church Extension, in mak-

ing payments to meet appropriations, may send drafts to the Secretary of the Conference Board, payable to the Treasurer; but duly organized City Societies or Rural Societies may receive their remittances direct."

Adopted, May 25.

REPORT NO. 11. OFFICERS OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION AND THEIR DUTIES

Your Committee, having considered Memorial No. 819, makes the following recommendation:

Amend ¶ 482, § 1, by inserting the word "Comptroller" and striking out the word "four" before "Superintendents" and by adding at the end the words "and such other officers as the Board shall deem necessary" so that the same shall read as follows:

"The officers of the Board shall be a President, five Vice-Presidents, an Executive Secretary, a Recording Secretary, Superintendents of Departments, a Treasurer, and a Comptroller, and such other officers as the Board shall deem necessary."

Amend ¶ 482, § 2, by striking out the words "Recording Secretary," so that the same shall read as follows:

"The President and Vice-Presidents shall be elected annually by the Board, from among its members."

Amend ¶ 482, § 3, by striking out the word "one" and inserting the word "each" in place of it, so that the same shall read as follows:

"The Executive Secretary shall be elected by the General Conference for each quadrennium."

Amend ¶ 482, § 5, by striking out the present section and inserting in place thereof:

"The Treasurer shall be elected for the quadrennium. The Recording Secretary, Comptroller and all other officers annually by the Board."

Amend ¶ 482, § 7, by inserting the word "Comptroller," so that the same shall read as follows:

"The duties of the President, the Vice-Presidents, the Recording Secretary, Comptroller and the Treasurer shall be those usually performed by such officers."

Amend ¶ 483, § 2, by striking out the letter "a" before "Trust Officer" and inserting the words "the Treasurer as," so that the same shall read as follows:

"The Board shall organize and administer a Trust Department with the Treasurer as Trust Officer in charge, which shall have custody of all trust funds held by the Board, and of all its deeds, securities and collateral. Separate books and bank accounts shall be kept of all transactions in this Department."

Adopted, May 24.

REPORT NO. 12. PROVIDING FOR DISTRICT MISSIONARY SECRETARIES, AND DUTIES OF DISTRICT SUPERINTENDENTS, PASTORS AND LOCAL CHURCH OFFICERS

Your Committee, having considered Memorial No. 819, recommends that there be inserted in the Chapter on the Board of Home Missions and Church Extension in the *Discipline* a new article between Article VIII and Article IX, the paragraphs to be numbered 495 and consecutively thereafter, as follows:

IX. District Board

¶ 495, § 1. There shall be in each District Superintendent's District a District Board of Home Missions and Church Extension composed of the members of the Annual Conference Board of Home Missions and Church Extension from the District. The District Superintendent shall be the President of said District Board, and the District Missionary Secretary shall be its Secretary. Meetings of the said District Board shall be held at the call of the President; provided, that at least one meeting shall be held each year.

§ 2. The said District Board shall aid the Pastors in the presentation of the cause of Home Missions and Church Extension within the District, and may arrange for conventions.

X. District Missionary Secretaries

¶ 496, § 1. The Presiding Bishop, on nomination of the District Superintendent, shall appoint a Member of the Annual Conference as Home Missionary Secretary for each District Superintendent's District, who shall serve without salary, and whose duty it shall be to assist the District Superintendent in furthering the interests of Home Missions on the District. By correspondence and otherwise, he shall aid in securing the distribution of missionary literature in every Pastoral Charge, cooperate with the Board and other agencies of the Church in the promotion of missionary education, and keep the Board informed as to the Home Missionary conditions of the District.

XI. District Superintendents

¶ 497, § 1. It shall be the duty of the District Superintendent to see that the provisions of the *Discipline* concerning Home Missions are faithfully executed in his District. He shall inquire at each session of the several Quarterly Conferences what has been done toward raising funds for the support of Home Missions during the preceding quarter, and particularly what has been done in the Church Schools for this cause.

§ 2. It shall be the duty of the District Superintendent to see that there be appointed at the fourth Quarterly Conference of each Pastoral Charge a Committee on Home Missions, con-

sisting of five or more persons, including one Church School Superintendent, one woman to represent the Women's Organizations of the Church, and one Epworth League President, of which Committee the Pastor shall be Chairman. Its duty shall be to aid the Pastor in disseminating missionary information, planning for the Annual Home Missionary Day, and securing a thorough canvass of the members of the Churches and Congregations in the interest of Home Missions.

¶ 498, § 1. The support of Home Missions is committed to Pastors, Congregations, Church Schools, and Epworth Leagues.

§ 2. It shall be the duty of the Pastor, aided by the Benevolence Committee or the local World Service Council, to provide for the diffusion of missionary information among the members of his Church, Congregation, Church School, Epworth League and Christian Endeavor Societies; and to this end he shall institute a monthly missionary prayer meeting or address in his Pastoral Charge for the purpose of imploring the divine blessing upon Missions in the homeland and throughout the world, as well as for the diffusion of missionary intelligence among the people.

He shall arrange for an Annual Missionary Day when the Pastor or some one invited by him shall present the cause of Home Missions, at which time it is earnestly recommended that a special offering be taken for the work of the Board of Home Missions exclusively.

He shall see that each Church School on his pastoral charge is organized into a Missionary Society and that an offering be received on at least one Sunday in each month. The Missionary Society shall provide brief missionary exercises on the day that is set apart for the monthly missionary offering and cause suitable literature to be distributed in the Church Schools. The Pastor shall organize Missionary Study Classes on his charge where practicable.

§ 3. The Church School Missionary Society shall include in all of its classes and exercises the work of Foreign Missions, Home Missions and Church Extension and the Board of Education.

Referred to the World Service Commission, May 24.

Report No. 13. Comity and Co-operation

Your Committee, having considered Memorial No. 819, recommends the adoption of the following principles relative to Comity and Co-operation:

Whereas, The General Conference has repeatedly through the years declared its desire and conviction that our Church should work in the closest fellowship and co-operation with all other evangelical churches and has expressed its disapproval of narrow sectarianism and divisive competition; and,

WHEREAS, The Board of Home Missions and Church Extension has stated that it is unequivocally opposed to the use of mission funds for the support of competitive enterprises; and,

WHEREAS, There have been developed during recent years a considerable number of interdenominational organizations functioning in cities, states, or for the nation as a whole, in practically all of which organizations our Church co-operates, and the number and practical value of such organizations is steadily increasing with effective comity and co-operation as a major objective; and,

WHEREAS, Various interdenominational agreements have been effected defining comity and outlining procedures of co-operation, the Findings of the North American Home Missions Congress held in Washington, D. C., in December, 1930, being a notable example of such agreements on principles and procedures; and,

WHEREAS, The earnest desire manifesting itself among Christians everywhere for the unity of Christ's Church in the spirit in which Christ himself prayed makes it incumbent upon us to remove from National Missions the reproach of competition and unchristian rivalry; Therefore, be it

Resolved, First, That this General Conference declare its acceptance of the principle that the Home Missions funds of the Church ought not to be used for the support of enterprises which compete with other evangelical denominations.

Second, That the General Conference take action establishing the following principle for the distribution and use of missionary funds:

That the several Annual Conferences be requested not to aid any enterprise which appears to be in a competitive field if the funds to support such enterprise are to come from the Board of Home Missions and Church Extension, and that every enterprise which is aided or proposed to be aided from the funds of the Board of Home Missions and Church Extension which appears to be competitive with enterprises of other denominations which are constituent to the Home Missions Council shall be submitted by the Board for consideration and advice to the appropriate Committee of the interdenominational organization functioning in that area if one exists. If there is no such organization it shall be taken up with the proper representatives of the other denomination or denominations concerned either directly or through the Home Missions Council.

Third, That the General Conference request and urge those Conferences which, in addition to the work supported by the Board of Home Missions and Church Extension, administer other home missionary programs in the Conference to accept the same principles and procedure laid down in the preceding

paragraphs for the Board of Home Missions and Church Extension.

Fourth, That the General Conference shall request the hearty co-operation of all the Conferences with the Board of Home Missions and Church Extension in achieving the purposes and following out the directions herein outlined and that the Board of Home Missions prepare a general informative statement to accompany these actions.

Fifth, That the General Conference express its deep appreciation of the progress which has already been made in the development of co-operation and in the discontinuance of competitive rivalry and urge that this matter be kept before the attention of all our churches and ministers as a subject for prayer, education and definite constructive effort.

Adopted, May 24.

Report No. 14. Bureau of Church Architecture

Your Committee has considered Memorials Nos. 551, 552 and 884, and submit the following Report:

Your Committee gave earnest, careful and extended consideration to all the facts presented which related to the purpose, scope and conduct of the Bureau of Architecture as now operated.

It is evident to your Committee that the function of the Department of Church Extension as to the matter of Church Architecture is not definite in that its does not anywhere state the scope of the service to be undertaken by the Department in this matter.

It also appeared that the needs of the field at the time this work was undertaken, were quite different from those of today, particularly in relation to the size and type of the projects presenting themselves for consideration to the Bureau, and also that as a result of intelligent promotion in the field there has been an increasing demand for the services of the Bureau.

Your Committee, therefore, after giving due consideration to all the facts presented, recommends the following to be the purpose and method of the Department of Church Extension in rendering service to our Church in relation to the building and remodeling of Churches, Parsonages, and Church School Buildings.

Types of Service to Be Rendered

First, The education of the Church concerning needs and ideals in Church Architecture, with special regard to worship, Christian education, service activities, social and recreational development; the avenue of approach being through the creation and distribution of literature, publicity in the General

and Church press, and addresses before the various general bodies of the Church and in the local Church.

Second, Advice and guidance in specific cases where building or remodeling is contemplated and in the carrying forward of this part of the program, the following are to be recognized as the major items of service:

(a) Study of particular field and institutions. This will include the securing of information of a general character concerning the program in the local Church and community in which the subject is situated.

(b) To assist churches in outlining building programs based upon the information secured, with special regard to the sources available and the ability of the community to finance the building program and the operating costs.

(c) Sketches and preliminary drawings.

(d) Consultation with local communities in the office and in the field.

(e) Reviewing Plans.

It is further recommended that in order to protect the Churches against incompetent service and to maintain the ideals and standards held by the Bureau, it should seek to relate itself as a consultant to architects prior to and during the progress of the work and when requested, to assist in securing the services of competent architects.

We further recommend that the control of the activities of the Bureau be lodged with the Board of Home Missions and Church Extension and that said Board be responsible for its administration.

Recognizing the importance and value of the proper housing and equipping of our Church Schools we recommend that the Joint Committee be continued and that the Board of Education appoint three members to represent its interests thereon.

Adopted, May 25.

Report No. 15. Foreign Language Churches

We have considered Memorial No. 890, asking for changes in the administration of Foreign Language Churches in the United States, and have voted non-concurrence.

Received and Recorded, May 25.

Report No. 16. Bilingual Work

We have considered Memorials Nos. 301, 502, 748 and 879 and make the following recommendations.

1. We recommend that the name of the Bureau of Foreign Language Work (¶ 493) be changed to the Bureau of Bilingual Work, and that the term "Foreign Language" wherever used in the *Discipline* in connection with the Board of Home Missions and Church Extension be changed to "Bilingual."

2. We recommend that ¶ 493, § 3, (1) be amended by striking out the word "five" and inserting the word "three" before "ministers" and "laymen" and also by adding the words "and from" following the words "selected by" so that the same as amended will read:

§ 3. (1) The Bureau of Bilingual Work of the Board of Home Missions and Church Extension shall be constituted as follows: "The Bishops having jurisdiction over Bilingual Conferences, Mission Conferences or Missions, three ministers and three laymen selected by and from The Board of Home Missions and Church Extension, and the Executive Secretary of The Board of Home Missions and Church Extension; also, that the Superintendents of Departments of The Board of Home Missions and Church Extension be made advisory members of the Bureau."

3. We recommend that ¶ 493, § 3, (2) be stricken out and in lieu thereof there be inserted:

(2) The Bureau thus constituted shall have the following powers and duties:

First, To formulate general policies and principles for work among bilingual peoples.

Second, To recruit and make provision for the necessary training of leaders to be employed in work among bilingual peoples, and co-operate with other organizations and agencies which are working among bilingual peoples.

4. We recommend that there be added to ¶ 493, § 5, the following:

"¶ 256, § 12, shall apply in the making of appointments," so that the whole section shall read as follows:

§ 5. We recommend to the Bishops that the Bilingual Mission, as heretofore, be related to one of the regular Areas of the Church with the provision that the number of regular Annual Conferences allocated to that Area be reduced sufficiently so as not to constitute an overload for the Bishop of that Area. ¶ 256, § 12, shall apply in the making of appointments.

5. We recommend that a new section be inserted in ¶ 493 between No. 5 and No. 6, to read as follows:

§ 6. The Bishop of the Bilingual Mission is authorized to place isolated or other bilingual charges under the supervision of the District Superintendent of an English-Speaking Annual Conference and in charge of the District within whose geographical limits such charges shall be located.

Adopted, May 24.

Report No. 17. Committee of Six on Foreign Language Publications

Your Committee, having received a Memorial on Committee of Six on Foreign Language Publications, recommends con-

currence in the report of the Book Concern, Board of Home Missions and Church Extension, and the Board of Education, as found in page 375 of the *Handbook,* as follows:

Resolution on Discontinuance of Committee of Six on Foreign Language Publications

WHEREAS, Our current Federal Restricted Immigration Policy is constantly reducing the percentage of permanent foreign language residents in the United States; and,

WHEREAS, Children from the homes of America's foreign language groups are rapidly increasing the proportion of our English-speaking constituents among them; and,

WHEREAS, We now have access to an adequate supply of "penny Gospels" in the languages of all foreign language groups among whom we are at work, plus the fact that their use, coupled with effective evangelistic appeals from bilingual Christian workers, is exceedingly fruitful in winning peoples from all climes and nationalities to Evangelical Christianity; and,

WHEREAS, The Methodist Book Concern, the Board of Education and the Board of Home Missions and Church Extension, which have heretofore provided the financial undergirding for the Committee of Six, find it imperative further to curtail their programs of activity on account of the continued shortage in World Service receipts; therefore,

Resolved, That this General Conference authorize the discontinuance of the Committee of Six on Foreign Language Publications, at the close of the current quadrennium.

Adopted, May 24.

REPORT NO. 18. DEPARTMENT OF EVANGELISM

Your Committee reports on the Department of Evangelism as follows:

WHEREAS, The General Conference has adopted the report of the Special Committee on Evangelism, which provides for a Commission on Evangelism consisting of five Bishops, ten Ministers and ten Laymen, we recommend that the Department of Evangelism of the Board of Home Missions and Church Extension be discontinued. We also recommend that ¶ 492 be stricken from the *Discipline.*

Adopted, May 24.

REPORT NO. 19. RURAL SOCIETIES

Your Committee has considered Memorial No. 765 and would recommend its adoption. We recommend that the following changes in ¶ 491, § 1, be made:

Amend by inserting in the third line after the word "organized," the following words, "in any Annual Conference or," and

by adding at the end of § 1 the words, "and to the Annual Conference," so that the whole Section shall read as follows:

¶ 491, § 1, Rural Societies:

"Rural Societies, with the District Superintendents as members *ex-officio,* may be organized in any Annual Conference or any district of any Annual Conference. They shall be auxiliary to the Board of Home Missions and Church Extension and report to the same and to the Annual Conference."

Adopted, May 24.

REPORT NO. 20. FINANCIAL REPORT OF BOARD OF HOME MISSIONS AND CHURCH EXTENSION

In keeping with the request of the General Conference, your Committee has examined the financial statement of the Board of Home Missions and Church Extension and reports as follows:

We regret the declining income during the quadrennium has made necessary the curtailment of the activities of the Board of Home Missions and Church Extension with disastrous results.

The declining income in the receipts of the General Fund has resulted in successive deficits for the past three years aggregating $1,079,914.77. During this same period, however, a total of $754,444.39 was applied on the deficit, making the net increase $325,470.38, and the accumulated deficit at the close of the last fiscal year $932,435.78.

We find that there has been a substantial reduction in administration expense as compared with the previous quadrennium and that the administrative budget for the current year has been further reduced by ten per cent from the budget of the previous year. We feel that inasmuch as the administrative work of the Board includes the administrative responsibilities of the Permanent Fund with its nearly $8,000,000 of assets, the expense of administration is very low.

We are gratified to find that the Permanent Fund of the Board has increased $2,357,318.53 during the quadrennium, and now totals $7,825,474.12, of which $2,058,866.29 is subject to annuity. This increase has made possible much greater service through the Loan Fund during the past quadrennium. There was loaned during the four years a total of $940,679.87 from the Regular Loan Fund to 203 churches, and a total of $1,196,-782.66 from the Revolving Fund to 244 churches, or a total of $2,137,462.53 to 447 churches. On October 31, 1931, there was a total of $3,049,119.68 outstanding in loans from the two funds to 699 churches, as compared with a total of $1,394,-311.61 on October 31, 1927, to 395 churches.

Adopted, May 25.

Report No. 21. Social Education Authorized

Your Committee, having given attention to Memorial No. 911, recommends that ¶ 486, § 1, *Discipline,* 1928, be changed to read as follows:

"The Department of City Work shall provide so far as possible for social education and shall further, in every practicable way, religious and social work in all places and particularly those having city societies as hereinafter provided."

Adopted, May 25.

IX. HOSPITALS, HOMES AND DEACONESS WORK

Report No. 1. Approving Report of the Commission on Organized Work for Women

We recommend approval of the work of the Commission; and, because of the increasing importance of the Commission, that a Joint Committee be raised by all interested agencies and financed by them to carry on the work of the Commission.

We further recommend that the General Conference reimburse the several persons and agencies for money advanced to underwrite the expense of the Commission to the amount of $402.42.

Adopted, May 19.

Report No. 2. Appointment of Deaconesses

Amend § 6, ¶ 532, of the *Discipline,* by adding these words at the close: "and shall carry mutual obligation of one year of service on the part of the deaconesses thus appointed and the churches or organizations employing them," so that the section, as amended, shall read:

¶ 532, § 6. The appointment of deaconesses to their respective fields of labor or to any institution, shall be made by the Bishop presiding at the Annual Conference upon recommendation of the officers of the form of administration or other organization with which they serve. These appointments shall be read by the Bishop and shall carry mutual obligation of one year of service on the part of the deaconesses thus appointed and the churches or organizations employing them.

Adopted, May 20.

Report No. 5. Amending ¶ 324, § 1, Relating to Deaconesses

Your Committee, considering Memorial No. 874, providing for further penalties for Deaconess offenders against the moral law, votes non-concurrence.

Received and Recorded, May 25.

Report No. 7. Pensions for Deaconesses

Your Committee, having considered Memorial No. 434, relating to pensions for Deaconesses, recommend that the following take the place of ¶ 538, of the *Discipline* of 1928:

¶ 538, § 1. That the Board of Hospitals, Homes and Deaconess Work be instructed to continue the payment of pensions on the present basis as far as possible to the Retired Deaconesses who are now under their care and have been or may be retired by them.

§ 2. That as soon as practicable the Board of Hospitals, Homes and Deaconess Work proceed to fund on an actuarial reserve basis the annuities payable to the Deaconesses of the Methodist Episcopal Church for services rendered, subject to the following provisions:

(1) Such annuities shall be funded on a saving-annuity plan under which the Board shall place in a trusteed fund each year for each Deaconess the amount necessary to provide a pension for that year of service.

(2) At the time of retirement of a Deaconess the annuity shall be underwritten by a Life Insurance Company.

(3) As a beginning, during the ensuing quadrennium, there shall be funded each year an amount sufficient to carry forward this pension plan, and this amount shall be part of the benevolence budget of the Board of Hospitals, Homes and Deaconess Work.

(4) An actuarial study of costs shall be made as soon as possible, in order to determine definitely a cost-scale for future payments, as well as a financial plan for funding past services.

§ 3. That the following contributory plan continue: One per cent (1%) from each Deaconess on the basis of the maximum cash allowance of thirty-five dollars ($35) per month. One per cent (1%) on the same basis to be paid by the institution or Charge served by the Deaconess.

§ 4. An active Deaconess to be eligible to participation in the provisions of the Pension Fund must have entered the service prior to her fortieth birthday and must have served not less than ten years of active service before being eligible to retirement.

§ 5. A Deaconess shall be eligible to conditional retirement at the age of sixty-five by a vote of the Board of Hospitals, Homes and Deaconess Work. Her age for a compulsory retirement shall be seventy years.

§ 6. Failure of a Deaconess in active work to pay the one per cent (1%) assessment during any year would deprive the Deaconess of that amount of her pension when she retires.

Adopted, May 24.

X. ITINERANCY

Report No. 2. Duties of a Pastor, Amend ¶ 231

Your Committee on Itinerancy has considered Memorial No. 36, relative to the duties of a Pastor, and respectfully recommends non-concurrence.

Received and Recorded, May 25.

Report No. 3. Powers of Annual Conference re Annuity Claims

Your Committee on Itinerancy has considered Memorials Nos. 65 and 183, and recommends the following changes in the *Discipline of* 1928:

Amend ¶ 382, § 1, by adding the following provision:

"The Annual Conference shall be the sole judge of the admissibility and validity of such claim, and shall be fully competent to determine all payments, disallowances, and deductions thereunder, subject to the specific regulations pertaining to payment, disallowance and deductions contained in the annuity provisions of the *Discipline.*"

So that the section, as amended, shall then read:

¶ 382, § 1. The claim to a comfortable support inheres in the Christian ministry and rightfully inures to the benefit of the preacher in the Methodist Episcopal Church when he is admitted to membership in an Annual Conference. Such claim is not invalidated by his being retired, and at his death passes to the dependent members of his family.

The Annual Conference shall be the sole judge of the admissibility and validity of such claim, and shall be fully competent to determine all payments, disallowances and deductions thereunder, subject to the specific regulations pertaining to payment, disallowance and deduction contained in the annuity provisions of the *Discipline.*

Adopted, May 10.

Report No. 4. Amend Certain Paragraphs re Licensing Local Preachers (¶ 269 and ¶ 187)

Your Committee on Itinerancy has considered Memorial No. 32 regarding an amendment dealing with the licensing of Local Preachers, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 5. Amenability of Local Preachers to Annual Conference

Your Committee on Itinerancy has considered Memorials Nos. 88 and 135, dealing with the amenability of ordained local

preachers to the Annual Conference, and respectfully recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 6. QUADRENNIAL APPOINTMENT OF PASTORS

Your Committee on Itinerancy has considered Memorials Nos. 127, 159, and 213, relating to the appointment of Pastors for a quadrennial term, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 7. CHANGE IN NOMENCLATURE FOR DETACHED AND RETIRED MINISTERS

Your Committee on Itinerancy has considered Memorial No. 472, dealing with a change of nomenclature for "detached" and "retired" ministers, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 8. ADMISSION OF WOMEN TO THE ANNUAL CONFERENCE

Your Committee on Itinerancy has carefully considered Memorials Nos. 58, 59, 164, 230, 340, 378, 379, dealing with the Admission of Women to the Annual Conference, and recommends non-concurrence.

Adopted, May 18.

Minority Report

We, the undersigned, members of the Committee on Itinerancy, favor concurrence in Memorials Nos. 58, 59, 164, 230, 340, 378, 379, 591, 596, 597 and any other Memorials as to admission of women to the Annual Conference, and recommend that the following paragraph be inserted in the *Discipline* in Chapter II, of Part III, dealing with the Ministry, namely:

Unmarried women may be admitted to membership in the Annual Conference. Subsequent marriage will automatically terminate such membership, in which case the Annual Conference may, upon request, grant the status of Location.

We recommend further that ¶ 276, of the *Discipline* of 1928, and all other parts of the *Discipline* be suitably edited to conform to this action.

FLORENCE RESOR,
GEORGE P. STUART,
H. H. MURPHY,
JOHN W. HATCH,
R. T. CHIPPERFIELD,
J. M. WALKER,
W. E. WARNES,
J. S. HENRY,
PEDRO R. ZOTTELE,
LESLIE R. BURGUM,
GABINO RODRIGUEZ,
C. A. TINDLEY,
E. R. RISTINE,
D. W. WILBUR,
R. G. MORRIS,
HENRY C. ERNST,
E. C. WARRINER,
W. E. DRAKE.

Failed of Adoption, May 18.

Report No. 9. Appointment of Ministers to Detached Service

Your Committee on Itinerancy has considered Memorial No. 186 concerning the appointment of ministers to detached service and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 257, § 3, by inserting at the end of the first line, after the word "annually," the following words: "subject to the limitations of annuity claims contained in ¶ 389, § 2," and after "Superintendents," line 7, add "or requested by a petition of not less than one tenth of the total membership of the Conference to which he belongs"; also strike out the words "of the Conference to which he belongs" after the words "two-thirds vote" and substitute "thereof," so that the section, as amended, shall then read:

¶ 257, § 3. He may make the following appointments annually, subject to the limitations of annuity claims contained in ¶ 389, § 2; provided, that no member of the Annual Conference shall be appointed to any form of service outside the regularly constituted organization of the Methodist Episcopal Church, except as Chaplains in the Army and Navy, unless such appointment is recommended by the District Superintendents or requested by petition of not less than one tenth of the total membership of the Conference to which he belongs and confirmed by a two-thirds vote thereof.

Adopted, May 11.

Report No. 10. Appointment of Treasurers of Benevolence Boards

Your Committee on Itinerancy has considered Memorial No. 186, and recommends the following amendment to ¶ 257, § 3, Sub-section (2).

Amend ¶ 257, § 3, of the *Discipline* of 1928, by adding in (2) following the words "Corresponding Secretaries" in the second line, the word "Treasurers," and change "Corresponding" to "Executive," so that the amended item shall read:

(2) The Executive Secretaries, Assistant Executive Secretaries, Treasurers, and Recording Secretaries of our Connectional Benevolence Boards and Societies.

Adopted, May 11.

Report No. 11. Apportionment by Conference Stewards

Your Committee on Itinerancy has carefully considered Memorial No. 188, and recommends the following amendments to the *Discipline* of 1928:

Amend ¶ 385 by inserting the word "claims" after the word "annuity," in line 3, and change the word "claims" to the word

"distribution," in the same line. Also change the word "cases" to the word "distribution," in line 13. And add at the end of the same paragraph the following words: "and furthermore provided that the Stewards shall take account of the probable increase of the total annuity years which may be caused by retirements to be effected at the succeeding session of the Annual Conference."

So that the entire paragraph shall then read:

¶ 385. The Annual Conference, through its Stewards, shall determine the total amount required to pay the annuity claims and necessitous distribution, first computing the amount required for all the Conference Claimants, and then subtracting from such amount the income received during the previous year from the Chartered Fund, the Book Concern and the Board of Pensions and Relief and from all other sources for this purpose, except the receipts from the Pastoral Charges. The remainder shall be equitably apportioned by the Conference Stewards to the several Pastoral Charges; provided, however, that the amount asked for necessitous distribution shall be subject to the approval of the Annual Conference; and further provided that the Stewards shall take account of the probable increase of the total annuity years which may be caused by retirements to be effected at the succeeding session of the Annual Conference.

Adopted, May 19.

REPORT NO. 12. POWERS OF ANNUAL CONFERENCE TO LEVY ASSESSMENTS FOR PERMANENT FUNDS

Your Committee on Itinerancy has considered Memorial No. 187, and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 383 by adding two new sections, to be numbered § 2 and § 3, respectively, which shall read as follows:

¶ 383, § 2. An Annual Conference, subject to the laws of the state in which it is incorporated, shall have power to require from its members in the effective relation an annual contribution to either its permanent or reserve fund or to a Preacher's Aid Society for the benefit of its annuitants, subject to the following provisions: (1) The annual payment may be made in installments as provided by the Annual Conference; (2) the Conference may fix a financial penalty for failure of the member to pay; (3) in case his membership in the Annual Conference is terminated under the provisions of the *Discipline,* the Conference may refund the amount so paid in whole or in part after a hearing has been given to the person terminating his membership, providing such hearing is requested; (4) the making of such payment shall not be used as the ground of any special or additional annuity claim of a member against the Conference,

neither shall it prevent disallowance of his claim by Conference action.

§ 3. Each Annual Conference may constitute its Conference Stewards a Committee on pro-rating Ministerial Support for the purpose of examining the records of amounts paid on ministerial support by the pastoral charge, computing the pro rata distribution thereof and keeping a permanent record of defaults.

Renumber § 1 to correspond.

Adopted, May 19.

REPORT NO. 13. ANNUAL CONFERENCE COMMISSION TO NOMINATE DISTRICT SUPERINTENDENTS

Your Committee on Itinerancy has considered Memorial No. 393, relative to an Annual Conference Commission to Nominate District Superintendents, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 14. SUPPORT OF DISTRICT SUPERINTENDENTS

Your Committee on Itinerancy has considered Memorial No. 203, dealing with the support of District Superintendents, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 15. INVESTIGATION OF NECESSITOUS CASES

Your Committee on Itinerancy has considered Memorial No. 193, relative to the investigation of necessitous cases of Retired Members of an Annual Conference, and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 386 by striking out the entire paragraph, including the title.

Amend ¶ 387, § 2, by striking out all that follows the word "Distribution," in the fourth line, and inserting instead the words, "and the Conference Stewards shall take such steps as may be necessary to determine the facts in each case."

So that the amended section shall read:

¶ 387, § 2. The Conference Stewards shall ascertain what Claimants are in special need, namely, whose needs require more than can be paid them from Annuity Distribution, and the Conference Stewards shall take such steps as may be necessary to determine the facts in each case.

Renumber all paragraphs to agree with this action.

Adopted, May 25.

REPORT NO. 16. TO PERMIT SUPPLY PASTORS TO ADMINISTER THE LORD'S SUPPER

Your Committee on Itinerancy has considered Memorials Nos. 82, 178, 279, 441, 599 and 683, in regard to permitting Local

Supply Pastors to Administer the Sacrament of the Lord's Supper, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 17. Ordination Required of Supply Preachers

Your Committee on Itinerancy has considered Memorial No. 630, asking that ordination be required for appointment as Supply Preachers, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 18. Powers of Annual Conference

Your Committee on Itinerancy has considered Memorial No. 184, relative to the Powers of an Annual Conference in regard to the age and conditions of retirement of its members, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 20. Pastor's Authority in Matter of Deaconesses and Other Assistants

Your Committee on Itinerancy has considered Memorial No. 528, concerning the Authority of a Pastor in relation to Deaconesses and other Assistants, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 21. Approval of District Superintendents to Pastoral Appointments

Your Committee on Itinerancy has considered Memorial No. 559, relative to the approval of District Superintendents to Pastoral Appointments, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 22. Regarding Retired Ministers

Your Committee on Itinerancy has considered Memorial No. 605 regarding change of title and annual appointment of Retired Ministers, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 23. Appointment of Pastors for Indefinite Term

Your Committee on Itinerancy has considered Memorials Nos. 207, 285, 704 and 73, asking for the appointment of pastors for an indefinite term, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 24. Eligibility for the Office of Elder

Your Committee on Itinerancy has considered Memorial No.

298, relative to Eligibility for the Office of Elder, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 25. CONDITIONS FOR ADMISSION ON TRIAL

Your Committee on Itinerancy has considered Memorial No. 87, asking for legislation to require two years of college work as a condition for Admission on Trial in the Annual Conference, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 26. DUTIES OF A DISTRICT SUPERINTENDENT

Your Committee on Itinerancy has considered Memorials Nos. 109, 500, 525, and 928, and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 239 by the addition of a section to be numbered 24, which shall read as follows:

¶ 239, § 24. To prepare and deliver to his successor a list of all abandoned church buildings, parsonages, cemeteries, and other such property within the geographical bounds of his district, and also a list of all endowments, annuities, trust funds, investments, and unpaid legacies belonging to any pastoral charge or organization thereof in said district.

Adopted, May 24.

REPORT NO. 27. DUTIES OF A DISTRICT SUPERINTENDENT

Your Committee on Itinerancy has considered Memorial No. 276, further defining the duties of a District Superintendent, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 28. APPOINTMENT OF DISTRICT SUPERINTENDENTS SUBJECT TO CONFIRMATION

Your Committee on Itinerancy has considered Memorial No. 398, asking that the appointment of District Superintendents be made subject to Confirmation by the Annual Conference, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 29. DEFINING TERM OF DISTRICT SUPERINTENDENTS

Your Committee on Itinerancy has considered Memorial No. 641, relating to a redefinition of the term of a District Superintendent, and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 257, § 2, by inserting in line 6, after the words "Annual Conference," the following words:

"Nevertheless, if in any District the term of six years shall expire in the interval between sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months."

So that the amended section shall read:

¶ 257, § 2. He shall choose and appoint the District Superintendents annually. He shall not allow a District Superintendent to preside in the same District more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference. Nevertheless, if in any District the term of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months. If there shall be a vacancy between the sessions of the Annual Conference, after consultation with the District Superintendents, he shall appoint an effective Elder to serve until the next session of the Annual Conference. District Superintendents in either Missions or Mission Conferences, or in Annual Conferences in fields outside the United States may be continued on the same District for more than six consecutive years.

Adopted, May 25.

Report No. 30. Election of District Superintendents

Your Committee on Itinerancy has considered Memorials Nos. 270, 523, 702, 628, 89, 320, 125, 160, 249, 578, and 679, asking for legislation making possible the election of District Superintendents, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 31. Constitutional Amendment to Allow Election of District Superintendents

Your Committee on Itinerancy has considered Memorials Nos. 270 and 249, asking for a Constitutional Amendment permitting legislation for the election of District Superintendents, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 32. Removal of Time Limit on District Superintendency

Your Committee on Itinerancy has considered Memorial No. 891, asking for the removal of the time limit on the District Superintendents, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 33. Emergency Extension of Term of District Superintendent

Your Committee on Itinerancy has considered Memorials

Nos. 28 and 629, calling for an emergency extension of the term of a District Superintendent, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 34. FUNCTIONAL DISTRICT SUPERINTENDENCY

Your Committee on Itinerancy has considered Memorials Nos. 408, 477, 338, 590, 749, and 786, dealing with a Functional District Superintendency, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 35. NOMINATION OF DISTRICT SUPERINTENDENTS

Your Committee on Itinerancy has considered Memorials Nos. 218, 417, and 448, relating to the nomination of District Superintendents, and recommends non-concurrence.

Adopted, May 24.

Minority Report

We, the undersigned members of the Committee on Itinerancy, respectfully recommend the following amendment to the *Discipline* of 1928:

Amend ¶ 257, § 2, by adding the following:

At the option of an Annual Conference, it may express its preference as to who shall be appointed District Superintendents by nominating two or more eligible men for each vacancy, from which nominations the Bishop may or may not make his appointments. Such nominations shall be made by ballot, without debate, and shall not apply to the reappointment of a District Superintendent to the same District.

LEON H. SWEETLAND,
RAYMOND P. FRINK,
WILBERT WESTCOTT,
GEORGE B. HUNTER,
R. G. MORRIS,
H. A. GLACKEMEYER,
JACOB CANTLIN,
C. A. KEMP,
WARREN N. CLARK,
F. L. PICKETT,
F. L. TEMPLIN,
LESLIE R. BURGUM,
HENRY C. ERNST.

Failed of Adoption, May 24.

REPORT NO. 36. RATIO OF REPRESENTATION

Your Committee on Itinerancy has considered Memorial No. 476, asking for a certain change in the Ratio of Representation in the General Conference, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 37. JOURNALS OF ANNUAL CONFERENCES

Your Committee on Itinerancy has considered Memorial No. 38, asking for a change in the Standard Table of Contents in

the *Minutes* of Annual Conferences, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 38. Relation of Local Pastors to the Annual Conference

Your Committee on Itinerancy has considered Memorials Nos. 413, 685, 718, and 727, dealing with the Relation of Local Pastors to the Annual Conference, and recommends the following amendments to the *Discipline* of 1928:

Amend ¶ 81, by adding the following:

¶ 81, § 28, Who are accepted as Supply Pastors?

After ¶ 234 insert a new chapter as follows:

CHAPTER VII

Accepted Supply Pastors

¶ 235, § 1. Any Local Preacher who is employed as a preacher-in-charge must have his character, fitness, training and effectiveness passed and be accepted as a Supply Pastor by a majority vote of the Annual Conference, upon reference to and recommendation by the Committee on Conference Relations. But between sessions of the Annual Conference a District Superintendent may employ, but only until the next session of the Annual Conference, as a Supply Pastor, a Local Preacher who is not listed as an Accepted Supply Pastor.

§ 2. Observe! The accepting of one as a Supply Pastor does not guarantee him an appointment.

§ 3. An Accepted Supply Pastor who is in charge of a pastoral appointment shall attend the sessions of the Annual Conference and shall have the privilege to speak on any question. He shall not vote on any question.

§ 4. The roll of Accepted Supply Pastors shall be called at Annual Conference immediately following the regular Roll Call.

¶ 236. When a Local Preacher is accepted as a Supply Pastor the Annual Conference alone has jurisdiction over his authority to preach. Continuance in this relation shall be equivalent to renewal of his license to preach. Upon the discontinuance of this relation his status becomes again in all regards that of a Local Preacher without pastoral appointment.

Adopted, May 25.

Report No. 39. Commission on Conference Claimants Legislation

Your Committee on Itinerancy reports with the recommendation that it be adopted, the following resolution referred to it by action of the General Conference on May 18:

WHEREAS, Payments to Conference Claimants concern not the recipients only, but also every Annual Conference; and,

WHEREAS, the methods of Distribution have become very complicated and sometimes uncertain; therefore, be it

Resolved, That there be appointed a Commission on Conference Claimants, whose duty it shall be to study carefully the entire subject, and make such recommendations to the next General Conference as shall simplify and clarify the methods by which such payments are made, having especially in mind justice to Claimants and Annual Conferences alike, and shall submit, restated and unified, the paragraphs on this subject which are found in the *Discipline.*

Resolved, That this Commission on Conference Claimants shall consist of five members, nominated by the General Superintendents, and that the members of the Commission serve without expense to the General Conference.

Adopted, May 24.

REPORT NO. 40. AMENDMENT TO ABOLISH THE ORDER OF DEACON IN CENTRAL CONFERENCES

Your Committee on Itinerancy has considered Memorial No. 473, relative to an amendment to the *Discipline* of 1928 to abolish the order of Deacon in Central Conferences, and respectfully recommends the following Amendment:

Amend ¶ 97, § 2, by adding a new section to be numbered (9), which shall read as follows:

¶ 97, § 2, sub-section (9). "A Central Conference shall have the authority to change the rules for the ordination of Ministers in such a way that the ordination of Deacons may be omitted, and that there may be only one order, namely, that of Elders, and to prepare a suitable ritual for their ordination."

Adopted, May 25.

REPORT NO. 41. THE ABOLISHMENT OF THE ORDER OF DEACON THROUGHOUT THE CHURCH

Your Committee on Itinerancy has considered Memorial No. 132, relating to the Abolishment of the Order of Deacon throughout the Church, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 42. ESTABLISHMENT OF THE ORDER OF LEVITES

Your Committee on Itinerancy has considered Memorial No. 714, asking the establishment of a third order of the Ministry to be known as the Order of Levites, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 43. THE PROPER ENDORSEMENT OF PARCHMENTS OF LOCATED PREACHERS

Your Committee on Itinerancy has considered Memorial No. 327, relating to the Proper Endorsement of Parchments of Located Preachers, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 44. PHYSICAL EXAMINATION FOR MEMBERSHIP IN AN ANNUAL CONFERENCE

Your Committee on Itinerancy has considered Memorial No. 194, and recommends the following amendment to the *Discipline* of 1928:

Amend ¶ 164, by the addition of a new section to be known as § 2, which shall read as follows:

¶ 164, § 2. An Annual Conference may require a physical examination of a candidate before his reception into full membership, whether the reception be from membership on trial, or on credentials from other Churches.

Adopted, May 25.

REPORT NO. 45. DEBTS OWED TO AN ANNUAL CONFERENCE BY A MEMBER

Your Committee on Itinerancy has considered Memorial No. 707, asking that debts owed to an Annual Conference by a member thereof may be collected the same as a debt to the Book Concern, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 46. COMMITTEE ON PASTORAL RELATION AND PULPIT SUPPLY

Your Committee on Itinerancy has considered Memorial No. 717, and recommends the following Amendment to the *Discipline* of 1928:

Amend ¶ 110, § 19, to read as follows:

¶ 110, § 19. To constitute a Committee on Pulpit Supply, of which the pastor shall be chairman. This Committee shall provide for supplying the pulpit during the temporary absence of the pastor.

Add a new § 20, as follows:

§ 20. To constitute a Committee on Pastoral Relations. Whenever a change in pastoral relations is contemplated, this Committee shall co-operate with the District Superintendent and Presiding Bishop, after consultation with the pastor. This Committee shall be amenable to the Quarterly Conference in all matters.

Adopted, May 25.

REPORT NO. 47. CALL FOR SPECIAL SESSIONS OF THE ANNUAL CONFERENCE

Your Committee on Itinerancy has considered Memorial No. 950, relative to special sessions of the Annual Conference, and recommends the following Amendment to the *Discipline* of 1928:

Amend ¶ 256 by adding a new section, to be known as § 14, which shall read as follows:

¶ 256, § 14. To call special sessions of the Annual Conferences, at such time and place as he may think wise, to meet any emergency that may arise between regular sessions.

Adopted, Reconsidered, Tabled, May 25.

REPORT NO. 48. AUTOMATIC SUPERNUMERARY RELATION FOR FAILURE TO ATTEND SESSIONS OF ANNUAL CONFERENCE

Your Committee on Itinerancy has considered Memorial No. 830, asking that the Supernumerary Relation shall be used as a penalty for failure to attend the sessions of the Annual Conference, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 49. DUTIES OF DISTRICT SUPERINTENDENT IN PROSECUTING CHARGES AGAINST A PASTOR

Your Committee on Itinerancy has considered Memorials Nos. 645 and 184, relative to the duties of a District Superintendent in Prosecuting Charges Against a Pastor, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 50. CHANGE IN OUR SUPERVISIONAL SYSTEM

Your Committee on Itinerancy has considered Memorial No. 527, regarding a radical change in our Supervisional System, and recommends that it be referred to the Special Commission which may be appointed by this General Conference to study this matter.

Adopted, May 25.

REPORT NO. 52. STANDING COMMITTEE ON INVESTIGATION AND TRIAL OF MEMBERS OF ANNUAL CONFERENCES

Your Committee on Itinerancy has considered Memorials Nos. 415 and 644, regarding the appointment of a Standing Committee for the investigation and trial of members of Annual Conferences, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 53. CHANGE OF QUESTIONS FOR ADMISSION INTO FULL MEMBERSHIP

Your Committee on Itinerancy has considered Memorials

Nos. 209 and 566, regarding a change of questions for admission into full membership in the Church, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 54. CHANGE IN CONDITIONS FOR ADMISSION INTO FULL MEMBERSHIP

Your Committee on Itinerancy has considered Memorial No. 299, regarding a change in conditions for admission into full membership in the Annual Conference, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 55. TRANSFER OF MEMBERS OF ANNUAL CONFERENCES WHERE NATIONAL CHURCHES HAVE BEEN ORGANIZED

Your Committee on Itinerancy has considered Memorial No. 642 regarding the Transfer of Members of Annual Conferences Where National Churches have been Organized, and recommends the following Amendment to the *Discipline* of 1928:

Add a new section to ¶ 258 as follows:

¶ 258, § 2. Whenever a Conference or Mission Conference shall become a part of an Independent Methodist Church, as for example, in Korea or Mexico, Bishops may, at discretion, transfer members of said Conference or Mission Conference, who desire transfer, to the Conference from which they went to the Mission fields. In case any members of said Conference or Mission Conference have not previously had membership in another Conference of the Methodist Episcopal Church, then the Bishops may, at their discretion, transfer said members by their action as a body to Conferences as determined by the Bishops.

Adopted, May 25.

REPORT NO. 56. ARREST OF CHARACTER FOR FAILURE TO PRO-RATE

Your Committee on Itinerancy has considered Memorial No. 800, asking for the Arrest of Character for Failure to Pro-Rate Ministerial Support, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 57. ALLOCATION OF MISSIONARIES RETURNED FROM FOREIGN FIELDS TO ANNUAL CONFERENCES

Your Committee on Itinerancy has considered Memorial No. 404, relative to the Allocation of Missionaries Returned from Foreign Fields to Annual Conferences in America, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 58. ADDITION OF OTHER SPECIAL APPOINTMENTS

Your Committee on Itinerancy has considered Memorial No. 515, asking that other Offices be Added to the Special Appointments listed in ¶ 257 of the *Discipline,* and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 59. PUBLICATION OF SALARIES OF SPECIAL APPOINTMENTS

Your Committee on Itinerancy has considered Memorial No. 234, and recommends the following Amendment to the *Discipline* of 1928:

Add to ¶ 257, a new section to be numbered § 10, which shall read as follows:

¶ 257, § 10. Every member of an Annual Conference appointed to any other field of labor than the Pastorate or District Superintendency shall furnish annually to the Statistician of his Conference, at the time of the Conference Session, a statement of his financial support, and the salaries of all men in special service shall be published in the *Journal* of the Annual Conference.

Adopted, May 25.

REPORT NO. 60. SUPPLEMENTARY SALARY

Your Committee on Itinerancy has considered Memorial No. 626, relative to a Supplementary Salary for Ministers with meager support, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 61. QUARTERLY CONFERENCE RELATIONSHIP OF MEN IN DETACHED SERVICE

Your Committee on Itinerancy has considered Memorial No. 706, relative to the Quarterly Conference Relationship of Men in Detached Service, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 64. EXAMINATION OF CONFERENCE JOURNALS

Your Committee on Itinerancy, to which were referred for examination the *Journals* of the Annual, Central Mission and Mission Conferences and Missions, reports as follows:

1. *Journals* that are found to comply with the Disciplinary requirements are: Baltimore, Bengal, Blue Ridge-Atlantic, Bombay, Burma, California, Central China, Central German, Central Germany, Central New York, Central Provinces, Central Tennessee, Chicago Northwest, Chile, Colorado, Dakota, Delaware, Denmark, Detroit, East German, Erie, Finland, Foochow, Genesee, Georgia, Gujarat, Hawaii Mission, Hinghwa, Holston,

Hyderabad, Idaho, Illinois, Indiana, Iowa, Italy, Jugo-Slavia Mission Conference, Kansas, Kentucky, Kiangsi, Latin American Mission, Lucknow, Malaya, Maine, Michigan, Minnesota, Missouri, Montana State, Nebraska, Newark, New England, New England Southern, New Jersey, New York, New York East, North Africa, North Carolina, North Dakota, North India, North Indiana, Northeast Germany, Northern Minnesota, Northern New York, Northwest Germany, Northwest India, Northwest Indiana, Northwest Iowa, Northwest Kansas, Norway, Norwegian and Danish, Ohio, Oklahoma, Oregon, Pacific Japanese Mission, Pacific Northwest, Philadelphia, Philippine Islands, Pittsburgh, South Africa Mission Conference, South Carolina, South Germany, South India, Southern, Southern California, Southern Illinois, Southwest Germany, Southwest Kansas, Sweden, Switzerland, Troy, Upper Iowa, Vermont, West Wisconsin, Western Norwegian-Danish, Wisconsin, Yenping.

2. The following *Journals* were found to be defective according to the requirements of the *Discipline,* ¶ 80 (*Discipline,* 1928), and in points indicated by numbers: Alabama, 1, 2, 3, 5; Angola Mission, 4; Atlanta, 4; Baltic and Slavic Mission Conference, 1, 3; Central Alabama, 1; Central Northwest, 1; Central Pennsylvania, 1; Central West, 4, 6; Chungking West China, 1, 4; Congo Mission Conference, 1, 4; Des Moines, 2; East Tennessee, 1, 2, 4, 5, 6; Eastern South America, 1, 2, 3, 4, 5; Eastern Swedish, 1, 3; Florida, 3, 5; Lexington, 4, 5; Liberia, 4; Mississippi, 4, 5; New Hampshire, 2; North China, 4; North-East Ohio, 1; Rhodesia, 4, 5; Rock River, 1, 4; Saint Johns River, 1; Saint Louis, 1; Savannah, 1, 2, 5; Shantung, 5; South Florida, 1, 2, 5; South Fukien, 3, 4, 5; Southwest, 1, 2, 3, 5; Sumatra Mission Conference, 1, 4, 5; Tennessee, 4, 5; Texas, 3, 4, 5; Utah Mission, 4; Washington, 1, 4; West Texas, 2, 5; West Virginia, 4; Wilmington, 1, 4; Wyoming, 1; Wyoming State, 1.

3. Other *Journals* Received: Mexico, Korea, Central Conference of Eastern Asia.

Received by the Secretary, May 25.

XI. JUDICIARY

Report No. 1. Election to Local Elders Orders

The Judiciary Committee, to whom was referred Memorial No. 5, would report:

Rule 24, Session 1930, page 180, Southern California Conference, is as follows:

"That only those shall be elected to Elders Orders as a Local Preacher, either man or woman, whose appointment to a charge as preacher has been requested by the District Superintendent."

We are asked under resolution of that Conference under date of June 29, 1931, as to the authority of an Annual Conference to make such a rule.

In our judgment the Southern California Annual Conference was fully competent to make this rule, and a candidate seeking election to Elders Orders as a Local Preacher in that Conference is bound by that rule, and said rule does not contravene ¶ 182, § 1, of the *Discipline,* 1928.

Adopted, May 14.

REPORT NO. 2. JUDICIAL REVIEW OF AMENDED PARAGRAPH 36

The Judiciary Committee, to whom was referred Memorial No. 114, would report:

1. The Memorial suggests that the proposed Amendment of Division III, Chapter I, Article III, Annual Conferences, ¶ 36, is invalid by reason of improper heading or title which reads, "Participation of Laymen in the Annual Conferences."

The Judiciary Committee is of the opinion that the title, although not exact, is not a part of the amendment, and in the absence of any Constitutional provision which invalidates an amendment by reason of inaccuracy in title, this amendment, otherwise properly adopted, is not rendered void by defect.

2. The Memorial further suggests that the language of the proposed amendment, to wit: "There shall be reserved to the Annual Conferences, . . . all matters relating to the character and Conference relations of its members, and ordination of ministers," would take away the jurisdiction over such matters from the General Conference and other bodies as provided elsewhere in the Constitution and *Discipline.*

The Judiciary Committee is of the opinion that the proposed amendment does not grant any such exclusive jurisdiction to the Annual Conferences. This new provision must be construed in connection with all the other provisions of the Constitution, so as to give proper effect to all, unless clearly contradictory. The words "reserved to," therefore, should be construed to mean "retained by" the Annual Conference subject to all the other provisions relating to the subject matter, and are not intended as granting any additional or exclusive powers or rights. All other material matters raised by this Memorial are involved in, and are therefore adjudicated by, the decision on the two foregoing questions.

Adopted, May 14.

REPORT NO. 3. INTERPRETATION OF DUTIES, FUNCTIONS, AND LIMITATIONS OF COMMITTEE ON PASTORAL RELATION

The Judiciary Committee, to whom were referred Memorials Nos. 115 and 491, would report:

The duties, functions, and limitations of the Committee on

Pastoral Relation and Pulpit Supply are obvious with respect to Pulpit Supply, namely, to confer and arrange, with the co-operation of the Pastor, for Pulpit Supply in the absence of the Pastor from his pulpit.

The duties, function, and limitations of the Committee on Pastoral Relation and Pulpit Supply, with respect to pastoral relations, are not clearly defined. However, the intent of the legislation is to establish an official committee to act as an intermediary between the Pastoral Charge and the Pastor on the one hand, and the Pastoral Charge, District Superintendent and Bishop on the other.

The Committee is the only authorized agent to consider Pastoral Relations, but it has no authority apart from the Quarterly Conference, and is subject thereto.

Adopted, May 14.

Report No. 4. As to Relation of Annual Conference to Its Corporation

The Judiciary Committee, to whom was referred Memorial No. 116, would report:

The Memorial from the "Minnesota Annual Conference requests the General Conference to definitely designate the relationship of an Annual Conference to its corporation."

This request is very general in its phraseology and no concrete facts are presented to indicate the conditions that give rise to the inquiry. Without such supporting data, this appears to be an abstract question of law—which the Judiciary Committee need not consider. See Judiciary Reports, 1888, page 54.

Adopted, May 14.

Report No. 6. Appeal of Rev. Everett M. Hill

Petition and Appeal by Francis A. La Violette from the Pacific Northwest Conference relating to the Transfer of E. M. Hill to the California Conference, Memorial No. 510.

In the official *Journal* of the Forty-fifth Session of the Puget Sound Conference, duly certified by the President and by the Secretary, on page 24, under the date of September 16, 1928, is recorded the transfer, without any qualification, of E. M. Hill from the Puget Sound Conference to the California Conference.

In the official *Journal* of the Sixty-seventh Session of the California Conference, duly signed by the President and by the Secretary, on page 12, under date of September 12, 1928, is recorded, without any qualification, the reception of E. M. Hill into the California Conference by transfer from the Puget Sound Conference.

In our judgment, the transfer of E. M. Hill from the Puget Sound Conference to the California Conference was completed

and in effect on or before September 16, 1928, and all other records and notations should conform to the records in the official proceedings.

Adopted, May 14.

REPORT NO. 7. INTERPRETING THE WORD "CLAIMANTS"

Your Committee, to whom was referred Memorial No. 571, asking for an interpretation of the word "Claimants," as to whether it includes the widow of a deceased member of an Annual Conference and his dependent children, would report:

That in the opinion of the Committee it does include these dependents.

¶ 382, § 1, of the *Discipline,* 1928, states that: "The claim to a comfortable support inheres in the Gospel Ministry and rightfully inures to the benefit of the Preacher in the Methodist Episcopal Church, when he is admitted to membership in an Annual Conference. Such claim is not invalidated by his being retired, and at his death passes to the dependent members of his family."

¶ 382, § 2, states that: "Retired Ministers, the widows of Ministers, during their widowhood, and while they remain members of the Methodist Episcopal Church, and their children under sixteen years of age, are Conference Claimants and beneficiaries of the moneys as hereinafter provided."

Adopted, May 14.

REPORT NO. 8. RIGHT OF AN ANNUAL CONFERENCE TO SUBVERT, CONTRAVENE OR MODIFY THE PROVISIONS OF THE "DISCIPLINE" FOR SUPPORT OF CONFERENCE CLAIMANTS

There has been referred to your Committee Memorial No. 588, which reads as follows:

WHEREAS, Certain Annual Conferences and groups within Annual Conferences have entered into negotiations with outside underwriting organizations which involve the funding of Conference annuity obligations on a commercial basis, and, of necessity, involve the violation of the annuity plans provided by the Methodist Episcopal Church for its Conference Claimants.

THEREFORE, *Be It Resolved,* That the Committee on Judiciary be and it is hereby requested to rule on this question, to wit:

Does an Annual Conference of the Methodist Episcopal Church have the right to subvert, contravene or modify the provisions of the disciplinary plan of the Church for the support of Conference Claimants and substitute therefor some form of group annuity contract made with a commercial underwriting organization?

Your Committee would report than an Annual Conference has no right to subvert, contravene or modify the provisions of the *Discipline* for the support of Conference Claimants. In the absence of a concrete case we give no further opinion.

Adopted, May 14.

Report No. 9. Annuity Claim of Re-Admitted Minister

The Committee on Judiciary, to whom was referred its Report No. 9, on Memorial No. 490, herewith reports:

Question. When a Minister has been expelled from the Methodist Episcopal Church for immoral conduct and, having been restored, there is nothing to show that the expulsion was questioned, what is his status in relation to the Board of Pensions and Relief of said Church? Has an Annual Conference the right to restore to such a Minister his lost years of service?

Answer. The premise set up in the first part of the question is not clear. It says, "When a Minister has been expelled from the Methodist Episcopal Church and, having been restored." Restored to what? To his membership in the Church only? If this is the meaning he has *no* claim on Conference funds, for he is not a member of an Annual Conference. Does it mean restored not only to membership in the Church but also to membership in an Annual Conference? If this is the meaning, clearly his claim for annuity would include the years of effective relation prior to his expulsion as well as those after his restoration. The administration of funds for annuity distribution is in the hands of the Annual Conference. (See ¶ 389, *Discipline,* 1928.)

If by "lost years of service" is meant the years while he was an expelled preacher with "nothing to show that the expulsion was questioned," the Annual Conference has no warrant in law to pay for those years.

As to relation to the Board of Pensions and Relief, a member of an Annual Conference has no direct relation to that Board.

Adopted, May 23.

Report No. 10. Presiding Officer of a Special Appellate Committee

The Committee on Judiciary, to which was referred the question asked by the Bishops, reports as follows:

Question. Is it necessary to appoint a Bishop to preside at the sessions of "A Special Appellate Committee."

Answer. While the *Discipline,* 1928, ¶ 351, authorizing the appointment by the General Conference of a Special Appellate Committee does not specifically state that a Bishop should preside over an Appellate Committee, it is the opinion of the Judiciary Committee that by analogy to the requirement that a Bishop should preside in a Judicial Conference, ¶ 349, *Disci-*

pline, 1928, a Bishop should likewise preside in a Special Appellate Committee.

Adopted, May 13.

Report No. 11. Relation of Local Church to Subordinate Organizations

A Memorial, No. 492, submitted by J. E. Morrison, and referred to the Committee on Judiciary, requests that said Committee express an opinion in regard to the following matters:

(1) In case of an emergency, does the local church possess the authority with or without the consent of the subordinate society to dispose of the assets, funds, property of such organizations as the Ladies' Aid Society, Missionary Society, Sunday School Board, Bible Classes, Athletic Clubs or other societies which have been organized within the local church?

(2) In the event of dissolution of such subordinate organizations, does the local church have the authority to dispose of assets, funds or property of the dissolved organizations?

The questions as phrased do not contain a concrete statement of facts; the first one asks for an opinion that would require an authoritative definition of the financial and property relations of the societies named and all others unnamed to the local church in the event of a hypothetical emergency; the second one asks for a definition of such relations in case of a supposed dissolution of such organizations.

It cannot be too frequently emphasized that as early as 1888, the General Conference, by resolution, relieved the Committee on Judiciary "from the consideration of all abstract questions of law referred to them and they shall report such matters only as are involved in actual cases submitted"; to the practice thus prescribed the Committee has ever since consistently adhered.

It is true, that in the preamble to the Memorial it is recited that the financial crisis has resulted in the closing of banks which were the depositories of the funds of churches and their subordinate organizations and that the receivers of such closed banks have demanded a statement setting forth the authority of the local church over organizations within it; this, however, fails to identify the precise situation to which the inquiries are directed, nor is it a necessary inference that a statement is demanded from the General Conference.

It is the opinion of the Committee that the officials of the interested local church are the source from which information desired in the first question is to be derived, for they alone know the facts peculiar to the individual case; this observation is applicable only to such an emergency as, it is assumed, inspired this question.

Referring to the second interrogation, the Committee is confidently of the opinion that it clearly falls within the category

of an abstract or hypothetical question, no actual case being involved, and that in harmony with the approved practice, the Committee is relieved from further consideration of it.

Adopted, May 16.

Report No. 12. Power of Central Conferences to Elect District Superintendents

The Judiciary Committee, to which was referred Memorial No. 635, presented by Gabino Rodriguez, of the Eastern South America Annual Conference, begs leave to report:

The Memorial asks, "Is it permissible to a Central Conference to legislate so that the election of the District Superintendents by the Annual Conferences may be made possible if so desired?"

We are of the opinion that such legislation by Central Conferences would be contrary to the constitution of our Church.

The constitutional question presented by the Memorial on numerous occasions recently has been passed upon by former Judiciary Committees, and General Conferences (see Report No. 24, Serial 257, *Daily Advocate,* May 25, 1928, page 266), where the decisions of the General Conference in 1924 were referred to (see *Daily Christian Advocate,* May 24, 1924, pages 610, 426, 427 and 428).

Adopted, May 14.

Report No. 13. Regarding Appeal by Kansas Conference

Your Committee on Judiciary, having considered Memorial No. 631, from the Kansas Conference, asking for a ruling concerning the right of an Annual Conference to withhold funds due a Conference Claimant from his Annuity or Pension in order to discharge the obligations of such Claimant by reason of his failure to pay assessments voted by the Annual Conference, answers that an Annual Conference does have such rights:

¶ 383, *Discipline,* 1928, "Annual Conferences are authorized to establish and maintain Investment Funds; Preachers' Aid Societies; and Organizations and funds of similar character, under such names, plans, rules, and regulations as they may determine, the income from which shall be applied to the support of Conference Claimants." ¶ 389, § 9, Division (4), "Any other cause cited by the Conference Stewards, provided that for such other cause approval shall be given of two-thirds of the Annual Conference present and voting."

Adopted, May 16.

Report No. 14. Ruling on Annuity of Conference Evangelist

Your Committee on Judiciary, having considered Memorial No. 572, from E. R. Kelley, of the California Conference, asking

for the answer to four questions concerning annuity of a Conference Evangelist, makes the following answer:

1. Is an evangelist, who has been granted that relation by a two-thirds vote of his Conference, in effective relation to said Conference?

A. Yes; his appointment is made under the provision of *Discipline,* 1928, ¶ 257, § 4, Subdivision 9.

2. If he is in effective relation to the Conference, is he not entitled to an Annuity covering the years of such relation?

A. Yes; Discipline, 1928, ¶ 382, asserts the right to claim a comfortable support by Ministers upon retirement who meet all the disciplinary conditions, and also, quoting ¶ 389, § 1, "Retired Ministers are entitled to annuities for the years of service in the effective relation in the Methodist Episcopal Church."

3. If, in your judgment, he is entitled to an Annuity at the time of his retirement, should not the Annuity cover the entire period of his effective relation to his Conference, or does it merely apply to the time of his pastorate?

A. According to the *Discipline,* 1928, ¶ 257, § 4, Subdivision 9, it should cover the entire period of his effective relation if he has been working under the provisions of said paragraph unless for sufficient reason his claim has been disallowed by vote of the Annual Conference in accordance with *Discipline,* 1928, ¶ 389, § 9.

4. If he is entitled to an Annuity covering the entire period of his effective relation (including his pastorate and also evangelism) has an Annual Conference any legal right to withhold any of the Annuity?

A. Yes; *Discipline,* 1928, ¶ 382, §§ 1 and 2, guarantee the claims of their retired ministers to an annuity, but ¶ 389, § 9, makes it possible for an Annual Conference to disallow any annuity claims in whole or in part by stating that the claim may be disallowed by the Conference Stewards for any other cause than those specified in ¶ 389, § 9, Subdivisions 1, 2, 3; provided that it may be disallowed for cause by a two-thirds vote of the Annual Conference present and voting.

Adopted, May 16.

Report No. 15. Rulings of the Bishops

The Committee on Judiciary reports on the ruling of the Bishops as follows: (1) We concur in the ruling of the Bishops as adopted May, 1929, and also the plan of the Bishops for their meetings as is included in the report of that date, (2) the rulings for November, 1929, (3) the rulings for May, 1930, with the exception of Question 169. (4) We concur in the rulings for November, 1930, with the exception of Ques-

tion 176, and concur in the rulings for May, 1931, (5) and also concur in the rulings of April, 1932.

Inasmuch as there seems to be, in some of its phases, a lack of harmony between the ruling of the Bishops on Question 169, adopted May, 1930, and Question 176, adopted November, 1930, and the *Discipline* ¶ 63, § 2, and ¶ 107, § 1, and ¶ 111, § 5, Item 9, therefore we recommend that these two rulings be referred to the Bishops, for harmonizing and clarification, and that we request the Bishops to report back to the Judiciary Committee before the adjournment of this General Conference.[1]

We recommend in harmony with their suggestion in answer to Ruling No. 159 the following amendment to ¶ 187, § 7, of the *Discipline* of 1928 by inserting after "Spring of 1920," the following:

(a) Failure on the part of a Local Preacher to complete the first two years of the course of study within four years shall disqualify such Local Preacher for appointment as a Supply Pastor by a District Superintendent, and (b) failure to complete the entire course of study within eight years shall thereby disqualify such Local Preacher for appointment as a Supply Pastor by a District Superintendent. So that the amended paragraph shall read:

¶ 187, § 7. Local Preachers who are Supplies and who are giving their full time to pastoral work under the District Superintendents shall be required to take the Local Preachers' Course of Study year by year, under the Annual Conference Board of Ministerial Training, this rule to apply to all men and women under forty years of age and likewise to all Local Preachers whose appointments began subsequent to the Spring of 1920; (a) failure on the part of a Local Preacher to complete the first two years of the Course of Study within four years shall disqualify such Local Preacher for employment as a Supply Pastor by a District Superintendent, and (b) failure to complete the entire Course of Study within eight years shall thereby disqualify such Local Preacher for appointment as a Supply Pastor by a District Superintendent. Any Supply Pastor who shall refuse to observe the requirements of this section shall not be employed by the District Superintendent.

Rulings Adopted May, 1929

Question 143. The Ohio Conference, by unanimous action, Session of 1928, page 55, Conference *Journal,* passed a resolution requiring graduation from college as the educational requirement for Admission on Trial effective 1929 session. This requirement exceeds the requirement of the *Discipline,* ¶ 185, §2. Is a young man applying for Admission on Trial bound

[1] See Report No. 34, p. 624.

by the action of the Annual Conference or the General Conference in this matter?

Answer. In our judgment, the present General Conference legislation is in the nature of a minimum requirement which an Annual Conference is not at liberty to set aside. The Annual Conference itself must be the judge as to whether it will treat this minimum as also a maximum.

Question 144. Can a Lay Electoral Conference consider and vote on any constitutional questions except such as have been handed down by the General Conference?

Answer. Yes. (A duly called Lay Electoral Conference may be considered as so related to the Annual Conference as to be able to consider questions which the Annual Conference can legally consider. The Annual Conference is qualified to vote on other constitutional questions.)

Question 145. B. having withdrawn from the Oklahoma Conference under charges and having shown proper evidence of a purpose to live a good life and having applied to the Conference for restoration of parchments and readmission to the Conference, which request was denied, excepting that he was permitted to become a member of one of our churches, has now joined one of our churches and has been recommended for a Local Preacher's license by this Quarterly Conference in order that he may serve the church as its Pastor. Has B. a right to such a license and would a District Superintendent have the legal right to use B. for such a purpose when his name remains upon the Conference records "Withdrawn under Charges"?

Answer. Relating to the case of Brother B., of the Oklahoma Conference, we refer to ¶¶ 356 and 321 of the *Discipline* of 1928, which make it plain that the Annual Conference must be the judge of the validity of the contrition, reformation, and confession. The Oklahoma Conference denied his application for the return of his parchments, but granted him permission to unite with the Church. This he has done. As a Church member he is eligible to Quarterly Conference membership and, if so elected, to be licensed as a local preacher. As a local preacher he may be employed as a supply if any District Superintendent so appoints him.

Question 146. J. C., being more than sixty-five years of age, asked at the last session of the Baltimore Conference for the Retired Relation. The question was raised, what action by the Conference was required? Is it necessary in such a case for the applicant to appear before the Committee on Conference Relation? Is a recommendation from that Committee necessary? Is any vote of the Conference required?

Answer. Under ¶ 237, § 2, a member of an Annual Conference who is in good standing and has reached the age of sixty-five years may ask for a Retired Relation and upon his request

shall be placed in the Retired Relation. Under this rule, the Annual Conference having passed the character of a man over sixty-five years of age, is under obligation to grant the Retired Relation at his request, but the change of relation must be granted by the Annual Conference.

Question 147. Where there are on a charge two churches controlled by two separate Boards of Trustees, but united in one Quarterly Conference, is each of these churches entitled to lay delegates to the Lay Electoral Conference?

Answer. No. ¶ 397 makes it clear that such churches are subject to one Quarterly Conference and hence entitled to but one lay delegate and one reserve lay delegate.

Question 148. V. C. W., a member of the Upper Iowa Conference and a professor in the Upper Iowa University, having been informed by the Annuitant Secretary of the Annual Conference that this year of service in the university cannot count as an annuitant year, requests a ruling of the Bishops on the law of the Church concerning the matter. What group or Board speaks the final word on this question?

Answer. The *Discipline*, ¶ 389, § 2, says a Minister is entitled to an annuity for his years of service in the Effective Relation . . . as Pastor, District Superintendent, or under appointment to an institution or organization under the control or auspices of the Methodist Episcopal Church. The Upper Iowa Conference has refused longer to exercise control or to assume responsibility for Upper Iowa University. The Board of Education has ordered that it be dropped from the list of its recognized institutions. Therefore, such years of Conference members as are professors in that institution cannot be counted as years of service, entitling them to annuity in conformity with the *Discipline*.

Question 149. On the unanimous request of their respective Quarterly Conferences, Churches A and B were united by the Bishop in charge into Church C, and the properties of Churches A and B were transferred by their respective boards of trustees to the board of trustees of the Church C. After approximately four years of the merged society there is now a considerable and influential element in the membership of the united Church C which believes that the merger has not been a success and which desires that the united Church C be dissolved and the original Churches A and B be re-established. The following questions are therefore raised:

Question (1) In whom is the power to authorize and direct the dissolution of the united Church C vested?

Answer. The Bishop in charge. See Ruling 109.

Question (2) Does the dissolution of the united Church C, when ordered by the Bishop in charge, re-establish Churches A and B?

Answer. The dissolution of the united Church C, when ordered by the Bishop in charge, re-establishes Churches A and B. See Ruling 109.

Question (3) Does the membership of those persons who are now members of the united Church C and who were formerly members of Churches A and B at the time of the merger revert to their respective Churches A and B when the dissolution of the united Church C takes place?

Answer. The membership of those persons who are now members of the united Church C and who were formerly members of Churches A and B at the time of the merger reverts to their respective Churches A and B, when the dissolution of the united Church C takes place.

Question (4) How is the membership of those persons who have joined the united Church C since the merger to be determined when the dissolution of the united Church C takes place and Churches A and B are re-established?

Answer. By choice of the member himself.

Question (5) In the event of the dissolution of the united Church C, do the stewards and trustees of Churches A and B at the time of the merger and who are members in good standing in the united Church C at the time of its dissolution become again the stewards and trustees of their respective churches A and B, or do the stewards and trustees of the re-established churches A and B have to be elected anew in the manner provided by the *Discipline* for the election of stewards and trustees?

Answer. It is our judgment that, owing to the lapse of time, the stewards and trustees of the re-established Churches A and B have to be elected anew in the manner provided by the *Discipline* for the election of stewards and trustees.

Question (6) Does the formal and official announcement of the dissolution of the united Church C by the Bishop in charge authorize, empower and direct the trustees of the united Church C to transfer the original properties of Churches A and B to their respective boards of trustees?

Answer. The formal and official announcement of the dissolution of the united Church C by the Bishop in charge, authorizes, empowers and directs the trustees of the united Church C to transfer the original properties of Churches A and B to their respective boards of trustees.

Question (7) By whom and in what manner are properties and funds that may have come into possession of united Church C subsequent to the original merger to be divided after the dissolution of the united Church C and the re-establishment of Churches A and B?

Answer. There is no law of the Church governing this question. We therefore recommend the distribution of such properties and funds by mutual agreement of Churches A and B.

Bishops' Conference

I. *Meetings—Date and Place*

Question 150—May 6, 1929. The Bishops will hold a Conference at least twice in each year, at such times and places as may be agreed upon. (See Part II—7 and 8.)

II. *Retired Bishops*

Retired Bishops are, by virtue of the action of the General Conference, advisory members of the Bishops' Conference, having the rights and privileges of the other Bishops, except as to voting, but we deem it inexpedient for them to be on the Committee on the Plan, or to be officers of the Standing Committees.

III. *Attendance*

It is rightfully expected that each Bishop, unless in assignment at a distance or otherwise unavoidably detained, will give prompt and constant attendance at the meetings of the Board.

IV. *Presidencies*

The Bishops shall preside in order of seniority, beginning at each session with the Bishop next in seniority to the one who presided at the last regular meeting. In case a Bishop is not able to take his regular turn he shall be given the first opportunity when he is present. On the first morning of the Conference the Holy Communion shall be celebrated, and shall be in charge of the Bishop presiding at the time. A full hour shall be set aside for this service of worship and meditation. At each other session of the Board it shall be the duty of the presiding Bishop to open the exercises with prayer, and to close them with the benediction. It shall be the duty of the Secretary of the Board to notify in advance the Bishop whose duty it is to preside at the first session of each semi-annual meeting of the Conference. He shall also endeavor to give advance notice to each Bishop of the approach of his presidency.

V. *Rules of Order*

It shall be the duty of the Bishops presiding over the Bishops' Conference strictly to enforce the Rules of Order, in accordance with the practice of the General Conference of the Methodist Episcopal Church.

VI. *Standing Committees*

On the first day of each Conference, the following Standing Committees shall be constituted; the chairman and secretary of each to be effective Bishops elected by the Committee.

1. On the plan of Episcopal Visitation.

2. On Law and Administration.
3. On General Reference.

At some time before the close of each Conference and before the attendance is depleted, the Standing Committees for the next Board meeting shall be announced and organized. Questions forwarded between Board meetings for action by the Committees on Law and Administration and General Reference, if received early enough, shall be sent to the Committee chairmen to be placed with members of these committees for preliminary study, and for the preparation of action which may be taken by the Committee, if they approve them.

There is also a Committee on Agenda to consist of the Senior Bishop and of two other Bishops, to be appointed at each meeting of the Board for the succeeding Conference.

All Committees of the Board, except the Agenda Committee, shall be discharged by the final adjournment of the Conference at which they were appointed, unless otherwise ordered.

VII. *Order of Business*

Item 1. Reading of the Minutes.

Item 2. Miscellaneous Business requiring urgency. Such items may be introduced on motion at any suitable time.

Item 3. Review of Administration to be taken up at this point, beginning at the place where the list was suspended at the previous meeting and to be continued in the order of seniority until finished, without interjection of any other business, except by vote of the Board for a specific item. The Review shall then be resumed until none remain present who have not reported. All reviews, unless in special cases by permission of the Board, shall be concluded during the first two days of the session.

Item 4. Pastoral Supply: information to be given concerning vacancies and changes involving transfers.

Item 5. Conversations on the Work of God. At times determined by the Board, on the advice of the Committee on Agenda, fixed periods shall be devoted to the discussion of some theme or themes under the above general heading.

Item 6. Reports from Committees.

Item 7. Miscellaneous Business.

Speakers from outside shall not be introduced to the Board, except at appropriate times by action of the body itself, and under the same limitations as to time as the Bishops are when reviewing their Administration. Discussing of subjects presented in this way shall be reserved until the Board is in Executive session.

VIII. *Limitations on Episcopal Reviews*

In Reviews on Administration each Bishop shall be allowed ten minutes for uninterrupted statement of his work. Follow-

ing the report of each Bishop, five minutes shall be allowed for questions and for any action of the Board or reference to Committees which may then seem advisable. There shall be no extension of time beyond the fifteen minutes thus allowed, but after all Bishops have reported their work, any Bishop who feels that additional items ought to be mentioned may at the discretion of the Board make a brief statement of the same.

IX. *Elections*

Elections of Bishops to membership in the Benevolence Boards, Commissions and other representative bodies of the Church shall be by ballot without nomination, expressed or implied. Such elections shall not occur except as a special order of the day set by the Board and so fixed that as nearly as possible all Bishops may be aware of the same, and may be able to be present.

X. *Amendments and Suspensions*

Any of these rules may be suspended or amended at any regular Conference Session by a two-thirds vote of all Bishops in attendance upon the Conference.

Rulings Adopted November, 1929

Question 151. Has a Mission the right to constitute a Deaconess Board with the authority that is given to such a Board in an Annual Conference?

Answer. Under the present legislation of the General Conference, a Mission in the United States has not the authority to constitute a Deaconess Board.

Question 152. Has the Annual Conference the right to determine the meaning and content of the word "equivalent" in ¶ 185, § 2?

Answer. The Annual Conference has the right to determine the meaning and content of the word "equivalent" in ¶ 185, § 2, provided it is in harmony with the definite scholastic standards fixed by the General Conference.

Question 153. Is a Treasurer of an Annual Conference required to render to the Conference before its adjournment a full report, as provided in ¶ 94 of the *Discipline,* under the heading "Conference Treasurer's Report"?

Answer. The Conference Treasurer is required to make a report to the Annual Conference before its adjournment on all the items listed in ¶ 94, and in the form prepared and provided by the Publishing Agents in ¶ 91, § 1.

Question 154. Should the form of Certificates used in the Central Conferences be the same as that employed in the Consecration of General Superintendents?

Answer. It is our judgment that the Certificates given to

Bishops elected by Central Conferences should be printed from a new form with specific indications of authority granted.

Question 155. In ¶ 110, §§ 19 and 20, provision is made for the appointment by the Quarterly Conference of a Committee on Pastoral Relation, and a Nominating Committee to nominate the Stewards. According to ¶ 97, § 2 (2) a, the Central Conference has the power to fix orders of business suitable for the Quarterly Conferences within its territory. The question has arisen whether the appointment of said Committee is part of the business of the Quarterly Conference as fixed by the Central Conference, and whether this legislation is not operative in territories where Central Conferences have been organized until the Central Conference has taken action.

Answer. The legislation of the General Conference is immediately operative throughout the entire Church and, in such cases as are presented in this question, can only be modified by formal Central Conference action.

Rulings Adopted May, 1930

Question 156. Mrs. A., the widow of the Rev. B. C., a deceased member of an Annual Conference, married the Rev. D. H., also a member of an Annual Conference. The Rev. D. H. died and Mrs. A. became a widow for the second time. Do Mrs. A.'s annuity claims embrace the total number of years during which she was the wife of the Rev. B. C. and the wife of the Rev. D. H., while they were "in the effective relation"?

Answer. Under ¶ 389, § 3, "A widow's claim is based on the number of years during which she was the wife of a preacher in the effective relation regardless of any intervening period of widowhood."

Question 157. Where shall the names of the Bishops elected by Central Conferences be placed in the list of Bishops' names?

Answer. Concerning the place on the Roll of Bishops elected by Central Conferences, it was ordered that at the end of the list each group of Central Conference Bishops shall be placed in the order of election with the notation "Elected by the Eastern Asia Central Conference," etc.

Question 158. Concerning withdrawal from the Oklahoma Conference. Does this withdrawal, granted by the Oklahoma Conference, imply that he also withdrew from membership in the Church?

Answer. If he withdrew under charges or complaints, that withdrawal implies withdrawal from membership in the Church also.

Question 159. How long may Local Preachers who are Pastors be continued in the Course of Study?

Answer. The law does not specify the time allowed full-time Supply Preachers for the completion of the Local Preach-

ers' Courses. But it is the judgment of the Bishops that, as a matter of policy, Annual Conferences should deal with the matter strictly, observing as nearly as possible the time elements in the case of Traveling Preachers; and that ¶ 187, § 7 should be referred to the next General Conference with a recommendation that the law be made specific as in ¶ 185, § 5.

Question 160. Has the Quarterly Conference the authority to approve for membership in the Quarterly Conference, presidents of organizations other than specified in ¶ 110, §§ 5, 6, 7, 8, and 9, of the *Discipline?*

Answer. No. ¶ 110 is to be interpreted plainly. A Central Conference may modify.

Question 161. Two communications from Buenos Aires Area inquire, first: Inasmuch as distance and expense make it difficult to secure the attendance of the requisite number of delegates at Central Conference sessions, would a Central Conference constituted of but one half the delegates from the Annual Conference be a legal body?

Answer. ¶ 614, § 1, Item 7, provides definitely for the number of delegates that are required to make a Central Conference a legal body. This minimum number of delegates thus required by the Discipline cannot be reduced by agreement. The number of delegates required for a quorum in any Central Conference session, however, depends upon the requirements of the Central Conference concerned. It is the opinion of the Board of Bishops on the analogy of the quorum required by the General Conference that the same quorum, namely: two thirds of the authorized number of delegates, should be required by all Central Conferences.

Second. Would it be legal for the smaller number of delegates thus proposed to cast more than one vote each so as to secure the full quota of votes?

Answer. No. There is no Disciplinary provision that allows any delegate more than one vote.

Question 162. Does ¶ 256, § 2, authorize an Annual Conference to order the number of its Districts reduced at a specific time, say, while the Conference is in session, when such reduction would make it impossible for the presiding Bishop to adjust the appointments of that Annual Conference so as to take care of all the interests of all the Churches and members of the Conference? In brief, can an Annual Conference, under this paragraph, make it impossible for a Bishop to discharge his primary obligation to the members of the Conference?

Answer. ¶ 256, § 2, of the *Discipline* of 1928 explicitly vests in the Annual Conference authority to fix the number of Districts, to take effect at such time as the vote may determine.

Question 163. Does the action of the General Conference

of 1928, by the addition to § 2 of ¶ 256, require the submission of the question of the number of Districts at every session of the Annual Conference?

Answer. No.

Question 164. May retired ministers be elected to the General Conference?

Answer. There being, in our judgment, nothing in the *Discipline* contrary to such eligibility, a retired minister is eligible to election as a delegate to the General Conference.

Question 165. An annuitant of the Northwest Iowa Conference who joined the Conference in March, 1890, in a Spring Conference, was retired October 5, 1925. He was one year in the supernumerary relation. He thus has a record of thirty-four years and almost seven months in the effective relation. To what annuity is he entitled?

Answer. His active service having been thirty-four years and an additional period exceeding six months, he is entitled to thirty-five years annuity.

Question 166. A full-time supply pastor in the Maine Conference who began supply work in 1925 has not refused to follow the Course of Study, but in five years has not completed the studies for Admission on Trial which he elected to take instead of the Local Preacher's Course. May the District Superintendent continue to employ him?

Answer. While "refusal" to take such studies would so disqualify him that a District Superintendent could not employ him further, failure to pass such studies attempted will not so disqualify him. He is to be given reasonable time, according to the judgment of his Conference.

Question 167. Bishop Miller asks for a ruling concerning Mexico's relation to the Latin America Central Conference since it is placed in the New York Area.

Answer. Being in the New York Area does not change the status of the Mexico Conference as a part of the Latin America Central Conference.

Question 168. What procedure shall be followed in the rearrangement of the Areas in India in case the Central Conference of Southern Asia elects a Bishop?

Answer. In the matter of the method of exercising the authority conferred on the Bishops under ¶ 613, § 1, Item 6, we appoint the Bishops present at the Conference and the Bishops in consultation with the Central Conference of Southern Asia in fixing the residences and making assignments of Conferences, provided a Bishop is elected at the coming Central Conference session.

Question 169. Does the *Discipline* require that persons appointed as Class Leaders be approved as such by the Quarterly Conference, or is the approval of the Quarterly Conference

limited to membership in the Quarterly Conference? May there be Class Leaders who are not approved as members of the Quarterly Conferences?

Answer. Class Leaders are appointed solely by the Pastor and, according to our law, *no one has to approve them* either as Class Leaders or for membership in the Quarterly Conference, but such Class Leaders must actually be leading a class or unit.

Question 170. Bishop McConnell made an inquiry concerning the legal size of membership of a *Central Conference,* and asked for a ruling concerning the status of such a Central Conference in case its membership should fall below the minimum membership requirement possessed at the time it was organized as a Central Conference.

Answer. (N. B. ¶ 97, § 1, or ¶ 613, § 2.) "If the established basis of representation of a Central Conference shall fall below twenty ministerial and twenty lay delegates, it ceases to be a Central Conference and *becomes* a Central Mission Conference."

Rulings Adopted November, 1930

Question 171. Can an absentee member of the Board of Trustees of a local Church vote by proxy at a meeting of the Trustees?

Answer. There is no provision in the *Discipline* for members not present at the meetings of any of the Disciplinary organizations of the Church to vote by proxy.

Question 172 (1). Has the Kansas Conference the legal right under the *Discipline* of our Church to vote a portion of a minister's salary for any purpose, such as that of monthly or annual payments toward the Retired Preachers' Fund of the Conference?

(2) If a minister, after such vote, feels that he has valid reasons which prevent him from acting in harmony with the vote, can he be brought to trial for failure to pay such percentage of his salary for such purpose as the Conference has voted?

Answer (1) No.

(2) No.

Question 173. Can the Quarterly Conference of the Grand Avenue Methodist Church of Kansas City, Mo., for cause to them sufficient, declare a Trustee's seat vacant without due process of trial, but by vote of the Quarterly Conference only, without such trial?

Answer. No. (See Ruling 113.)

Question 174. J. W., formerly a member of the Oklahoma Conference, withdrew under charges and has now been permitted by the Conference to become a member of the Church. He desires to again enter the ministry. Must he go through all the steps usually taken when a member of a Church enters

the ministry and joins the Conference, such as being Received on Trial, and then, after two years, being admitted into full membership? Must he also pass again through the Courses of Study?

Answer. Since the status of a man who withdraws under charges is the same as a man who is expelled, it will be necessary for this man to join the Church on probation, be received into full membership, be licensed as a Local Preacher, be duly recommended to the Annual Conference and be received by the Annual Conference on Trial. The Conference is not at liberty to free him from the two years' membership on trial, but at its discretion may release him from any part of the Conference Course of Study. The Conference has the power to restore the parchments of this man at its discretion after it has received him on trial. (See Ruling 246.)

Question 175. Has the Oklahoma Conference a right, under the *Discipline,* to refuse admission on trial to someone otherwise fully qualified to be received on trial on the grounds that no one will be so admitted who does not take out life insurance on the group plan of life insurance as adopted by the Conference? When a man has taken out life insurance and has been received into full membership in the Conference on the basis of this agreement and then decides to drop the life insurance for reasons which to him seem valid, can he be brought to trial or otherwise dealt with by Conference action?

Answer. An Annual Conference has the right to determine qualifications for entrance and continuation in membership in the Annual Conference, provided such qualifications are not contrary to the *Discipline.*

Question 176. L. M. asks the Bishops for its interpretation of ¶ 63, § 2, which reads as follows: "A Class Leader or a Unit Leader shall not be approved as a member of the Quarterly Conference on the basis of such leadership unless actually leading a Class or Unit." As the extent of the work done by the Leaders merely consists of having made a personal call on the members, in lieu of a pastoral visit, does not the approval of said Leaders come within the prohibition of the above mentioned paragraph?

Answer. Class or Unit meetings are so arranged as provided in ¶ 62 of the *Discipline,* "meetings constitute but one element in the leadership 'for prayer and service.'" Approval of Quarterly Conference membership depends on "actual leading" in the light of total service to be rendered, and the decision rests with each Quarterly Conference. It is the conviction of the Bishops that this legislation should never be used, however, merely to increase the number in the Quarterly Conference.

Question 177. A man who is a member of a Conference is accused of imprudent and unministerial conduct. A com-

mittee of inquiry at the session of the Conference examined the documents and witnesses available and recommended trial. Trial could not be held at that session of the Conference on account of the fact that sufficient notice had not been given and witnesses were not available. In accordance with the report of the committee, however, the Conference ordered trial under the District Superintendent after the adjournment of the Conference. The Conference finally adjourned. Can a Conference order trial of a Conference member after the Conference has finally adjourned?

Answer. No. A trial must be held during the session of the Annual Conference before the final adjournment (¶ 318, § 3).

Question 178. A Central Conference is established upon a basis of a minimum of forty delegates, elected on the maximum basis of representation. The Latin America Central Conference was so constituted in 1924 and met again in 1928. Since the elimination of the Mexico Annual Conference from the Methodist Episcopal Church, the Latin America Central Conference is left with a maximum of thirty-eight delegates on the Disciplinary maximum basis of representation. Does the Central Conference automatically cease to exist, or does it continue with a maximum total membership of less than the number required to organize in the first place? Can the Central Conference of Latin America thus constituted proceed with the election of a Bishop as authorized by the General Conference of 1928?

Answer. ¶ 97, § 1, or ¶ 613, § 2, "If the established basis of representation of a Central Conference shall fall below twenty ministerial and twenty lay delegates, it ceases to be a Central Conference and becomes a Central Mission Conference." The Central Conference of Latin America has automatically ceased to be a Central Conference because it does not fulfill the conditions set forth in ¶ 97, §§ 1-2 and ¶ 613, §§ 2-17. It is now a Central Mission Conference and as such does not have the right to elect a Bishop under the powers granted by the law of the Church and the action of the General Conference authorizing such an election in a Central Conference.

Question 179. Does ¶ 187, § 7 apply to all Local Preachers licensed since 1920, or only those under forty years of age?

Answer. ¶ 187, § 7 requires all Local Preachers who are Supplies giving their full time to pastoral work under District Superintendents to take the Local Preacher's Course of Study year by year, except those Local Preachers who were licensed before 1920 and were forty years of age or over in 1920 and who have continually held a license from that time.

Rulings Adopted May, 1931

Question 180. A member of the California Conference holding the supernumerary relation was given supply work in the

Erie Conference. Was he thereby automatically transferred to that Conference?

Answer. No.

Question 181. The Latin America Central Conference was duly constituted on the Disciplinary basis of a minimum membership of forty delegates elected on the maximum ratio of representation. With the outgoing of the Mexico Annual Conference from the Methodist Episcopal Church, the Latin America Central Conference was left with a possible maximum of thirty-eight delegates, two less than the number required to organize such Conference. Since then, however, the Peru Mission Conference has increased its membership so that it is entitled to two more delegates under the law, thus restoring the legal membership of the Central Conference of Latin America. Does this failure to maintain the requirement of forty members automatically put an end to the Central Conference, or does it continue to exist and with authority to carry out the General Conference empowerment to elect two General Superintendents at its coming session in March, 1932?

Answer. It appears that, due to the increased membership of the Peru Mission Conference and the Eastern South America Annual Conference and the consequent increased representation in the Latin America Central Conference, the Disciplinary membership of that Central Conference will be not less than forty members. Therefore, its status will be that of a Central Conference, with all the privileges and powers conferred upon it by the General Conference.

Question 182. A Supernumerary member of the C Conference, not yet 65 years old or physically disabled, was unacceptable as a Pastor and was officially notified by the Conference of its purpose to locate him. He had formerly served in the W V Conference and was now living within its bounds. A friendly agreement was reached between representatives of the two Conferences that he should be made effective, transferred to the W V Conference, then retired; and that the C Conference would pay him a pension for the three years of effective service within that Conference on condition that the W V Conference would pay a pension for the effective years spent there. He was transferred in 1931.

Since the W V Conference is not legally liable for his pension, has it a right to use any part of its Conference Claimants' Fund for this purpose?

Answer. Yes, by vote of the Annual Conference this can be done.

Question 183. A young man in the T Conference was accused of immorality and charges preferred against him. He admitted his guilt and withdrew from the ministry and membership of our Church. He returned his credentials to the Con-

ference. After more than two years he returned to the Conference and gave satisfactory evidence of "contrition, reformation and confession." Upon his request and that of a Pastor and District Superintendent of the P Conference the T Conference gave its permission for him to unite with the Church in the city of P, but declined to take specific action in regard to "clearing his character."

Does this permission carry with it the clearing of his character?

Answer. The vote of the T Conference did not "clear the character" of the person in question. The Conference accepted as satisfactory his confession and the evidence of his contrition and reformation and gave permission for him to unite with the Church. (See ¶ 321, 1928 *Discipline.*)

Adopted, May 20.

Report No. 16. Appeal of Russell R. Kletzing

The Judiciary Committee, to which was referred an appeal of Russell R. Kletzing, would report:

The record disclosed the following facts:

Russell R. Kletzing, Appellant, was in 1925 a member in good standing of the Southern California Conference, having been transferred to that Conference from the Wyoming State Conference. He was appointed to the Mission Charge at Bingham, Utah (out of the California Area), in September, 1925, by Bishop Mead, where he served until about 1928.

In 1926 he was advised by one of the Superintendents of his Conference that he must consent to a transfer out of the Conference or be appointed to a charge within the Conference.

Thereafter, in September, 1926, he was transferred to the Wyoming State Conference from the Southern California Conference by Bishop Mead. At the 1927 meeting of the Wyoming State Conference, under the hand of Bishop Mead, he was entered as having been transferred to the Wyoming State Conference from the Southern California Conference. Bishop Burns concurring.

Because of the affliction of his little son he was, in 1928, placed in the Supernumerary Relationship by the Wyoming State Conference, making it possible to place the lad in a school where he might be trained in Braille.

Appellant has been engaged as a supply in the Southern California Conference while a Supernumerary Member of the Wyoming State Conference during the Conference years 1928-31, and now comes contending that he is legally and morally a member of the Southern California Conference and requesting this General Conference to direct the Secretary of the Southern California Conference to place his name upon the effective list.

Opinion: After an examination of the record, we are of the

opinion that Russell R. Kletzing is a member in good standing of the Wyoming State Conference in the Supernumerary Relationship, and as such eligible for work as a supply in the Supernumerary Relationship anywhere in the connection.

Adopted, May 20.

REPORT NO. 17. AUTHORITY OF THE EDITORS TO INTERPRET THE DISCIPLINE

The Judiciary Committee, to whom was referred Memorial No. 733, asking whether the Editors of the *Discipline* have authority to insert in the text of the *Discipline* their interpretation of any paragraph of the *Discipline,* basing the inquiry on the fact that in ¶ 488, § 1, in the third line, the Editors of the *Discipline* inserted the words "but not the constituting," which words were not in the paragraph as adopted by the General Conference.

Your Committee is of the opinion that, while the words in question were not in the action of the General Conference, but are a reminder of the legal method of constituting a church, as stated in ¶ 242 and in Report No. 10 adopted by the General Conference of 1928, both of which are referred to in a footnote, the words inserted in the body of ¶ 488, § 1, should also have been printed as a footnote and the paragraph in question printed as adopted.

It is our judgment that the text of the *Discipline* should be an exact record and that all Editorial interpretations should be inserted as footnotes or, if very brief, in brackets, or some like distinguishing manner, when inserted in the body of the text, so that whatever is of Editorial origin is at once apparent.

Adopted, May 20.

REPORT NO. 18. COMPUTATION OF ANNUITY OF A MINISTER WHO WITHDRAWS FROM OUR CHURCH AND IS READMITTED

The facts presented to us are as follows: Memorial No. 734 states that Rev. R. N. F. Fairburn was admitted into membership in the Central Illinois Conference September, 1893. After serving charges in that Conference for fourteen years, he withdrew from the ministry and membership of the Methodist Episcopal Church and joined the Protestant Episcopal Church in September, 1907.

After serving that denomination for eight years he was admitted into the membership of the Genesee Conference of our Methodist Episcopal Church, October, 1915. Later he was transferred to the Central New York Conference, in which Conference he has since been retired. The question presented to the Judiciary Committee by the Stewards of the Central New York Conference is this:

"In computing the years of effective relationship for the annuity of a retired minister, is the Board of Stewards compelled to consider the years he served in the Central Illinois Conference, before he, of his own free will and desire, withdrew from the ministry and membership of our Church, and allow him annuity for these years?"

The answer of your Committee on Judiciary to the foregoing question is that in accordance with the law of the Church, as laid down in ¶ 389, § 1, and which reads as follows:

"Retired Ministers are entitled to annuities for their years of service in the effective relation in the Methodist Episcopal Church, provided they have reached the age of sixty-five years or more at the time of retirement or have been retired on account of disability,"

The said R. N. F. Fairburn is entitled to annuity for the entire number of years of service in the effective relation, including those years served in the Central Illinois Conference, irrespective of whether or not such years of service were continuous years of service in the Methodist Episcopal Church.

However, it is within the power of the Annual Conference to disallow any claim, in whole or in part, for cause.

See ¶ 389, § 9, (4)—*Discipline,* 1928.

Adopted, May 23.

Report No. 19. Process of Involuntarily Locating a Member of an Annual Conference

The Committee on Judiciary, to whom was referred Memorial No. 826, asking an opinion on the following question, namely: "What is the process by which a member of an Annual Conference is located without consent apart from the location of a supernumerary or retired preacher who fails to report to his Conference, or the automatic location provided for those who do not pass through the Course of Study in a specific time?"

This is the same question answered by No. 141, Rulings of the Bishops, the answer being: "The process does not seem to be clearly defined. The General Conference should clear this matter up" (*Journal,* 1928, page 522).

The Judiciary Committee of the General Conference of 1928 approved this ruling of the Bishops in its report No. 22 (*Journal,* 1928, page 522), which report and recommendation was approved by the General Conference May 26, 1928 (*Journal,* 1928, page 428.)

Ruling No. 141 was then referred to the Committee on Itinerancy, but no action seems to have been taken in the matter of new legislation.

The Judiciary Committee follows the action of the last General Conference in approving the ruling of the Bishops, and

recommends that necessary legislation be presented to the General Conference to clearly define the procedure required.

Adopted, May 23.

Report No. 20. Time of District Superintendent's Appointment Between Conference Sessions

There has been referred to the Judiciary Committee Memorial No. 827, which reads as follows:

"Does the term of office of a District Superintendent who has been appointed to a District between Conference Sessions terminate at the end of six years from the time of appointment, or may he be continued in office until the next session of Conference following his six years of service?"

¶ 257 of the *Discipline* of 1928 provides the following limitation to be observed by the Bishops when fixing the appointments:

"§ 2. He shall choose and appoint the District Superintendent annually. He shall not allow a District Superintendent to preside in the same district more than six consecutive years. . . . If there shall be a vacancy between the session of the Annual Conference . . . he shall appoint an effective Elder to serve until the next session of the Annual Conference."

The appointment of District Superintendents by the above provision is regularly made "annually." The appointment of an effective Elder to serve in case of a vacancy between sessions is only until the next session of the Annual Conference.

Your Committee is, therefore, of the opinion that such an appointment between sessions is not to be considered in computing the six-year limitation above mentioned.

Adopted, May 23.

Report No. 21. Allowance of Retired Bishops

The Judiciary Committee, to whom was referred the matter of the allowance of retired Bishops, would report that it is the opinion of the Committee, first, that the fixing of the amount of the allowance to be paid to retired General Superintendents and Missionary Bishops is within the jurisdiction of the General Conference. See ¶ 373, § 2, *Discipline,* 1928.

2. It is within the competency of the General Conference to proceed forthwith with the election of General Superintendents and to protect the legislation as to their retirement allowance after their election.

Adopted, May 14.

Report No. 22. Appeal of A. M. Wells

The Committee on Judiciary, to whom was referred the appeal of A. M. Wells, being Memorial No. 828, submits the following report:

This appeal raises questions as to the present title to certain church property located in Decatur, Ill., formerly owned by one of the Churches of the Saint Louis German Conference. At the Session of said Conference held in September, 1925, known as the Merger Session, Trustees were appointed for the purpose of taking title to such property.

From the records submitted to your Committee it is evident that the extent of the powers and duties of such Trustees, if the same be questioned, can only be determined by proper action in the Civil Courts.

Adopted, May 23.

Report No. 23. Power of An Annual Conference to Require its Members to Contribute to its Permanent or Reserve Funds

The Committee on Judiciary, to whom was referred Memorial No. 880, asking whether the Annual Conference had a legal right to require its members to contribute to its permanent or reserve funds, reports that an Annual Conference may by vote assess its members for the above-mentioned purpose, but it has no power to enforce collection. However, it may, upon any member's retirement, withhold from him his annuity claim, in whole or in part, under ¶ 389, § 9 (4), *Discipline,* 1928, until his debt to the fund is discharged.

Adopted, May 24.

Report No. 24. Claim of a Twice Married Widow

Your Committee on Judiciary, to whom were referred Memorials Nos. 864 and 887, as to the Annuity claim of a Methodist Minister's widow who a second time married a Methodist Minister and he also died, begs leave to report that the identical case was answered by the Rulings of the Bishops, Question 156, adopted May, 1930, and approved by the Committee on Judiciary.

Adopted, May 23.

Report No. 25. Appointment of Preachers

Your Committee on Judiciary, having considered Memorial No. 839, relating to the "Appointment of Preachers," reports as follows:

It appears that C. J. Johnson and Otto J. Lyon, Effective Elders in the Detroit Conference, at the 1931 session of that Conference, were left without appointments "in the effective relation awaiting openings for appointments," while at the same session, several preachers, not in the effective relation, including both supplies and preachers on trial, were appointed to various charges.

In the opinion of the Judiciary Committee, the effective El-

ders, C. J. Johnson and Otto J. Lyon, should have been given appointments at the 1931 session of the Detroit Conference.

Adopted, May 23.

Report No. 26. Constitutionality of General Conference Legislation on Judicial Procedure of Central Conferences

The Commission of Twenty-five on Central Conferences in Memorial No. 965 has referred to the Committee on Judiciary the question of the Constitutionality of proposed legislation enacting a supplement to the Powers of Central Conferences.

Division III, Chapter I, Article IV, of the Constitution of the Church, as amended, authorizes the organization of Central Conferences "with such powers as the General Conference, by a two-thirds vote, shall prescribe."

It is now proposed to amend ¶ 613, Part II "Power of Central Conferences, § 2, by adding a new item reading substantially as follows:

"A Central Conference shall be authorized to adopt rules of procedure for the trial of its Ministers and appeal therefrom as the necessities of its field may require; provided, however, that such rules shall in all respects conform to the restrictions and limitations prescribed by Article X, ¶ 46, § 5, of the Constitution of the Church."

The Judiciary Committee is of the opinion that it is constitutional and therefore within the jurisdiction of the General Conference, by a two-thirds vote, to enact the foregoing legislation.

Adopted, May 23.

Report No. 27. Tenure of Office of a District Superintendent in a Merged Conference

The Committee on Judiciary has considered Memorial No. 632 requesting the General Conference to answer the following questions regarding the tenure of office of a District Superintendent, namely:

(a) In a new Conference resulting from the merger of two or more Conferences, does the time limit of six years apply to a District Superintendent who has already served on a District in one of the merging Conferences?

(b) Does Article 2, ¶ 257, of the *Discipline* permit a member of the new Conference who has served six years as a District Superintendent in one of the merging Conferences, to be appointed to a District in the territory of another of the merging Conferences before the expiration of six years following his last term of office?

The Committee on Judiciary is of the opinion that a new Annual Conference formed by the merger of two or more An-

nual Conferences carries in itself the former Conferences, so that the rules applicable to the appointment of a District Superintendent in one of the merged Annual Conferences are applicable to an appointment in the new Annual Conference as a continuance of the Conference thus merged.

Accordingly, the answer to question (a) is—Yes.

The answer to question (b) is—No.

Adopted, May 23.

Report No. 28. Memorial of P. M. Peterson

The Committee on Judiciary, to which were referred Memorials from P. M. Peterson and others, reports as follows:

These papers contain a letter from Anton Bast requesting a lifting of his suspension as a Bishop. The letter raises no question of law. Inasmuch as no errors of law are cited or legal reasons urged in the above-mentioned papers why this case should be reopened or reviewed, we recommend that no further action be taken.

Adopted, May 23.

Report No. 29. Appeal of E. J. Bristow

This is an appeal of E. J. Bristow, formerly a member of the California Annual Conference, from the action of the Conference in locating said Bristow:

The appellant asks for a decision on several matters, some being suppositious cases, but in reality the only matter before us for adjudication is as to the regularity of the action whereby Bristow was located. From the Conference records submitted to us by the Conference Secretary, certified by the Chairman and Secretary, it appears that at the session of the California Annual Conference in the year 1924 the Appellant was located by regular procedure.

No properly supported evidence has been submitted to us to rebut the presumption that the records so submitted are correct.

Therefore, the Committee on Judiciary recommends that the appeal of E. J. Bristow be dismissed.

Adopted, May 23.

Report No. 30. Appointment of Delegates to Committees Under Paragraph 74, Rule 43

The Committee on Judiciary has been asked to answer a question submitted by C. F. Bohmfalk of the Southern Conference in Memorial No. 886, namely, "Is an election held by mail, without specifying any date for same, valid, when the Secretary of a Conference fails to call the elected Delegates together for said purpose, under ¶ 74, Rule 43?"

The rule cited refers to the duty imposed upon the Secretary

of the Annual Conference to call together as soon as practicable after their election, the Delegates to the General Conference, for organization and assignment to standing committees.

It is our opinion that while the provisions of this rule should be followed, these matters are left entirely to the delegations themselves for final settlement, and are accepted by the General Conference on the basis of the records supplied by the delegations. See further Rule 40, *Daily Christian Advocate,* page 148.

Adopted, May 23.

Report No. 31. Powers of Quarterly Conference

Replying to questions raised in Memorial No. 964 by Leroy G. White, the Committee on Judiciary would state that there is raised no specific case, and the propositions submitted are abstract. The Committee on Judiciary is relieved from answering such questions.

Adopted, May 23.

Report No. 32. Power of a Central Conference Regarding Article XXIII, Articles of Religion

The Committee on Judiciary, to which was referred Memorial No. 907, from the Central Conference of Latin-America asking whether the Central Conference can change Article XXIII of the Articles of Religion referring to the President, Congress, General Assembly, Governors and Councilors of the United States of America so that in their stead special reference be to the officers and institutions of the countries within the bounds of the said Central Conference, would report:

The wording of the Twenty-third Article of Religion may not be changed except by constitutional process, but it should be interpreted by each Central Conference as a recognition of the constituted government of the country or countries in which the Central Conference is located. See Footnote under Article XXIII, *Discipline,* 1928.

Adopted, May 23.

Report No. 33. Appeal of George A. Cooke

Your Committee on Judiciary, to which was referred Memorial No. 968 by George A. Cooke, of the Wilmington Conference, recommends for your adoption the following: The facts seem to be that no charges were presented between the sessions of the Annual Conference, ¶ 305, § 1, but that in the *Minutes* of the Wilmington Annual Conference for the year 1929 will be found a record of charges against Reverend F. A. Lindhorst made at the Conference Session. The charges were presented by Reverend Walter E. Gunby, District Superintendent. The President of the Annual Conference entertained a motion that the charges

be not entertained by the Conference. Mr. Cooke maintains that the Bishop was "in error" in his ruling and it should be so declared by the General Conference. Our answer is that there was no error in the ruling of the President of the Annual Conference according to ¶ 315 of the *Discipline* of 1928, which states that "An Annual Conference may entertain and try charges against its members though no investigation upon them has been held, or though the investigation has not resulted in suspension, due notice having been given the accused." In Report No. 8, page 192, of "Reports of the Judiciary Committee," after quoting the words quoted above, ¶ 315, we find this comment, "if the Conference has the power to entertain and try charges, the plain inference is that it may refuse to entertain and try charges, and based on this Paragraph the ruling of the President of the Annual Conference was correct and must be sustained."

Adopted, May 23.

REPORT NO. 34. SUPPLEMENTAL REPORT ON RULINGS OF THE BISHOPS

The Committee on Judiciary approves the following Ruling of the Bishops:

In order to harmonize question 169 with 176 of the Rulings of the Bishops, it is proposed to change Rule 169, as follows:

169—Class Leaders are appointed solely by the Pastor. (N. B. ¶ 231, § 2.) Under such appointment they are Class Leaders if actually leading a Class, or Unit. (N. B. ¶ 163, § 2.) They are not members of the Quarterly Conference unless approved by the Quarterly Conference for such membership. (N. B. ¶ 111, §§ 5-9.)

Adopted, May 23.

REPORT NO. 35. POWERS OF QUARTERLY CONFERENCE

Memorial No. 975, presented by J. G. Morrison, was referred to the Committee on Judiciary after the report of the Committee upon the Memorial of said Morrison relating to the same subject (No. 492) was adopted. (Report No. 11, *Daily Christian Advocate,* page 203.)

The former report states in substance what Memorial No. 492 did not disclose, that the matters concerning which information was desired were involved in actual cases; the latter memorial is designed to supply the deficiency in the former one.

It will be observed, however, that the Committee in its earlier report assumed the precise situation in respect to the first question propounded, which the Memorial now under scrutiny reveals; the answer of the Committee, therefore, remains unchanged; it may be briefly restated to be, that the Quarterly Conference of each interested local charge is the agency to treat

with the receivers of closed banks in which the subordinate societies have deposited money.

Athletic Clubs, to which the second inquiry refers, are not organizations recognized by the general laws of the Church, but a local society may include such a unit as one of its activities; it may not give it official recognition that the *Discipline* does not sanction; when such a club ceases to function, the question to whom the bank in which it had deposited money is in such case the debtor is to be determined from facts and conditions of which the local officials have knowledge and of which the Committee has no knowledge.

The Committee recommends that the said local officials act under the advice of legal counsel.

Adopted, May 23.

Report No. 36. Meaning of Local Ministry

The Committee on Judiciary, to which was referred Memorial No. 971 from the Commission on Central Conferences, inquiring the kind of Local Ministry as used in ¶ 97, § 2, Powers (1), would report that in its opinion the word "local" contained in said Paragraph is used in a geographical sense.

Adopted, May 23.

Report No. 37. Memorial of J. H. MacDonald

The Committee on Judiciary has been requested in Memorial No. 969 to pass upon the following questions, and the facts set forth in the Memorial are as follows:

"At the last session of the Newark Annual Conference I was granted the retired relation. Later, the Chairman of the Conference Stewards came before the Conference and asked for general instructions as to the disposition of my case since he understood that I was to be employed by one of our Commissions on salary. It was agreed by everyone that my case must come under ¶ 389, § 4, Division 9, of our *Discipline,* which reads, "Any other cause cited by the Conference Stewards." The Stewards not having met could not cite any cause. This point being brought out, the Presiding Officer ruled that there was nothing before the Conference. Finally someone suggested we assume that the Stewards had met and that we proceed as though they had made a recommendation. Thereupon the motion was made and carried that it be the sentiment of this Conference that no Annuity be granted to a member of the Conference to such an amount that said Annuity, together with such salary as he may receive from Methodist sources, shall exceed the average cash salary, plus house rent, of the effective members of the Conference. Have the Stewards the right to act on the general sentiment of the Annual Conference, as against the specific law of our Church?

"Furthermore, if you decide they can, what shall we understand 'cash salary, plus house rent' to mean? Can it mean anything other than the cash and house rent as reported by the effective members of the Newark Conference?"

In reply to the first question, it is the judgment of the Committee that the Annual Conference has complied with the provisions of the *Discipline* as stated in ¶ 389, § 9, Division 4.

In answer to the second question, the Committee is of the opinion that the Annual Conference may interpret the meaning of its own action in this regard.

Adopted, May 23.

Report No. 38. Power of an Annual Conference Over Charges Against One of Its Members

The Committee on Judiciary is requested in a Memorial by a lay member of a Church in Annual Conference "A," to answer numerous questions in the matter of charges preferred against a pastor of a Church in Annual Conference "B."

The Memorial refers to the charges which were presented to Annual Conference "B," it being claimed that said Annual Conference failed and refused to consider such charges and that no information as to the action, if any, by the Annual Conference can be secured.

The Committee on Judiciary has examined the *Minutes* of Annual Conference "B" and finds: That on the first day of said Conference an executive session was called and that the Secretary read the charges, and "Upon Motion XX, a preliminary Committee of five elders was raised to investigate said charges and report back to the Conference."

On the second day an Executive Session was held and the Chairman of the Committee reported: "The Committee finds that the charges are not sustained by the facts," which report was accepted.

The Committee on Judiciary is of the opinion that the action of Annual Conference "B" in accepting the report of the preliminary Committee appointed by it to investigate such charges cannot be reviewed and asks that the Committee on Judiciary be excused from answering the various questions presented in the Memorial.

Adopted, May 23.

Report No. 39. Pro Rating District Superintendent's Salary Under Paragraph 378

The Committee on Judiciary has been requested to interpret ¶¶ 371 and 372, *Discipline* of 1928, where an Annual Conference has adopted Plan No. 2, Division on Finance, ¶ 378, when the income is sufficient to pay the pastor 100% of his salary.

The Committee on Judiciary is of the opinion that while the

funds raised for Ministerial Support are to be pro-rated by the Treasurer of the local church (¶¶ 371 and 372), there is no specific command in the *Discipline,* 1928, under Plan No. 2, ¶ 378, ordering or forbidding the pro rating of the salary of the District Superintendents with the combined salaries for pastoral support.

The same would apply to the amounts raised for Conference Claimants.

Adopted, May 23.

REPORT NO. 40. ANNUITY FOR EFFECTIVE YEARS WHILE ATTENDING SCHOOL

Your Committee on Judiciary has considered Memorial No. 493 from Frederick A. Miller, of the Northern New York Conference, which asks two questions for the interpretation of the *Discipline,* 1928, ¶ 389, § 2, as follows:

Can a Retired Minister claim an annuity for effective years during which he was left without appointment to attend school?

Can a Retired Minister claim an annuity for effective years during which he was left without appointment under ¶ 235?

We reply: I. A Retired Minister can claim an annuity for effective years during which he was left without an appointment to attend school, subject to the provisions of the *Discipline,* ¶ 389, § 2, and ¶ 260.

II. To the second question our answer is "yes."

Adopted, May 24.

REPORT NO. 41. ELECTION OF DELEGATES BY LAY CONFERENCES

The Committee on Judiciary is asked in Memorial No. 966 to interpret § 1, ¶ 40, of the adopted amendment of the Constitution for the participation of Laymen in the Annual Conference and to declare whether such Lay Conferences may elect Delegates to the General Conference from those outside of the membership of the Lay Conference.

It is the opinion of the Committee on Judiciary that the Lay Conference may elect anyone otherwise qualified not a member of their body to be a Delegate to the General Conference in the same way that the Lay Electoral Conference could formerly do.

Adopted, May 24.

REPORT NO. 42. CONSTITUTIONALITY OF ACTION IN DISTRIBUTING BOOK CONCERN SURPLUS

Your Committee on Judiciary, to which has been referred Memorial No. 967 from the Committee on Book Concern, requesting an opinion as to the constitutionality of the following proposed addition to ¶ 427 of the *Discipline* of 1928, to be known as § 3:

"In the realization of the objectives enumerated in § 2, it shall be the purpose of the Book Concern to share with labor its interests and responsibilities; to develop and maintain such relations and conditions as will stimulate interest in the higher values of life and develop creative ability; to view with favor such individual, group or collective bargaining as may relate to wages, hours, and conditions of employment, or in any other question pertaining to the welfare of the employees, if and when promoted by the then employees or employer.

"It shall also be the purpose of the Book Concern to provide that the surplus of any current year after paying wages, cost of manufacture and interest on invested capital at a prevailing rate consistent with the current commodity price index, shall be distributed pro rata to invested capital and to labor, each individual laborer sharing in proportion to the amount paid him during the year," begs to report that in its opinion that part of said proposed addition to said ¶ 427 and reading as follows:

"It shall also be the purpose of the Book Concern to provide that the surplus of any current year, after paying wages, cost of manufacture and interest on invested capital at a prevailing rate consistent with the current commodity price index, shall be distributed pro rata to invested capital and to labor, each individual laborer sharing in proportion to the amount paid him during the year;" is plainly in violation of the Sixth Restrictive Rule under ¶ 46 of the *Discipline,* namely:

"The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children;" and would therefore be unconstitutional.

Adopted, May 24.

REPORT NO. 43. INTERPRETATION OF AMENDMENTS CONCERNING LAY CONFERENCES

The Committee on Judiciary has been asked the following questions in Memorial No. 970 concerning Interpretation of the new Legislation in ¶¶ 36 and 37.

1. Since the right to vote on constitutional amendments is clearly *reserved* to the Annual Conferences, as stated in ¶ 36 of the amendment, can the same right be given to the Lay Conference as in ¶ 37, § 17?

2. What is the character of the "united Sessions" of the ministerial and lay members of the two Conferences concerned? Are they regular sessions of the Annual Conferences, or not? If they are, is it legal for non-members of the Annual Conferences to vote in them? If they are not regular sessions of the Annual Conferences, what is their authority?

3. Is the action of the Lay Conference in matters relating to

lay activities binding upon the Quarterly Conferences, the Official Boards, or the lay membership of the churches within the bounds of an Annual Conference?

4. In view of the fact that the *Discipline* requires the action of the Annual Conference in certain legal and business affairs, and in view of the further fact that the amendment recently adopted substitutes for such action of the Annual Conference the action of a group described only as "one body" and "the united sessions," is such substitution proper and legal?

The opinion of the Committee on Judiciary is:

First, the right to vote on Constitutional Amendments reserved in ¶ 36 to the Annual Conference is a right it already had, for nothing can be reserved or retained other than that already possessed. The right given the Lay Conference to vote on Constitutional Amendments is, of course, the right already possessed by its predecessor, the Lay Electoral Conference. The intention is clear that the General Conference intended to protect the Annual Conference in its rights and at the same time not to deprive the Lay Conference of its rights in this matter; for further interpretation, see Report No. 2 of the Committee on Judiciary, page 202, *Daily Advocate*.

Second, it is the opinion of the Committee that the General Conference Legislation already recommended by the Committee on Temporal Economy should, when and if adopted by the General Conference, determine all the matters raised in questions two, three, and four.

Adopted, May 24.

Report No. 44. Appeal by Guy Willis Holmes

Your Committee on Judiciary, to which was referred the appeal may by Guy Willis Holmes, by reason of his expulsion from the New England Southern Conference, reports thereon as follows:

This is an appeal by Guy Willis Holmes, of the New England Southern Conference, who was expelled from membership in his Conference in 1928.

This appeal was heard in a Judicial Conference convened by Bishop Francis J. McConnell in New York City February 26, 1929. Counsel for the Church moved to dismiss that appeal for the following reasons:

1. That the appellant has forfeited his right to appeal by preaching.

2. That the appellant has forfeited his right to appeal by contumacious conduct.

The Judicial Conference heard arguments and presentation of facts by the counsel of the Church, asking that the appeal be dismissed and answers to the same by the defendant; took into consideration the Bishop's ruling as to what constituted the

exercise of ministerial functions, together with his statement that if it was found that defendant had performed any of these ministerial functions, then he had forfeited his right to appeal.

After an examination of the facts presented, based upon this ruling, the Judicial Conference voted that the appellant, Guy Willis Holmes, had forfeited the right to appeal by refusal to abide by the findings of the Trial Court (see *Discipline,* 1928, ¶ 368, § 1) in continuing to exercise the ministerial functions, after sentence of expulsion had been recorded against him.

¶ 368, § 2, *Discipline* of 1928, provides:

"The right of appeal when once forfeited . . . cannot be revived by any subsequent Appellate Court."

Opinion. It is the opinion of your Committee on Judiciary that the ruling in this case by the Judicial Conference was according to the law of the Church, and that a right to appeal in this case cannot be revived by your Committee, and that further consideration of this appeal should be denied.

Adopted, May 24.

REPORT NO. 45. CONSTITUTIONALITY OF PARAGRAPH 256, SECTION 12 (1), DISCIPLINE 1928

The Committee on Judiciary is requested to rule on the following propositions:

1. Has the General Conference power to suspend the operation of legislation in this instance, ¶ 256, § 12 (1), for a full quadrennium and the next General Conference suspend it from May 2, 1932, to May 5, 1932?

2. Is the legislation in ¶ 256, § 12 (1) constitutional so far as a transfer of a member of an Annual Conference can be made "only on the recommendation of a majority of the District Superintendents of the Conference to which the transfer is proposed"?

The second question should be considered first, as the answer to the first question is only a corollary to the second.

The Constitution, by ¶ 46, § 3, contains the well-known provision that "the General Conference shall not change nor alter any part or rule of our government so as to do away *Episcopacy.*" We are therefore called upon to define "Episcopacy," with special reference to the powers and functions of the General Superintendents in making appointments and transfers.

It has been held by the highest authorities and approved in practice, that the General Superintendent's highest function is in fixing appointments. Here his power is limited only by the restrictions of law as to time. See *Merrill's Digest of Methodist Law,* page 67.

It has also been held that the power of making transfers is an incident of the power to fix appointments. The theory is that the whole body of the traveling ministry is one body and mem-

bers of it are liable to be appointed to any section where their services are needed regardless of Conference boundaries. The right of the General Superintendents to make such transfers is undoubted. Where the two Conferences affected by a transfer are in charge of two different General Superintendents, it requires the concurrence of both General Superintendents to complete any transfer. See *Merrill's Digest of Methodist Law,* p. 70.

From the foregoing, it is plain that the legislation in ¶ 256, § 12 (1), *Discipline,* 1928, is unconstitutional, on the ground that in effect it is a limitation on the inherent powers of the Episcopacy, and that at the most it can only be construed as a direction to the General Superintendent to consult the District Superintendents to complete a transfer.

Having answered the second question it seems unnecessary to discuss the first question except to say that to the extent that the General Conference has the power to regulate any such action, it would have the right to fix the time when it became effective. However, as we are of the opinion that the provisions of ¶ 256, § 12 (1), above quoted, are unconstitutional, the time when it was to become effective is immaterial.

Adopted, May 24.

Report No. 46. Bilingual Missions and Paragraph 256, Section 12

The Committee on Judiciary has considered Memorial 979 from the Bishops, which asks, "Is the transfer of members of the Bilingual Mission as required by ¶ 493, § 3, of *Discipline* of 1928, subject to the requirements of ¶ 256, § 12"?

This matter is fully covered in report No. 45 on Memorial No. 981, which declares said paragraph unconstitutional.

Adopted, May 24.

Report No. 47. J. A. L. Warren, Appellant

The Committee on Judiciary, to which was referred the appeal of J. A. L. Warren, reports that the appeal should be dismissed and for the following reasons:

(1) It is not an appeal from the decision of a Judicial Conference. Mr. Warren, through his counsel, requested that his appeal to the Judicial Conference be dismissed and by so doing he made impossible any review of any decision of that body by the General Conference;

(2) Mr. Warren alleges that the dismissal of his appeal before the Judicial Conference in 1928 was procured by fraud. Your Committee has read and considered carefully the affidavits and testimony presented by Mr. Warren touching this contention and finds that he has not substantiated his charges of fraud;

(3) The new evidence which Mr. Warren alleges he has with respect to the change of attitude of the accusing witnesses was in his possession at the time of the meeting of the Judicial Conference, according to Mr. Warren's own statement, and was not presented by him to the Judicial Conference;

(4) The verdicts of the Civil Courts in his favor, which Mr. Warren claims to be new evidence, do not in our opinion constitute proper or sufficient grounds for the General Conference to direct the Rock River Conference to grant a new trial.

In conclusion it should be said that the Committee heard Mr. Warren in his own behalf and also Dr. F. D. Stone, counsel for the Church, and Bishop Hughes. Their statements were heard in each others' presence, and the Committee bases its opinion solely upon the statements made by Mr. Warren and the records presented by him. The appeal is hereby dismissed.

Adopted, May 24.

REPORT NO. 48. CONSTITUTIONALITY OF TERM TENURE OF CENTRAL CONFERENCE BISHOPS

The General Conference has referred to the Committee on Judiciary the request from the Committee on Central Conferences to render a decision as to the constitutionality of ¶ 613, Part II (4), of the *Discipline* of 1928, which reads as follows:

"A Central Conference shall have power to fix the tenure of Bishops or General Superintendents elected by the said Central Conference, provided that such tenure shall not be for a term longer than that in force at the time for General Superintendents elected by the General Conference."

The precise question for decision is whether or not the General Conference can confer upon the Central Conferences the right to elect Central Conference Bishops for a limited time.

If it can confer such right the authority for doing so must be found either in the constitutional language in ¶ 46, § 3, of the *Discipline,* as amended during the quadrennium, "subject to such other conditions as the General Conference shall prescribe," or in the inherent power of legislation irrespective of the amendment; that is, a power that does not come within the inhibitions of the third restrictive rule.

Two types of Episcopal supervision are now recognized by the Constitution—General Snperintendency and Limited Superintendency, the first class is protected by the Constitution from legislative interference in its prescribed functions. The other is subject to limitations imposed by legislation.

The third restrictive rule preserved the perpetuity of the Itinerant General Superintendency from change or destruction by the delegated Conference.

Bishops for Central Conferences are elected by a limited constituency; they are limited both as to the area in which their

jurisdiction is to be exercised and are further limited by being subject to such other conditions as the General Conference shall prescribe; General Superintendents are chosen by representatives of the entire Church, are unlimited in their jurisdiction by geographical boundaries, and are not subject to such other conditions as the General Conference shall prescribe.

The conclusion to which the Committee has come may be reached by following one of two courses diverse at their origin, but which meet at a common objective.

One is founded upon the language of the amendment to the Constitution which it is asserted was interpreted by the legislative action under scrutiny which became effective upon the adoption of the amendment.

The other course proceeds upon the theory that the General Conference is restricted in its power to legislate only as to those matters that affect the General Superintendency, but is unfettered in respect of a Limited Episcopacy: that the third restrictive rule has application only to General Superintendency and has no application to the limited jurisdiction of the Central Conference Episcopacy.

The Committee reports that the legislative paragraph above quoted that became effective upon the adoption of the proposed Constitutional Amendment is constitutional and, therefore, that Central Conferences have the right to elect Bishops for a limited term.

Adopted, May 24.

Report No. 49. Recommitted Report

The Committee on Judiciary, to which was recommitted Report No. 5, would report as follows:

Since our former report was recommitted the Committee on Temporal Economy has recommended legislation relating to this matter which, if adopted, makes the question academic. See p. 447, *Daily Christian Advocate,* Report No. 33.

Your Committee therefore asks to be excused from further consideration of the Memorial.

Adopted, May 24.

Report No. 50. Standing Committee Assignments

The General Conference has referred to the Committee on Judiciary the following resolution:

Be it Resolved, That the Standing Committee on Rules be instructed to develop such rules and regulations for the governing of this body as will provide, beginning with the General Conference of 1936, for the assignment of any employees of the General Conference or any of its Boards who may hereafter be elected as delegates to this body, to other Standing Committees

than those dealing directly with the problems related to their fields of employment.

The question is as to its constitutionality.

Your Committee reports as follows:

Standing Committees are the creatures of the General Conference authorized and raised by it under the Rules of Order for its organization, ¶ 74, Rule 43, of the *Discipline* of 1928.

It is within the province of the General Conference upon its organization to adopt any rule the Standing Committee on Rules may see fit to recommend regarding the assignment to Standing Committee of Delegates who may be employees of the General Conference or of any of its Boards.

Adopted, May 24.

XII. PENSIONS AND RELIEF

Report No. 1. Relief of Supply Pastors

Amend the *Discipline* by the insertion of a new paragraph immediately following the present ¶ 392:

"Fund for the Relief of Supply Pastors.

"¶ 393, § 1. Each Annual Conference which utilizes the services of Supply Pastors, is hereby authorized to create and maintain a relief fund for Supply Pastors to be administered by the Conference Stewards for the purpose of granting relief to aged and disabled Supply Pastors who shall have given not less than twenty years of full-time pastoral service under the direction and control of a District Superintendent. Claimants on this fund shall be known as 'Special Conference Claimants,' and all accounting on their behalf shall be kept separate from the accounts for 'Regular Conference Claimants,' who are retired members of the Annual Conference, their widows and dependent minor children.

"§ 2. Supply Pastors on and after attainment of the age specified in the *Discipline* for the retirement of ministers who are members of an Annual Conference, may become 'Special Conference Claimants' upon the recommendation of the District Superintendent concerned and the approval of the Annual Conference.

"§ 3. As soon as practicable after the death of a Supply Pastor, the Conference Stewards shall consider the case of his widow, if any, and grant such relief as may be available, subject to the service requirement in § 1 of this paragraph, and provided that she retains membership in the Methodist Episcopal Church.

"§ 4. The Conference Stewards shall require an annual statement from each 'Special Conference Claimant,' and a report

with a certificate of character which may be furnished by either the Quarterly Conference, Pastor or District Superintendent where the claimant resides.

"§ 5. Application for disability relief by a Supply Pastor prior to attainment of the age specified in the *Discipline* for the retirement of ministers who are members of an Annual Conference and before completion of the minimum number of required years of service, must be accompanied by the recommendation of the District Superintendent with a full statement of need and a physician's certificate.

"§ 6. In each Annual Conference the Relief Fund for Supply Pastors shall be the medium for the distribution of funds hitherto distributed direct to Supply Pastors by the Board of Pensions and Relief.

"§ 7. The Annual Conference shall determine the method to be used in raising moneys for this fund.

"§ 8. An Annual Conference may create and maintain a reserve fund for the aid of its aged and disabled Supply Pastors. Such fund shall be invested and administered in such manner as the Annual Conference shall determine, but the accounting shall be kept separate."

Adopted, May 10.

Report No. 2. Connectional Relief

Amend ¶ 518, § 3, of *Discipline* by striking out the last sentence of the paragraph and substituting therefor the following:

"The Board of Pensions and Relief is also hereby authorized to receive and administer in trust for the benefit of Conference Claimants of the Methodist Episcopal Church, all gifts and bequests wherein the name or corporate title of the beneficiary shall have been stated insufficiently or improperly or phrased in general terms, but where the intent of the donor is clearly shown to be to benefit or aid Conference Claimants of the Methodist Episcopal Church."

So that § 3, as amended, shall read:

"¶ 518, § 3. Moneys for Connectional Permanent Endowment shall be held by the Board of Pensions and Relief, located at Chicago, Illinois, and shall be administered through its connectional Permanent Fund. The Board of Pensions and Relief is also hereby authorized to receive and administer in trust for the benefit of Conference Claimants of the Methodist Episcopal Church, all gifts and bequests wherein the name or corporate title of the beneficiary shall have been stated insufficiently or improperly or phrased in general terms, but where the intent of the donor is clearly shown to be to benefit or aid Conference Claimants of the Methodist Episcopal Church."

Adopted, May 10.

REPORT NO. 3. ADMINISTRATION OF CONNECTIONAL RELIEF

Amend ¶ 519 by adding § 4.

The Board of Pensions and Relief shall turn over to the Conference for which they were intended, gifts and funds received under provisions of ¶ 518, § 3.

Adopted, May 10.

REPORT NO. 4. NECESSITOUS FUNDS FOR CONFERENCE CLAIMANTS

Your Committee has considered Memorial No. 585, requesting the General Conference to change the name of the "Necessitous Fund for Conference Claimants" to "Emergency Fund for Conference Claimants" by inserting in the *Discipline* the word "Emergency" in place of the word "Necessitous" wherever the latter word appears, and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 5. ANNUITY CLAIMS OF CONFERENCE CLAIMANTS

Your Committee has considered Memorial No. 584, asking for another paragraph under Article 389 of the *Discipline* to read—"Whenever a man in the effective relation shall be compelled because of his ill health to relinquish his work during the Conference year, and in consequence of which his salary ceases, and who at the next session of his Annual Conference is granted the retired relation, his Annuity Claim shall begin from the date at which his salary ceased"—and recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 6. AUTHORITY BOARD OF PENSIONS AND RELIEF

Your Committee on Pensions and Relief, having considered Memorial No. 195, recommends that ¶ 515 of the *Discipline* of 1928 be amended, as follows:

Amend ¶ 515, § 1, of the *Discipline,* lines 5, 9, and elsewhere, wherever the title, "Corresponding Secretary," is used. It shall be changed to be "Executive Secretary," in harmony with the statement of duties in ¶ 516, § 1, "Who shall be the chief executive officer of the Board."

Amend ¶ 515, § 5, of the *Discipline,* as follows:

On the eleventh line of said paragraph, following the words, "for the benefit of," insert the following, "conference claimants in the various Annual Conferences," so that the amended paragraph shall read:

"§ 5. The Board of Pensions and Relief shall be duly and legally incorporated, according to the laws of the State of Illinois, with such powers and prerogatives as shall be needed for the accomplishment of the objects of the Board, as herein stated.

This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a Connectional Permanent Fund which is hereby established; to increase the revenues for the benefit of Conference Claimants: to take title to, sell, dispose of or hold absolutely, or in trust, property, real or personal, to receive in trust and to administer endowments and other funds for the benefit of Conference Claimants in the various Annual Conferences, Annual Conference Deaconesses, Medical Missionaries, Teachers and other Church workers who are not members of an Annual Conference, and to administer the same in accordance with such trust. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois."

(N. B. The last two sentences in the above paragraph should be lifted here and inserted, as an editorial correction, following the words *"ex-officio"* in the second to last line of ¶ 515, § 1.)

Amend ¶ 515 by striking out all that is now § 6 and inserting instead thereof:

"§ 6. The Board of Pensions and Relief is hereby authorized to take shch measures as may be necessary to establish a reserve fund for the relief of aged and disabled Supply Pastors who have served for twenty years or more, giving their whole time as pastors to the work of the Methodist Episcopal Church and for their widows. The distribution of this fund shall be made by the Board to the Conference Stewards to be dispensed by them to the beneficiaries."

Adopted, May 24.

Report No. 7. Adjustment of Liabilities in the Case of an Adjustment of Boundaries

Your Committee has considered Memorial No. 460, dealing with the adjustment of liabilities when Conference boundary lines are changed, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 8. Time of Paying Annuities by the Board of Stewards

Your Committee has considered Memorial No. 460, requesting the General Conference to amend § 7, of ¶ 387, of the *Discipline,* and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 9. Eligible Annuity Years

Your Committee has considered Memorial No. 189, asking the General Conference to Amend ¶ 260 of the *Discipline* by adding at the end of the present paragraph "and such years served as Supply Pastor while attending school shall be counted as eligi-

ble years in fixing his Annuity Claim," and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 10. Support of Conference Claimants

Your Committee has considered Memorials Nos. 458 and 397 dealing with Conference responsibility for Annuity Claims, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 11. Widows' Annuity Claim

Your Committee has considered Memorial No. 594, requesting the General Conference to name certain provisions for the Annuity Claim of a Widow—and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 12. Ministers' Annuity

Your Committee has considered Memorial No. 246, asking that the first sentence of § 1 of ¶ 389 be amended to read as follows:

"Retired Ministers are entitled to annuities for their years of service in the effective relation in the Methodist Episcopal Church, provided they have reached the age of sixty-five years or more at the time of retirement, or have been retired because of disability *after rendering a minimum of ten years of service,*" and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 13. Annuity Claims of Widows and Dependent Children

Your Committee has considered Memorial No. 468, dealing with Annuity Claims of Widows and Dependent Children, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 14. The Annuity of Widows of Ministers When They Marry Retired Ministers

Your Committee has considered Memorial No. 604, asking that the *Discipline* be amended so that a widow of a minister shall not lose her right to a pension when she marries a retired minister of the Church, and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 15. Amendment to Powers of Bishops

Your Committee has considered Memorial No. 210, requesting the General Conference to amend Chapter XII, Division IV, so that

"The Bishops, as opportunities arise, may appoint members of Annual Conferences as Pastors of Churches in our foreign fields, with the understanding that such periods of service shall not be a charge upon the Conference Claimants funds in the Conferences to which they belong."

We recommend non-concurrence.

Received and Recorded, May 25.

Report No. 16. Pensions for Supply Pastors

Your Committee has considered Memorial No. 603, requesting that the following words be added to ¶ 385 of the *Discipline*: "An Annual Conference may also provide in such manner as it may deem best a fund for the relief of retired or incapacitated Supply Pastors," and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 17. Conference Claimants

Your Committee having considered Memorials Nos. 2, 143, 232, 333, 394, recommends as follows:

Amend ¶ 385 by numbering the present matter as § 1 and adding § 2 as follows:

"The Stewards of an Annual Conference are authorized to apportion to an organization or institution of the Methodist Episcopal Church employing a member of the Conference and not providing a pension for his years of service, an amount equal to that apportioned to pastoral charges paying a like salary."

So that the entire paragraph shall read:

¶ 385, § 1. The Annual Conference, through its Stewards, shall determine the total amount required to pay the annuity and necessitous claims, first computing the amount required for all Conference Claimants, and then subtracting from such amount the income received during the previous year from the Chartered Fund, the Book Concern and the Board of Pensions and Relief, and from all other sources for this purpose, except the receipts from the pastoral charges. The remainder shall be equitably apportioned by the Conference Stewards to the several charges within and without the bounds of the Conference served by a member of said Conference; provided, however, that the amount asked for necessitous cases shall be subject to the approval of the Annual Conference.

§ 2. The Stewards of an Annual Conference are authorized to apportion to an organization or institution of the Methodist Episcopal Church employing a member of the Conference and not providing a pension for his years of service, an amount equal to that apportioned to pastoral charges paying a like salary.

Amend ¶ 390 by inserting the following:

"Money received from an institution or organization employ-

ing a member of Conference." So that the entire paragraph shall read:

¶ 390. Money designated for annuity distribution shall be distributed on the basis of service and shall consist of:

1. The dividends of the Book Concern and the Chartered Fund.

2. The income from any investments made by the Annual Conference for annuity distribution and held in trust for this purpose.

3. Such gifts and bequests as are made for annuity distribution.

4. Money received from an institution or organization employing a member of an Annual Conference.

5. Such proportion of the money received from the pastoral charges for Conference Claimants as is for Annuity distribution.

Adopted, May 24.

Report No. 18. Payments to Conference Claimants

Your Committee, having considered Memorial No. 190, makes the following recommendation:

Amend ¶ 387, § 7, of the *Discipline* by striking out the word "annually" at the beginning of the third line and by adding to the section the following, "provided, however, that the annuity claim shall accrue only up to the date of the decease of a claimant and shall be paid to the widow or to the dependent children, but not to his estate," so that the section, as amended, shall read as follows:

"§ 7. An Annual Conference may authorize its Stewards to pay the Annuity Claim of its Claimants semi-annually or quarterly, provided, however, that the annuity claim shall accrue only up to the date of the decrease of a claimant and shall be paid to the widow or to the dependent children, but not to his estate."

Adopted, May 24.

Report No. 19. Payments to Conference Claimants

Your Committee, having considered Memorial No. 190, recommends the following:

Amend ¶ 387, § 8, of the *Discipline* by inserting after the words, "each Conference Claimant," in the fifth line, the words, "including all receipts from Conference organizations or other funds within the Conference" and also by adding two new sections to the paragraph, to be known as § 9 and § 10, so that the amended sections shall read, as follows:

"§ 8. The Conference Stewards shall forward to the Board of Pensions and Relief a certified copy of their Report, made on blanks furnished by the Board, in which shall be shown the annuities and allowances made to each Conference Claimant,

including all receipts from Conference organizations, or other funds within the Conference, together with additional data for the guidance of the Board of Pensions and Relief in making its appropriations for Connectional Relief and in preparing its Annual Report; and certifying to the total annuity years of the several Conferences, for the guidance of the Book Committee, ¶ 442.

"§ 9. The Annual Conference may, upon recommendation of the Conference Stewards, be required to designate a bank or other depository for the *interim* funds held by the Stewards and bond those funds or take other sufficient measures for their security. The Conference Stewards, when authorized by a majority vote of the Annual Conference, may trustee all or any part of the *interim* funds with the Board of Pensions and Relief, as provided in ¶ 515, § 7.

"§ 10. When they deem it expedient, the Conference Stewards may build up reserve funds from the income for Conference Claimants in order to stabilize the annuity rate paid. Such reserves shall not exceed twenty-five per cent (25%) of the average annual income of the five years immediately preceding. These reserve funds shall be held as the Conference may direct and shall be subject to the requirements set forth in § 9 of this paragraph."

Adopted, May 24.

Report No. 20. Annuity Distribution

Your Committee has considered Memorial No. 185, dealing with Annuity distribution, and recommends the following:

Amend ¶ 389, § 2, of the *Discipline* by striking out the words, "Or auspices," in the fifteenth line and also by adding after the words, "Methodist Episcopal Church," in the same line, the following, "or doing work which receives the formal approval and support of an Annual Conference"; so that the section, as amended, shall read:

"§ 2. The annuity claim of a Retired Minister shall be determined on the basis of an annuity rate to be fixed by his Annual Conference. This rate shall not be less (it may be as much more as his Annual Conference may determine) than one per cent (1%) of the average salary, including house rent at a valuation equivalent to fifteen per cent (15%) of the cash salary of the ministers in his Conference who are in the effective relation, who are Pastors or District Superintendents, multiplied by the number of his years of service in the effective relation in the Methodist Episcopal Church, adding thereto two years on trial, as a Pastor or District Superintendent, or under appointment to an institution or organization under the control of the Methodist Episcopal Church, or an institution or organization doing work which receives the formal approval and sup-

port of the Annual Conference; excepting those institutions or organizations which provide an annuity or other income for years of service in them. This provision shall not apply adversely to years of service rendered prior to May 29, 1924. However, when any Annual Conference shall pay twenty-five dollars ($25.00) per year for each year of effective service, it shall be considered to have met the requirements of this paragraph."

Also amend ¶ 389, § 3, of the *Discipline* by striking out the words, "or auspices" appearing in the thirteenth line, and also by adding after the words, "Methodist Episcopal Church," appearing in the fourteenth line, the following, "or doing work which received the formal approval and support of an Annual Conference," so that the section, as amended, shall read:

"§ 3. The annuity claim of a widow shall be determined by the number of years during which she was the wife of a preacher while he was in the effective relation, as a member of an Annual Conference of the Methodist Episcopal Church, including two years on trial, regardless of any intervening period of widowhood, and shall be three-fourths of the annuity claim of a Retired Minister for such term of years; provided, however, that such years of service shall have been rendered while her husband was serving in a pastorate or District Superintendency or under appointment to an institution or organization under the control of the Methodist Episcopal Church, or an institution or organization doing work which receives the formal approval and support of the Annual Conference, excepting those institutions or organizations which provide an annuity or other income for years of service in them, and, furthermore, provided that this section shall not apply adversely to years of service rendered prior to June 1, 1928. The annuity claim of a widow shall take effect upon her husband's death."

Adopted, May 24.

Report No. 21. Report of the Commission on Reserve Pension Fund Plan

Your Committee, after a careful consideration of Memorial No. 865, endorses the Reserve Pension Fund Plan and recommends that the Annual Conferences participate in the plan as soon as possible.

Adopted, May 24.

Report No. 22. Reserve Pension Fund Plan

Your Committee, having considered Memorial No. 900, asking for changes in ¶¶ D and N of The Reserve Pension Fund Plan, recommends non-concurrence.

Received and Recorded, May 25.

Report No. 23. Report of the Board of Pensions and Relief

Your Committee has studied the report of the Board of Pensions and Relief, Memorial No. 808.

We congratulate the Board on the splendid record it has made and express our grateful appreciation of the work which it has accomplished.

See report in the *Handbook,* pages 277-295.

Adopted, May 24.

Report No. 24. Status of Chartered Fund

Your Committee, in response to Memorial No. 726, recommends that the work of the Chartered Fund be merged with the work of the Board of Pensions and Relief; that the funds held by the Trustees of the Chartered Fund be transferred to the Board of Pensions and Relief, to be held and managed by it as a separate fund, the income to be perpetually distributed to and among the itinerant and superannuated or worn out ministers and preachers in the United States of America, and the widows and orphans of such ministers and preachers as set forth in the present charter of the Chartered Fund. And further that we authorize the Trustees of the Chartered Fund to make such transfer; and for this purpose to make the necessary application to any Court or Courts which may have jurisdiction in the premises.

We further recommend that the following be added to ¶ 515 and to be designated as § 7:

"§ 7. The Board of Pensions and Relief is authorized to receive and administer the principal and undistributed income of the Chartered Fund; the principal thereof, together with all sums designated and all legacies hereafter given to the Chartered Fund, shall be funded and kept perpetually as a Special Fund, the interest or income therefrom shall be divided into as many equal parts as there are Annual Conferences from time to time, and paid over in equal proportions to the respective Conferences annually, for the purpose of relieving the distresses and supplying the deficiencies of the itinerant and superannuated ministers and preachers of the Methodist Episcopal Church in the United States of America, and also for the relief of the wives and children, widows and orphans of said ministers and preachers."

Amend ¶ 539 by adding an additional section to be known as § 8:

"§ 8. When and as soon as the Board of Trustees of the Chartered Fund have transferred the assets in hand to the Board of Pensions and Relief, the provisions contained in this paragraph, namely, 539, shall be suspended except insofar as it may

become necessary to qualify it to receive legacies which have been given to the said Chartered Fund. Such fund, when received, shall be immediately transferred to the said Board of Pensions and Relief."

Adopted, May 24.

Report No. 25. Revise ¶ 387, § 4, Discipline, 1928

Your Committee has considered Memorial No. 471, requesting the revision of ¶ 387, § 4, of the *Discipline,* and recommends non-concurrence.

Received and Recorded, May 25.

Report No. 26. Annuity Distribution

Your Committee, having considered Report B on Memorial No. 185, which seeks to change the basis for annuity distribution, recommends non-concurrence.

Received and Recorded, May 25.

Report No. 27. Forfeiture of Annuity Benefits

Your Committee, having considered Memorial No. 776, dealing with forfeiture of Annuity Benefits upon withdrawal from Conference membership, recommends non-concurrence.

Received and Recorded, May 25.

Report No. 28. Amend 1908 Annuity Plan for Conference Claimants

Your Committee, having considered Memorial No. 198, dealing with amendments to the 1908 Annuity Plan for Conference Claimants, recommends non-concurrence.

Received and Recorded, May 25.

Report No. 29. Annuities

Your Committee having considered Memorials 866, 742, 869, 868, 867, 962, dealing with Annuities by proposing amendments to ¶ 389, § 11, *Discipline,* 1928, recommend non-concurrence.

Received and Recorded, May 25.

XIII. STATE OF THE CHURCH

Report No. 1. Message of the General Conference to the Church Regarding World Service

Less than two centuries have passed since John Wesley declared "The World is my Parish." To-day, a far-flung Methodist service line girdles the globe. It is Christ's.

We thank God for the sacrificial giving and sublime service of the people called Methodists. In crucial hours our people have never failed our Church.

Even in this period of economic stress, a greater number of gifts have been received by our World Service Treasury than in 1930-1931. We rejoice in this evidence of loyalty.

Naturally the gifts have been smaller. The total in dollars is less. Our philanthropic, educational and missionary service must suffer no further loss.

Therefore, we urge our people to unite in a church-wide offering to maintain our world-wide service.

To that end, we request our pastors to present this need and opportunity to our people on Pentecost Sunday, May 15, and make every effort to remit the amounts so received not later than May 31.

Adopted, May 7.

REPORT NO. 2. RECOMMENDING CONTINUANCE OF COMMISSION ON WORLD PEACE

We recognize with appreciation the important pioneering work done by the Commission on World Peace during the last quadrennium.

We recommend:

1. That the Commission on World Peace be continued, and that the Treasurer of the General Conference Expense Fund be and hereby is authorized and directed to pay properly certified expenses of the Commission on World Peace, the total not to exceed $3,000 a year.

2. That the educational work for World Peace within the Methodist Episcopal Church, in Epworth League Institutes, Church School Assemblies, and Study Conferences be continued under the direction of the Division of Religious Education in the Local Church of the Board of Education.

3. That for general and public information and persuasion in building a world order upon the foundation of international peace we continue co-operation with the Federal Council of the Churches of Christ in America through its Commission on International Justice and Good Will and its Committee on World Friendship Among Children, and other existing peace agencies whose resources and facilities are available to the local and general church.

FRANK W. COURT,
L. EARL SNYDER,
G. H. SCHUERMANN,
IRA E. LUTE,
O. F. HOWARD,
GEO. E. WAHL,
W. E. CARPENTER,
A. L. HOOVER,
CHARLES G. GOMON,
GEORGE E. KEITH,
CHARLES A. KITCH,
IRA W. LEBARON,
ALVAH H. ROGERS,
W. W. SHEPHERD,
J. L. LAGRONE,
PERCY F. MORRIS,
BEACH COLEMAN,
M. F. VAN DYKE,
W. CLYDE SYKES,
WALLACE H. FINCH,
JOHN L. HILLMAN.

Adopted, May 19. (Original Minority Report.)

Original Majority Report

We recommend that the General Conference order the continuance of the Commission on World Peace, with its membership reduced from fifteen to nine, and the payment from the General Conference Expense Fund of its expenses up to the amount of twelve thousand, five hundred dollars a year.

Failed of Adoption, May 19.

Report No. 3. The Lord's Day Alliance

Whereas, The Lord's Day Alliance of the United States was initiated by the General Conference of the Methodist Episcopal Church at its session in 1888; and

Whereas, Because of its service and efficiency, it has been made the representative of twenty-three other denominations and is now the accredited agency of the Evangelical Churches in America for the protection and preservation of the Christian Sabbath; and

Whereas, The attacks upon this day have never been more persistently vigorous and the need for such an organization has never been so imperative; therefore, be it

Resolved, That we commend the Lord's Day Alliance of the United States, a child of the Church and its official representative in this important work, and rejoice in the large measure of success that has attended its activities.

Resolved, That we elect the following Permanent Committee on Sabbath Observance and renominate them to represent the Methodist Episcopal Church on the Board of Managers of the Lord's Day Alliance of the United States, in which they have rendered such effective services: John H. Willey, Chairman; W. W. T. Duncan, Wallace MacMullen, A. B. Sanford, O. F. Bartholow, C. Oliver Moore and William R. Leslie. We nominate Bishop William F. McDowell and Bishop E. G. Richardson as honorary vice-presidents, and also endorse the President of the organization, Dr. John H. Willey, a member of the Pittsburgh Annual Conference, and commend him and his Committee to our pastors and Churches, and ask their co-operation in the work of the Alliance.

Adopted, May 24.

Report No. 4. All Methodist Church Sunday

Having considered carefully Memorial No. 680, asking that Sunday, May 24, when that date falls on Sunday, and in other years the Sunday preceding, be known as "All Methodist Church Sunday," we recommend non-concurrence.

Received and Recorded, May 25.

Report No. 6. World Peace

"The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motive nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals to the living."

In these terms, as in the General Conference of 1924, we set ourselves to create the will to peace, the conditions for peace, and organization for peace. We rejoice in the position taken by the General Conference of 1928 which declared that we are opposed to all military training in high schools and to compulsory military training in colleges and universities, and which further said, "The agencies of our Church shall not be used in preparation for war; they shall be used in preparation for peace."

And now in the name of Christ and in the interest of the prosperity and peace of the world we feel constrained to make the following pronouncements:

We believe that the time has come for the world to acknowledge the fact that the sole guilt of the German nation for the World War cannot in justice be maintained. We hope that religious and other bodies the world around will join with us in urging the League of Nations to seek a revision of this article.

We also believe that the time has come for the world to recognize the fact that further reparations based upon this article should not be demanded of the German people. We take the position that reparations and war debts are not in the same category, either in law or in morals, and insist that this difference in principle be clearly recognized. We believe, however, that they are very closely related and that reduction or cancellations of reparations cannot be made without seriously affecting war debt payments to the United States. We further believe that what the United States might not be willing to do if the demand should be made on the basis of legal right it might be willing to consider in the interest of the prosperity and peace of the world. We therefore urge the government of the United States, inviting the co-operation of other governments which are involved, to arrange for a new settlement of war debts based upon the present economic situation, and upon drastic reduction of armaments and military expenditures.

The governments of fifty-nine nations having by the Pact of Paris officially renounced war, should now abolish weapons designed primarily for aggressive purposes. The drastic reduction or total abolition of such weapons, namely, tanks and heavy mobile guns, airplanes, airplane carriers and gas, would greatly enhance the significance of the Peace Pact, allay deep suspicions and fears among nations less prepared to make war, prevent

rivalry in armaments among all nations, and insure the success of the Disarmament Conference now meeting in Geneva.

We call upon the world to witness the fact that the signatories to the Versailles Treaty in forcing the disarming of Germany, solemnly declared they were doing it "in order to render possible initiation of a general limitation of armaments of all nations"; also the fact that the United States, signatory to the Treaty of Berlin, in which is embodied the Preamble of Part V of the Treaty of Versailles, made the same promise to Germany and the world, and in our judgment these nations are all morally and legally bound to a general reduction of armaments.

We commend the President of the United States and the Secretary of State for taking the position that our government will not recognize any situation, treaty, or agreement which may be brought about by violation of treaty agreements. We rejoice in the endorsement of this position given by the Council of the League of Nations. We believe that this position which is in harmony with the Paris Pact and American traditions, and which, as Mr. Hoover has truly said, is "the strongest moral sanction ever proclaimed in the world," ushers in a new day in international diplomacy and brings new hope to mankind.

Believing that the Root Formula fully protects American interests, we now urge the government of the United States to ratify the World Court Protocols, and also to enter the League of Nations with such Senate Reservations as shall harmonize the Constitutions of the League with the Paris Peace Pact.

We recommend the establishment of a Bureau in the Department of State whose duty it will be to promote education for peace.

We appeal for such modification of the present Immigration Act as will place Orientals on the same quota basis as now governs immigration from European countries.

We desire to make our own the following position taken by the Executive Committee of the Federal Council of the Churches of Christ in America:

"In view of certain judicial decisions which raise fundamental questions as to the justice of our present naturalization laws, we desire to put on record the following convictions:

"We hold that our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences, and that a policy of denial of naturalization to aliens of such character is contrary to the ideals of a nation into whose very structure the principle of political and religious liberty has been built.

"If the present naturalization law does, under fair interpretation, require the exclusion from citizenship of applicants who put allegiance to God above every other consideration, we believe that the law should be amended.

"Furthermore, we believe it to be the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service."

We petition the government of the United States to grant to members of the Methodist Episcopal Church who may be conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and other similar religious organizations. Similarly we petition all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal Church who has conscientious scruples against it.

We earnestly petition the government of the United States to cease supporting all military training in civilian educational institutions. We urge Methodists in all parts of the world to make a like request of their respective governments, and further to plead for the abolition of compulsory military service in countries where it is now required.

Adopted, May 23.

Report No. 9. Divorce

Having considered Memorials Nos. 157, 610, and 654, we recommend: that ¶ 70 of the *Discipline* be amended as follows:

Beginning on the fourth line of § 1, eliminate the words: "We recognize as lawful a divorce granted by the State" and add all of § 2 as a closing part of § 1.

Change § 3 to read § 2, and, beginning on the fourth line of this section, change the wording of part (1) so that it will read "(1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow, nor".

Renumber § 4 to read § 3.

So that ¶ 70, as amended, will read:

§ 1. We hold that true marriage is an institution, both human and divine. It is the function of the State to determine the ground upon which a valid divorce may be granted. It is the function of the Church to determine the regulations that shall govern Ministers in the solemnizing of marriage of divorced persons and in the reception of divorced persons into Church membership.

§ 2. No Minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and unmarried: but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which, through mental or physical cruelty or physical peril, invalidated

the marriage vow, nor (2) to divorced persons seeking to be reunited in marriage.

§ 3. A divorced person seeking admission into membership in our Church who manifests a proper spirit and satisfactorily answers the usual inquiries may be received.

Adopted, May 24.

Report No. 10. Revision of the Ritual

There has been referred to your Committee the report of the Commission on the Revision of the Ritual; Memorials Nos. 90 and 91 from the California Conference; Memorial No. 94 from the Rock River Conference; Memorial No. 96 from the Northwest Iowa Conference; Memorial No. 98 from the Eastern South America Conference, and Memorial No. 99 from the New York East Lay Electoral Conference.

The General Conference of 1928 ordered the revision of the Ritual. The Commission was organized almost immediately and proceeded to study the present Ritual of the Church. Every member of the Commission was provided with a copy of "The Rites and Ritual of Episcopal Methodism," by Nolan B. Harmon, M.A., D.D. This is the most accurate and thorough study of the history, sources and usage of Methodist liturgy and ritual. The Commission moved with the purpose to guarantee that Methodist standards should prevail throughout the revision. A great number of groups and individuals throughout the Church were consulted. All the theological seminaries were asked to make suggestions. After more than two years of study a printing of five hundred copies of the proposed revision was made. This was widely distributed to all of our Bishops, many ministers, District Superintendents, seminary professors, editors, secretaries, and others deeply interested in this important phase of our Church life. The Commission asked that these persons make individual and group study of the proposed revision and send to the Commission any criticisms, suggestions and amendments.

After most careful study with many differences of opinion and divergent points of view the Commission concluded its work in Christian amity and good will. The report of the Commission on the Revision of the Ritual, as printed on pages 421 to 490 of the *Handbook* of the General Conference of the Methodist Episcopal Church, comes to the General Conference with the unanimous approval of the Commission.

A sub-committee of the Committee on the State of the Church has carefully studied the proposed revision. Three open hearings, that have been duly announced, have been held to give every member of the General Conference an opportunity to present suggestions, criticisms or amendments. A number of members of the General Conference appeared to present their views.

We recommend that the proposed revision of the Ritual be adopted with such minor amendments as the following:

(References are to the pages of the *Handbook* of the General Conference).

Line 17, page 422, substitute the word "elements" for the words "bread and wine."

Line 3, page 423, place period after the word "Spirit," drop the word "and" and capitalize the word "they."

Lines 7 and 14, page 427, use bold faced type on the word "Amen."

Line 14, page 428, the parenthetical directions "here may the minister take the plate in his hands" to be in italics, and

Line 18, page 428, the parenthetical directions "here he may take the cup in his hands" to be in italics.

Line 43, page 428, substitute the word "cup" for the word "wine."

Line 30, page 438, place "Amen" at the close of the prayer.

Page 439, strike out the prayer following line 10 (a typographical error).

In the Order for the Solemnization of Matrimony, in line 10, page 439, drop the words "and consummation."

Page 440, in lines 8 and 17, place the "N" calling for the name. After line 23, page 440, place "Answer, I do."

In the Order for the Burial of the Dead indicate separations between the various Scripture lessons by spacing.

Page 446, line 26, insert after words "Forasmuch as the" the words "spirit of the," so as to read "Forasmuch as the spirit of the departed."

Page 446, insert after line 29 as an alternate the present words of Committtal as in the Discipline of 1928, Paragraph 560.

The Committee recommend that editorial power be given to the Book Editor for the corrections of any infelicities, grammatical or typographical errors without change of form or meaning.

In recommending the adoption of this revision of our Ritual the Church expresses its high appreciation to the Commission for its scholarly and painstaking work in producing this Ritual which conserves the noblest values of our rich evangelical heritage and speaks the vital language of to-day. The prayer is that as the Church uses this Ritual it will find it helpful in making real the presence of the Living God.

Adopted, May 24.

REPORT NO. 11. METHODIST COMMISSION ON WORSHIP AND MUSIC

Referring to the Report of the Methodist Commission on

Worship and Music, and Memorial No. 924, this Committee reports:

In the light of the deepening and growing interest of our people in the music and worship of the Church, and of the introduction of new orders and ideals of worship, and of the preparation of a new hymnal to be introduced to the Church during the coming quadrennium, and of the upward trend of musical and artistic standards in all of the Churches and in the country at large it is desirable that the people of our Methodist Episcopal Churches should be informed and stimulated to the end that the music and worship of our Methodist Episcopal Churches should be as effective as possible in the promotion of the interests of the Kingdom of God on Earth.

1. We commend the work that has been done during the past two quadrenniums by the two Commissions dealing with the problems of Worship and Music.

2. We recommend that the Bishops be authorized and instructed to appoint, for the ensuing quadrennium, a Commission on Worship and Music of fifteen members, five Bishops, five other ministers and five lay members.

3. We recommend that this Commission co-operate with the Commission on Worship and Music of the Federal Council of the Churches of Christ in America.

4. We recommend that in each Annual Conference there be appointed a Commission on Worship and Music to co-operate with this General Conference Commission.

5. We recommend that $250 a year be provided by the General Conference Expense Fund to cover the expenses of this Commission.

Adopted, May 24.

REPORT NO. 12. RESOLUTION ON THE ECONOMIC SITUATION

In response to Memorials Nos. 27 and 542, we respectfully submit the following resolution on the Economic Situation:

The present economic crisis comes as a rebuke and a spur to the Christian Church operating within and supported by the present social order, and all too largely conforming to it. Current conditions constitute an inescapable criticism of the industrial system now functioning. Labor is an indispensable partner in the creation of wealth, yet to-day society provides no adequate economic security for many who help to produce its wealth. Meanwhile, the financial control of the world tends to be concentrated in the hands of a few, who thereby are able to exercise undue power over their less favored fellows and to have luxuries while others are in want. Such a state of society is not merely economically unsatisfactory; it also falls far short of the fulfillment of the Christian standard of life, which clearly emphasizes that in a well-ordered Christian Society positions of

power in government, finance, and industry are forms of stewardship.

It is basic in the religion of Jesus that mankind is one great family, its members sharing the Father's love and finding their greatest joy in serving the common good. Whatever be our social pattern, the people who call themselves Christians are bound by their profession to live by this vision and to try to kindle its flame in all whom they touch. By its light we see clearly that human values must take precedence over all others. The human fact outweighs the property fact, the ecclesiastical fact, the traditional fact, and the institutional fact. The community exists to provide the free and abundant life for all of its members. We cannot be complacent members of any society that is less than Christian, and no society is Christian which does not open up freely and equally to all of its members the opportunity to live the completely healthy life, physically, emotionally, mentally, and spiritually. Such a society is that Kingdom of God in which the prayers of Jesus shall find their answer in the Brotherhood of Men.

Toward such an ideal we would see our present social order move. Therefore, we urge the appointment of a Commission by the President of the United States, under authority of Congress, to consist of representatives of the Executive and Legislative Departments of the Federal Government, distinguished leaders in Labor, Industry, and Agriculture, and outstanding Professors of Economics and Social Sciences, to report to the President concerning remedies for the present economic disorders and to consider, among other things, the following propositions for legislation and amendment to the Constitution, if necessary, namely:

1. Replace our present policy of unplanned competitive industrialism with a planned industrial economy, which aims definitely at economic security for all.

2. Modify our anti-trust laws.

3. Grant to industry the right to organize in a definite way and regulate itself under Federal supervision.

4. Create and empower a Commission or Commissions to regulate the industries organized under this permissive law.

5. Offset technological and general unemployment by shortening the hours of labor, thus providing that men shall not lose employment through the advancing excellence of machinery and providing also that labor shall share with capital in the advantages obtained by the utilization of machinery in industry.

6. Establish unemployment insurance, accident and disability insurance, and old age pensions, planned and administered on the basis of sound actuarial experience.

7. Abolish child labor, which, in addition to its contribution

to child welfare, will also release work now done by children to adult workers.

8. Turn public income from the economic waste involved in the building of armaments to productive enterprises which enrich the common life.

9. Make an investigation of the needs of the nation for public works to be carried on by Federal, State, and municipal agencies in periods of depression and unemployment.

Adopted, May 25.

Report No. 13. Federal Relief for the Unemployed

The following resolution was presented to your Committee for consideration and report:

Whereas, Thirty-seven of the largest cities in the United States report no signs of improved employment, and one of them at the end of the third winter reports 700,000 unemployed; and

Whereas, Private charity and State relief funds now reduced almost to starvation level will soon be exhausted; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church urge upon the President and the Congress of the United States the imperative need of immediate Federal Relief; and further be it

Resolved, That a delegation from this General Conference go in person to Washington and present this request in the name of the Christ.

Your Committee recommends the adoption of this resolution and that the delegation to go to Washington consist of Bishop William F. McDowell, Bishop Francis J. McConnell, and the Bishop resident in Washington.

Adopted, May 25.

Report No. 14. A Christian Appraisal of the Acquisitive Society

Confronted by the spectacle of the breakdown of our social and economic structure around the world, with its toll of human want and misery, it is clear that the Church must not acquiesce in the continuance of the present status. An economic order that produces privileged classes has proved itself incapable of performing the elementary duty of providing the whole population with the means of existence and growth. The least definition with which the Christian conscience can be satisfied in that society is an organized co-operation for providing the largest possible measure of life for the greatest possible number of its members. Our present social order fails even to approximate this definition, for it produces a few incomes that are great beyond either need or reason, while condemning large sections of population to abject want through no fault of their own.

As our Bishops declared in 1930, "We cannot escape the conclusion that a more equitable distribution of wealth is basic."

The present industrial order is unchristian, unethical and anti-social, because it is largely based on the profit-motive, which is a direct appeal to selfishness. Selfishness is never morally right, never Christian, and eventually never benefits anybody. It is now clear that this moral defect produces functional incapacity by throwing the forces of consumption and production out of balance. A satisfactory social organism cannot grow out of an unsocial seed. Self-interest is both planless and, in the largest sense, without social intelligence, thus producing the periodic economic crises which from time to time plunge the world into depression and want.

The present calamity is becoming increasingly threatening, so that it makes imperative a reconstruction of our economic order Therefore, it is an urgent duty now devolving upon us to make clear the ethical issues involved in the functional causes of our current economic crisis. We must stir the conscience of mankind to create a social way of life in which all men have opportunity to develop their capacities to the fullest possible extent.

Adopted, May 25.

Report No. 15. Interdenominational Relations and Church Union

Your Committee having considered the report of the Commission on Interdenominational Relations on pages 382 to 392 of the *Handbook* of the General Conference of the Methodist Episcopal Church, the supplementary report on page 159 of *The Daily Christian Advocate* and Memorial No. 565 from the Rock River Conference and Memorial No. 79 from the Genesee Conference, submits the following report:

1. We heartily commend the work of the Commission on Interdenominational Relations which was created by the General Conference of 1928. Real progress has been made toward the achievement of Christian unity in the life of the churches. As Methodists we recognize that there is a spiritual unity of the Church underneath all the differences of the communions in which the Church is organized. We desire to see that unity expressed and organized in that form which will make every follower of Christ aware of his fellowship with all other Christians, and which shall enable the leaders of the Church to plan its work and order its forces to meet all the needs of the society it must transform into the Kingdom of God.

2. We recommend the continuation of the Commission on Interdenominational Relations to be known as the Commission on Interdenominational Relations and Church Union, to be composed of five Bishops, ten other Ministers and ten laymen, to which all matters relating to Church union, unification or fed-

eration shall be referred, and that this Commission shall be appointed by the Bishops, and that the expenses of this Commission, not to exceed $5,000 during the quadrennium, be paid by the Treasurer of the General Conference Expense Fund.

3. We recommend the approval and adoption of the report of the Commission on Interdenominational Relations on pages 382 and 392 of the *Handbook* of the General Conference of the Methodist Episcopal Church and the supplementary report of the Commission as contained in *The Daily Christian Advocate,* page 159, May 9, 1932. We particularly call attention to the following paragraphs of the report of the Commission and affirm:

"That without committing ourselves to any particular plan, we especially recommend that the reunion of the Methodism of the United States be made a theme for major consideration in the Sesqui-Centennial celebration at Christmas in 1934 with reunion then or as noon thereafter as possible as a goal of that celebration.

"That we recommend that in the meantime, by prayer and fellowship, and by co-operation in all good work, we labor everywhere in all the Churches to promote a spirit of union which will, before the sun goes down upon our earthly lives, make a visible as well as a spiritual union of these Churches which we love."

4. The Methodist Episcopal Church makes its own confession of sin where it has needlessly contributed to waste and inefficiency due to disunion. Too many small Churches whose main effort is directed to the mere struggle for economic existence in competition with other small Churches cannot adequately serve the spiritual needs of their communities. We stand ready to unite and work with all Evangelical bodies of Christians to make effective the Gospel of Christ in every community of our country and in every foreign mission field. We direct that the Commission on Interdenominational Relations and Church Union issue a call to all Christian Churches to face the problem of Under-Churched and Over-Churched communities and seek to work out a practical basis of comity and union.

Adopted, May 24.

Report No. 17. Social Problems

In response to various memorials dealing with many phases of our social relations we affirm the following principles:

1. In the name of that common brotherhood in Christ, which is expressed in the world-wide membership of our Church embracing all races and nations, we oppose all forms of race discrimination and urge our Church to operate all its Boards, Commissions, official groups, and institutions without discrimination against any person on account of either race or nation.

2. Because we have learned from Jesus that it is not the

Father's will that one of his little ones should perish we urge upon our national and local governments that they plan and provide for adequate housing so as to make possible better home-building through the elimination of slums.

3. Recognizing the growing influence of moving pictures both at home and abroad we go on record as favoring such plans for distribution of films, for supervision of their production, and for control of their exportation, as will safeguard local moving-picture houses, the morals of growing children, and the reputation of America abroad.

4. Accepting the fact that our whole democratic way of life is threatened by any invasion of the constitutional rights of free speech, free assembly, and a free press, we declare ourselves anew in behalf of these essential rights of citizenship.

5. Holding lynching to be inhuman, irrational, and thoroughly criminal, we assert that we are unalterably opposed to it under any circumstances and will use every resource at our command to end it everywhere.

6. Knowing the increasing power of the radio we urge federal and state authorities to repress radio broadcasting of a degrading nature and to restrict within reasonable limits the commercialization of all communications by air, and to secure for educational and religious broadcasting a fair opportunity for the use of radio broadcasting.

7. Desiring to cultivate among our people an intelligent study of social and economic conditions we endorse the pamphlets of the Delaware Conference entitled "The Significance of Jesus Christ in the Modern World," and the publication by our World Service Agencies of "Toward the New World."

8. The Methodist Federation for Social Service, supported by voluntary contributions, headed by Bishop Francis J. McConnell, and directed by Dr. Harry F. Ward and Miss Winifred Chappell, is continuing to do an invaluable work through its publications and other activities, and therefore we heartily approve and endorse its continuance.

9. Perceiving that many workers both in the city and country are suffering from unemployment without adequate opportunity to make their condition known, we heartily endorse hearings on this subject and urge our pastors and churches to give the fullest possible co-operation to such hearings in every part of our country.

Adopted, May 25.

Report No. 18. Abolition of Capital Punishment

Your Committee has carefully considered Memorial No. 265, asking for a declaration in favor of the abolition of capital punishment, and recommends non-concurrence.

Received and Recorded, May 25.

XIV. TEMPERANCE, PROHIBITION AND PUBLIC MORALS

Report No. 1. The Temperance Paragraph of the Episcopal Address

The Committee on Temperance, Prohibition and Public Morals has duly considered that portion of the Episcopal Address committed to it, and recommends:

(1) That the Board of Temperance, Prohibition and Public Morals be instructed to print this portion of the address in suitable form and transmit it to the President of the United States, the members of the House of Representatives and the Senate of the United States Congress, the Governors of the various states, and the known candidates for nomination of the political parties to the Presidential office; and that the Board be further instructed to make every effort to secure the general circulation of this document in inexpensive form throughout the Church and Nation.

(2) That the Pastors of the Church be urgently requested by the Bishops of the various Areas to read this Section of the Episcopal Address from their pulpits, and to make every effort to secure its general consideration by the young people of their Churches and communities as soon as practicable.

Adopted, May 4.

Report No. 2. Change in Name of the Board of Temperance, Prohibition and Public Morals

In reference to Memorials Nos. 68, 290, 503, asking for a change in the name of the Board of Temperance, Prohibition and Public Morals, the Committee recommends non-concurrence.

Received and Recorded, May 25.

Report No. 3. The Prohibition Statement

Grateful to Almighty God for the tidal wave of conscientious conviction which engulfed the American saloon and swept the legalized liquor traffic from the United States of America, we solemnly declare our unswerving opposition to every proposal which has for its purpose the restoration of this traffic. Every plan that has been suggested for dealing with the liquor traffic, other than prohibition, contemplates the return of this traffic in some legal form. The disastrous effect of beverage alcohol on the individual and on society is now universally conceded. This effect cannot be mitigated by the adoption of one form of distribution instead of another. No people can drink itself into a sober, industrious and prosperous nation, no matter what form of distribution it adopts. Prohibition alone is founded upon

the conviction that for the State to permit the traffic is wrong; prohibition alone proposes its ultimate extinction. We, therefore, reaffirm our whole-hearted support of national prohibition as the fixed policy of the United States.

Prohibition is not only sound in principle, but it has been vindicated by experience. The social, economic and moral benefits of this policy have been amply demonstrated in increased industrial efficiency, a larger degree of safety on the highways and in factories, unparelleled savings, despite a world-wide depression, an unequaled public health record, a remarkable decrease in the national death rate, and unprecedented evidences of social and moral well being. The conservation of the higher faculties of manhood, reduced sorrows of womanhood and mitigated wrongs against childhood eloquently proclaim the success of prohibition as a sound policy of government which has made it "easier for men to do right and more difficult to do wrong." Judged by all the evidence in the case, prohibition, despite the difficulties of enforcement, is shown to be better than the legally sanctioned traffic with regulation at its best.

We, therefore, call upon all local, State, and Federal public officials of America to enforce the law of the land as their oaths require, and we commend the many who are loyally doing their full duty in this respect. But there is still inadequate enforcement in many localities. We regard the officer who knowingly permits the violation of the prohibition law, or any other law, as a public menace. We are convinced that an honest enforcement of the prohibition laws of the State and Nation will go far toward solving the present lawlessness which unthinking persons are wrongly attributing to prohibition itself. We register our firm conviction that the only proper policy for the Government is the steady, relentless and honest administration of the law until the ascendancy of organized society over crime has been established beyond dispute.

We appeal to every patriotic citizen to observe the law. We appeal particularly to the press of America to lend their moral support to the prohibition law. We demand clear and definite declarations on the part of candidates and parties appealing to our constituency for their suffrage and urge the support of candidates who stand against the restoration of the liquor traffic in any form.

In the face of the most insidious propaganda ever directed against any policy of government, we call for a more aggressive and definite campaign of education in the interest of our common objective. Total abstinence must be stressed, the vital importance of law observance as basic to adequate law enforcement must be emphasized. There must be a revival of scientific temperance instruction in the public school. The pulpit, the Church School, the young people's societies and all other agen-

cies of the Church must take an aggressive and constructive course of action. We must speedily get to the people the whole truth about the nature and effects of beverage alcohol, the truth about the real character and activities of the local, national, and international liquor traffic, and the truth about all methods tried or schemes proposed for the solution of the problem.

Permanency of prohibition in America requires international action, while the success of a world movement for sobriety depends upon the success of prohibition here. We, therefore, pledge to our brothers in other countries our fullest possible co-operation in the struggle against the international traffic which seeks not only to stem the tide of temperance advance in other lands, but also to undermine prohibition in America.

We urge upon our people everywhere increased support of the Methodist Board of Temperance, Prohibition and Public Morals, which has a record of which we are justly proud, and to which Methodists everywhere should rally with increased enthusiasm and confidence. We recommend and endorse the Woman's Christian Temperance Union in its national and international leadership among women, the Anti-Saloon League, our approved agency for co-operation with other Churches and with temperance organizations in America for united effort against the common foe, and the World League Against Alcoholism, in which are federated the principal anti-liquor organizations in the several countries for international and interdenominational effort for temperance and reform. We rejoice in the present campaign of the Allied Forces for Prohibition, and to all temperance and prohibition agencies and movements, which are aggressively and effectively pressing for moral reform in America and abroad, we appeal for renewed activity and co-operative effort.

We face the issues before us with confidence and determination. We believe in the common sense of the people. We believe in the triumph of right. We believe in the hand of God in our national affairs. We appeal to Methodists everywhere so to live in conformity with the spirit of Christ that by their lives they may emphasize decency, sobriety and self-control, and that by their co-operative efforts they may help to create a social order free from the evils that inhere in the beverage liquor traffic.

Adopted, May 20.

Report No. 4. Habit-Forming Drugs

The Christian Church must ever be the protector of humanity against those customs and practices which tempt, debase and destroy. We should never be indifferent to those evils which disgrace and molest mankind. It is the mission of Christ's Church to help destroy these and to give to our nation and to the world

the divine chance of becoming what Christian civilization ought to be. Only as human nature has the opportunity to attain its ideals can it approximate success. We view with alarm the distribution and sale of narcotic drugs in the United States and in other countries of the world. We call upon the forces of law in the United States for a more rigid enforcement of the laws against this traffic and urge our government to unite with those of other countries for an ultimate extermination of this evil.

Adopted, May 20.

Report No. 5. Social Instruction

We are convinced that upon Christian citizens devolves the sacred privilege of counteracting that pagan conception of life which puts a low estimate upon personality, fosters the vulgar and the obscene, develops the irreverent and the frivolous, encourages sensuality and vice, and forever tempts mankind to live on the plane of the animal. We call upon parents and leaders of young people, such as teachers in church schools, Epworth Leagues, Boy Scouts, Campfire Girls, the Y. M. C. A., the Y. W. C. A. and kindred organizations, to carefully instruct and guide our youth in their choices and decisions, and seek to bring them to a realization of the sacredness of the human body, calling their attention to that Pauline teaching, "Know ye not that your body is a temple of the Holy Spirit." We urge them to keep themselves pure by abstaining from habit-forming drugs, including cigarettes and tobacco in any form; and we condemn the misleading advertising of these harmful and pernicious products.

Adopted, May 20.

Report No. 6. Administration of the Board of Temperance, Prohibition and Public Morals

A review of the work of the Board of Temperance, Prohibition and Public Morals for the past quadrennium gives evidence of exceeding care in the carrying out of its mission. The boundaries of its activities have been so closely defined that even the intense feeling of the campaign of 1928 resulted in no utterances or acts not fully protected by the constitutional right of free speech, free press and public assembly. A thorough investigation of the activities of the Board, at its own invitation, by a subcommittee of the Committee on Judiciary of the United States Senate disclosed absolutely nothing which could be used in substantiation of the charges of its enemies.

We must protest with all the vigor at our command against the systematic persecution to which eminent leaders have been subjected as the result of their faithful defense of prohibition in 1928. Unjustified allegations of crime, the rifling of private files, the skillful assassination of character by vicious propa-

ganda constitute a challenge to right-thinking citizens, wet or dry.

We call attention of the Church to certain major activities of this Board:

"The Clipsheet" holding rigidly to educational standards, goes regularly to hundreds of newspapers all over the United States. Of this agent a leading newspaper has said, "In the interest of education, it is the ablest and most effective instrument for advertising a cause that comes our way."

The Voice reaches every Methodist pastor each month, giving a review of the news of Prohibition and other reforms, and furnishing a background for the public presentation of these great causes.

The Department for work among colored people, of which Dr. A. R. Howard is the Secretary, has secured total abstinence pledges from hundreds of thousands of colored school children as a fruit of its labors.

An increasing emphasis has been laid upon young people's work, and there is now a regular department having this work in charge.

In the general propaganda, the Board has held hundreds of meetings in churches, parks, streets, factories, and public halls.

The General Secretary, Dr. Clarence True Wilson, has spoken eleven hundred times during the quadrennium, participated in debates, addressed civil forums, and everywhere he has been where the fighting was heaviest.

Adopted, May 20.

Report No. 7. The Temperance and Prohibition Section of the Episcopal Address

Resolved, That the portion of the Episcopal Address to this General Conference, dealing with Temperance and Prohibition, be and hereby is made an official declaration of this General Conference on that important matter.

Adopted, May 20.

Report No. 8. Temperance Education

Your Committee on Temperance, Prohibition and Public Morals, having considered Memorials Nos. 573 and 674, recommends that we amend ¶ 521, § 7, Article VI, of the *Discipline,* as follows:

First: By striking out the word "annually" in line 3 thereof, and substituting in lieu thereof the word "Quarterly."

Second: By inserting after the word "collection," in line 4 thereof, and immediately preceding the word "which," in the same line, the following: "annually, on World Temperance Sunday if practicable so to do."

Third: By striking out the words "World Service Commis-

sion," at the end of the 5th line and the beginning of the 6th line thereof, and substituting in lieu thereof the words "World Service Commission as a designated gift."

Fourth: By inserting after the comma following the word "Temperance," in line 9 thereof, the following: "That a more vigorous campaign of temperance instruction be instituted among the youth of our Church Schools and Epworth Leagues by lectures, programs, and the proper distribution of literature so that they may know the truth relative to the undermining influence and effect of intoxicants upon the individual as well as upon society, and shall thereby be kept free from this deadly scourge which threatens not only our sacred human values, but also the very fabric of our government."

Fifth: By striking out the words "that temperance instruction be given" appearing in lines 9 and 10 thereof.

So that ¶ 521, § 7, VI, as amended, shall read:

"¶ 521, § 7, Article VI, It shall be the duty of Pastors, with the aid of the Committee on Temperance, to present quarterly to each congregation the cause of temperance, and to take a public collection annually, on World Temperance Sunday if practicable, which shall be paid to the World Service Commission as a designated gift.

"It shall be the duty of Pastors to see that each Church School is organized into a Board of Temperance, that a more vigorous campaign of temperance instruction be instituted among the youth of our Church Schools and Epworth Leagues by lectures, programs, and the proper distribution of literature so that they may know the truth relative to the undermining influence and effect of intoxicants upon the individual as well as upon Society, and shall thereby be kept free from this deadly scourge which threatens not only sacred human values but also the very fabric of our government. Pastors shall provide that, as far as possible, the members of the School and the young people within the reach of the Church shall be pledged to total abstinence. The District Superintendent at the fourth Quarterly Conference, shall inquire if these requirements have been observed."

Adopted, May 24.

Report No. 11. Reaffirmation of Faith in the Eighteenth Amendment

The Methodist Episcopal Church believes in National Prohibition. Experience with it vindicates the wisdom and vision of those who gave us the law. Its merits are not determined by a straw-vote referendum.

We believe in the will of the majority when it is expressed through the ballot box, but maintain that such will of the majority should be expressed in a legal and constitutional manner. We submit that the American people will never sanction viola-

tions of the principles, or deviations from the provisions of our Constitutional Government, whether it be to amend or repeal any part of our Constitution.

There is no authority in the Federal Constitution for a popular referendum. The Constitution itself would have to be amended in order to invest a general referendum with legal and political responsibility.

The clamor, therefore, for a referendum on the Eighteenth Amendment, when it is impossible to have a referendum, serves no good purpose, but only tends to confuse and debauch public opinion.

It required a hundred years to organize the temperance movement into law, municipal, state and national. The Eighteenth Amendment was put into the Constitution by Constitutional processes. It can be taken out in no other way. As a part of the supreme law of the land, it is binding upon every official of the Republic from the least to the greatest, to support it, and upon every citizen to obey it.

We reaffirm our faith in the Eighteenth Amendment; we are unalterably opposed to its repeal; and we pledge our unwavering support to every agency charged with the enforcement of it.

Adopted, May 25.

Report No. 12. Selection of Secretary

Your Committee has considered Memorials Nos. 855 and 894 and, inasmuch as we are now on the eve of a critical battle in defense of the Eighteenth Amendment and any action providing for a change of method for the selection of a General Secretary would be misrepresented by the wet press, we recommend non-concurrence.

Received and Recorded, May 25.

Report No. 13. Gambling

In response to Memorials Nos. 201 and 664, your Committee submits the following:

A great menace to business integrity as well as to strong moral character is the widespread sin of gambling. It permeates all society. It is destructive of the interest of good government, breeds criminals and is a burden upon legitimate business. It is directly responsible for broken fortunes and homes, defalcations and suicides. In none of its forms is it a greater danger to organized society than in the form of stock gambling with the pyramiding of false values which crush the innocent in their fall and destroy true values without regard to the interests of the legitimate investor. Stock speculation in its various forms, the short selling of securities and market pool manipulations disturb the confidence of the people in the business structure and constitute a serious injustice to legitimate indus-

try, commerce and finance, frequently depriving useful corporations and individuals of that access to credit which is essential to prosperity.

We believe that the Government should, insofar as law and its administration will permit, secure the restriction of credit to the purposes of sound business, denying it to the gambler. We call for the suppression of those places where gambling is tolerated, believing that in them crime and social difficulties originate and the integrity of government is undermined. We ask that our Christian leaders direct the attention of our people, especially the young, to the difference between the profits of honest toil and legitimate business, with adequate return for service rendered and goods exchanged, and the securing of something for nothing by the devices of chance.

Adopted, May 25.

XV. TEMPORAL ECONOMY

Report No. 1. Amend Constitution, ¶ 39, §5

Your Committee considering Memorial No. 46, dealing with the eligibility of lay delegates to the General Conference, reports non-concurrence.

Adopted, May 10.

Report No. 2. Election of Lay Delegates: Constitutional Amendment

Your Committee considering Memorial No. 60, asking that certain rules be adopted to control the actions of a Lay Conference, reports non-concurrence.

Adopted, May 10.

Report No. 3. Amend ¶ 387, § 1, Conference Stewards

Your Committee considering Memorial No. 63, which would provide for a retired minister to be a Conference Steward, reports non-concurrence.

Received and Recorded, May 25.

Report No. 4. Transfer Church Membership

Your Committee considering Memorial No. 102, dealing with forms for transfer of Church membership, reports non-concurrence.

Received and Recorded, May 25.

Report No. 5. Duties of Church Trustees: Amend ¶ 397

Your Committee considering Memorial No. 37, suggesting additional duties for Church Trustees, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 6. DISCONTINUANCE UNWORTHY OFFICIALS

Your Committee considering Memorial No. 145, which seeks a method for discontinuing unworthy Church officials, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 7. COMMISSION ORGANIZATION AND EXPENSES

Your Committee considering Memorial No. 150, which provides against multiplied Commissions and increased Commission expenses, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 8. ELECTION TRUSTEES AND STEWARDS

Your Committee considering Memorial No. 167, which asks for a change in the laws governing the election of Trustees and Stewards in the local Church, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 9. UNIFIED MISSIONARY POLICY IN LOCAL CHURCH

Your Committee considering Memorial No. 19, asking for a unified program of missionary education and financial appeal in the local Church, votes non-concurrence.

Received and Recorded, May 25.

REPORT NO. 10. REPORTING DAILY VACATION BIBLE SCHOOLS

Your Committee considering Memorial No. 107, which asks for annual official reports of Daily Vacation Bible Schools, votes non-concurrence.

Received and Recorded, May 25.

REPORT NO. 11. BARBARA HECK BICENTENARY

Your Committee on Temporal Economy, having considered Memorial No. 300, would report:

That we concur in the memorial of the Official Board of Old John Street Methodist Episcopal Church in New York City, N. Y., and that we request the General Conference of 1932 to appoint a Women's Bicentenary Commission to plan for a fitting commemoration by New York and world-wide Methodism in honor of the bicentenary of the birth of Barbara Heck, this commission to serve without expense to the General Conference.

Adopted, May 11.

REPORT NO. 12. CONTINUATION JASON LEE COMMISSION

Your Committee considering Memorial No. 244, which asks that the Jason Lee Commission be continued for another quad-

rennium, votes non-concurrence because this action respecting the Commission is unnecessary.

Received and Recorded, May 25.

Report No. 13. Revision of Blanks for Quarterly Conference

Your Committee on Temporal Economy, having considered Memorial No. 443, respectfully requests the General Conference of the Methodist Episcopal Church to appoint a Committee to revise and bring into such form as shall more nearly meet the needs of the Church to-day the forms used by the First and Fourth Quarterly Conferences. We request that this be done during the General Conference of 1932 and embodied in the new 1932 *Discipline*.

Your Committee recommends the adoption of this report and that it be referred to the Book Committee for incorporation into the proper blanks.

Adopted, May 25.

Report No. 14. Inactive Membership

Your Committee on Temporal Economy, having considered Memorials Nos. 39, 147, 152, 154, 368, 411 and 651 recommends that ¶ 58 of the *Discipline* be stricken out and that the following be substituted in lieu thereof:

"V. Inactive Membership.

"¶ 58, § 1. Inactive members resident and nonresident.

"(a) Resident:—When it is found that a member living in the community has, without sufficient reason, absented from the appointed means of grace for two consecutive years, and has failed to contribute to the support of the Gospel and the various benevolence enterprises of the Church, the name of such member, after personal, prayerful visitation and earnest effort by the pastor and membership committee has failed to arouse such member to the keeping of his vows, may, upon recommendation of the committee and the pastor, reporting on each case separately, and by vote of the Quarterly Conference, be recorded "Inactive."

"(b) Nonresident:—When a member has resided in another community for at least one year, and has manifested no interest in continuing his membership in the Church from which he has moved, either by visitation, correspondence, or contributions, the name of such member may be marked 'Inactive,' after ineffectual attempts have been made by correspondence or visitation to relate said member to a church in the community where he resides.

"(c) Inactive List:—The inactive list shall include the names of both resident and nonresident members as described in sub-

sections (a) and (b). The names on the inactive list shall be included in the Annual Conference reports of full membership, but there shall be a separate column in which shall be reported the inactive members for examination in the making of apportionments.

"§ 2. Disposal of nonresident inactive members.

"(a) A nonresident member whose address is or is not known after three consecutive years of absence, shall no longer be counted in the statistical returns, and there shall be written after his name, 'Removed without certificate.' But, no name shall be so designated until the pastor and membership committee shall have made faithful effort to find and to relate said member to a church where he resides.

"(b) It shall be the duty of the pastor and the membership committee to call upon a member moving to a new community before his departure, if possible, and to ascertain his wishes as to his future church relations. In case a member moves without having arranged for his future church relationships, the pastor or membership committee shall, as soon as possible after the removal, address a notice to such member, together with a blank form for reply as follows: (see blanks 1 and 2).

"In like manner a notice shall be sent to a pastor near the place of residence of the member, together with return blank as follows: (see blanks 3 and 4)."

We recommend that necessary changes in other paragraphs of *Discipline* in keeping with the above be made as follows:

Amend ¶ 92, § 6, by striking out the word "Nonresident," so that the section as amended shall read:

"¶ 92, § 6. Inactive members shall not be reckoned in making apportionments."

Also amend ¶ 93 under "Full Members" by striking out:

"Number of Full Members now on the Roll, not including:

"Nonresident-Inactive Members.

"Number of Nonresident-Inactive Members."

and substitute therefor:

"Number of Full Members now on the Roll, not including:

"Inactive Members.

"Number of Inactive Members."

Also amend ¶ 113, § 2, by striking out Item 11, which reads—

"Members placed on Nonresident-Inactive List this year,"

and substituting therefor:

"Names of Members placed on Inactive List this year."

Also amend ¶ 113, § 2, Item 14, by striking out the word "Nonresident," so that the Item, as amended, shall read:

"14. Total Inactive Members."

Adopted, May 25.

Report No. 15. Receiving Children as Members of the Church

Your Committee on Temporal Economy, having considered Memorial No. 484, recommends that ¶ 53 of the *Discipline* of 1928 be amended by striking out:

"on Doctrines and Discipline, as,"

so that the paragraph, as amended, shall read:

"¶ 53. Whenever baptized children shall understand the obligations of religion and shall give evidence of piety, they may be admitted into membership in the Church, on recommendation of the Official Board or the Leaders' and Stewards' Meeting, with the approval of the Pastor, after publicly assenting before the Church to the Baptismal Covenant and to the usual questions prescribed in the Ritual."

Adopted, May 25.

Report No. 16. Annual Meeting in Local Church and Quarterly Conference

Your Committee on Temporal Economy, having considered Memorial No. 744, recommends that ¶ 369, § 1, be amended by inserting in the first line before the word, "There," the words, "When a Quarterly Conference so decides," and by inserting in the fifth line after the word, "absence," the words, "a traveling elder appointed by him or," so that ¶ 369, § 1, shall read:

"¶ 369, § 1. When a Quarterly Conference so decides there may be held annually in connection with the Quarterly Conference next preceding the Annual Conference a meeting of the members of the Pastoral Charge. The District Superintendent, or in his absence, a traveling elder appointed by him or the pastor, shall preside at this Annual Meeting."

Your Committee also recommends that ¶ 369, § 2, be stricken out and that the following be substituted therefor:

¶ 369, § 1. The regular business of the Annual Meeting shall be:

(1) To hear and approve the annual reports of organizations and activities of the Church.

(2) To elect, upon nomination of the Nominating Committee, Trustees of Church property according to ¶ 394. When the Quarterly Conference decides to refer the election of Trustees to the Annual Meeting a request of ten members mentioned in ¶ 394, § 2, shall not be required.

(3) To elect, upon nomination of the Nominating Committee, the Stewards for the ensuing year.

(4) To elect or approve other officers of the Church and its organizations as specified in ¶ 111, §§ 3 to 5.

(5) To elect, upon nomination of the Nominating Commit-

tee, such committees as the Annual Meeting or Quarterly Conference may direct.

(6) The Annual Meeting may also decide other questions in the order of business of the fourth Quarterly Conference if they are not properly referred to the Annual Meeting by a formal action of the Quarterly Conference, except the following:

1. ¶ 111, §§ 14 to 19, inclusive, regarding license to preach and the standing of local preachers, exhorters and deaconesses.

2. Purchase and sale of property.

Adopted, May 25.

Report No. 18. Benevolence Boards

Your Committee had assigned to it the following task—"To study the possibility of combining all Benevolence Boards into three Boards." We interpret this to mean three major Boards, or any merger that would reduce the present number of Boards.

In approaching this task the committee took into account the urgent request for a reduction in the number of Boards, and there was submitted to it for consideration to be used as an aid in arriving at some solution of this problem, sixteen memorials. These memorials in brief were of the following types:

Seven relating specifically to World Service and suggesting the following: Reorganization into three Boards, permitting the Board of Foreign Missions to make its own direct appeal; the appointment of a special commission to study the matter of administration and promoting and limiting the expense to 10% of the receipts; one limiting the expense of co-operative promotion to 6% of the total receipts; the World Service Commission report and a memorial revising the World Service Commission so as to reduce its size; to place all work outside the United States under the jurisdiction of the Foreign Board; and to divide the Board of Education into two Boards.

There were further memorials which, in part, affect our problem suggesting that all missionary education be the joint responsibility of three Boards, that there be created a Commission on Church Policy to study the matter of Church Boards and effect a revision; a memorial to reduce the number of Board Secretaries, set their salaries and eliminate duplication; a Memorial to consolidate the Home and Foreign Boards; one to set up a Commission on Benevolences to take the place of the World Service Commission; one urging the elimination from our benevolence appeal all organizations capable of securing self-support such as the Epworth League; and two protesting against combining the Board of Hospitals, Homes and Deaconess Work with any other Board. All these Memorials were, for the greater part, simply suggestions without setting up any definite plan of organization.

In the limited time the Committee has had at its disposal,

and in using the information we could obtain, our approach to the problem was along the line of a study of each Board, taking into account its charter, articles of incorporation, investment in property, endowment funds, present financial status, its staff, purpose, type and field of service, keeping continually in mind matters of duplication and overlapping, with the thought that if a merger could be effected it should be for the purpose of economy without impairing efficiency.

Your Committee finds the six major Boards to have been incorporated in various States; two have charters, one of which is quite valuable and liberal, and all of which grant certain powers and outline the purpose of the organization. We found that any merger would present legal problems meaning changes in charter and articles of incorporation, and, in the case of the Board if merged, might mean the loss of said charter. We also found that in the case of certain types of work it did not seem to be possible to effect a merger and secure the desired results.

We considered very carefully combining Boards that, in our opinion, would permit a large, or even a small portion, of their work being carried on in conjunction with another Board.

After giving the matter a thorough consideration your Committee believes that for the reasons stated the merging of the present six Boards of Benevolences into three is not possible at this time and under present conditions. Your Committee is impressed with the fact that what is very often done in business to effect economies and increase efficiency is not so easy to accomplish with respect to Boards of the type under our consideration, which have been in existence for a great many years and some of which are rendering a highly specialized form of service.

We are of the opinion, however, that a more intensive and intimate study than is possible at this time should be given to all phases of this problem and that if this is done we believe there will result some economies and increased efficiency.

Your Committee unanimously recommend the following as a substitute for Article I of the World Service Commission report:

Article I—World Service Agencies.

¶ ?, § 1. Co-operating Constituent Boards.

In order the more effectively to conserve and advance the total missionary and benevolence program of the Church, there shall be the following units of service, otherwise called the Boards:

(1) Board of Foreign Missions;
(2) Board of Home Missions and Church Extension;
(3) Board of Education;
(4) Board of Pensions and Relief;
(5) Board of Temperance, Prohibition and Public Morals;
(6) Board of Hospitals, Homes and Deaconess Work;

(7) The responsibility of the Methodist Episcopal Church to the American Bible Society.

(The term "Board," as used in ¶ ?, shall include the American Bible Society in its relationship to the Methodist Episcopal Church.)

Adopted, May 18.

REPORT NO. 19. WORLD SERVICE COMMISSION AND BENEVOLENCE BOARDS

Your Committee on Temporal Economy, having considered Memorials relating to reorganization of the Benevolence Boards recommends the following legislative proposals touching the work of the Co-operative Constituent Boards of Benevolence of the Methodist Episcopal Church:

ARTICLE I. BENEVOLENCE BOARDS

¶?, § 1. *Co-operating Constituent Boards*

In order the more effectively to conserve and advance the total missionary and benevolence program of the Church, there shall be the following units of service, otherwise called the Boards:

(1) Board of Foreign Missions;
(2) Board of Home Missions and Church Extension;
(3) Board of Education;
(4) Board of Pensions and Relief;
(5) Board of Temperance, Prohibition and Public Morals;
(6) Board of Hospitals, Homes and Deaconess Work;
(7) The responsibility of the Methodist Episcopal Church to the American Bible Society.

(The term "Board," as used in ¶ ?, shall include the American Bible Society in its relation to the Methodist Episcopal Church.)

§ 2. *Promotion*

The Constituent Boards, through their Executive Secretaries, shall jointly co-operate in the education and enlistment of the Church in its total Benevolence work in such manner and by such methods as said Boards shall deem most effective; provided that no separate promotional organization shall be maintained, but the Boards may provide for joint promotion to be directed by one of the Executive Secretaries of the Constituent Boards.

The Constituent Boards, severally and jointly, shall have regard to the fiscal years of the various Annual Conferences in the enlistment of the Church, and in the financial reports of the various Annual Conferences. They shall operate, as they may plan, through the regularly constituted officials, including Bishops, District Superintendents and Pastors; and shall promote and encourage the organization of World Service Councils in every Episcopal Area, Conference, District and Local Church.

ARTICLE II. WORLD SERVICE COMMISSION

¶ ?, § 1. *Composition and Election.*

There shall be a World Service Commission elected by the General Conference for the Quadrennium, and composed as follows: One member from each Episcopal Area in the United States, nominated by the Bishops so that ministers and laymen shall be in equal numbers. In case this method results in an uneven number, they shall make an additional nomination to effect parity. The Bishops shall also nominate for election by the General Conference, two of their number to serve on the Commission. When vacancies occur during the Quadrennium they shall be filled by the Bishops from the Areas in which the vacancy occurs, or in case of a Bishop from their number.

As advisory members there shall be one representative each from the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Woman's Home Missionary Society of the Methodist Episcopal Church, to be chosen by their respective organizations; together with one Executive Secretary from each of the Benevolence Boards of the Church.

With the exception of the Bishops, no member of the Commission shall be a member of any of the Constituent Boards, or be employed in an administrative capacity by an institution or agency receiving financial support from a Constituent Board. The advisory members shall have the privilege of the floor, but shall not have power to vote or to make a motion.

§ 2. *Officers*

The officers of the Commission shall be a President, a Vice-President, a Recording Secretary, and a Treasurer. The President, Vice-President and Recording Secretary shall be elected annually by the Commission from its own membership; their duties shall be such as are usually connected with these offices.

The Treasurer, who may be the Treasurer of one of the Constituent Boards, shall be elected quadrennially by the Commission, and he shall be an advisory member of the same. His duties shall be such as are usually connected with this office; and he shall administer the Central Treasury, and receive and distribute all World Service funds to the several Boards under the direction of the Commission. The Commission shall create such committees as it may find necessary.

§ 3. *Meetings*

The Commission shall meet annually at such time and place as it may determine. Special meetings may be called by the President, and shall be called upon the request of one-fourth of the members of the Commission.

§ 4. *Authority and Functions*

The Commission shall:

1. Determine what projects and activities should be included by the Church as a whole in its benevolence and missionary program.

2. Fix the total budget askings for the Constituent Boards.

3. Fix the plan and ratios for the division of funds and determine all questions involved in designated and undesignated gifts.

4. Provide out of undesignated moneys for the relief of any Board which, through shortage of income, is suffering hardship.

5. Maintain a Central Treasury which shall receive all World Service funds in cash or vouchers and distribute them to the several Boards according to designation or according to the ratios established by the Commission.

6. Determine questions of policy in which the several Boards do not come to agreement, and decide on all complaints from the contributing field.

7. Aid in standardizing annuity rates and formulating policies for the writing of annuities by institutions or agencies operating under the auspices of the Methodist Episcopal Church.

8. Receive, take title to, sell, dispose of, or hold absolutely or in trust, property, real and personal, for the benefit of the General Benevolences of the Church and for distribution thereto.

9. Present to the next General Conference a report of its activities, with recommendations.

§ 5. *Budgets and Askings*

1. The Commission, after hearing the full presentation by the several Boards of the needs of the field and estimated costs of administration, shall determine the amount to be asked of the Church for the support of the general Benevolences for each ensuing year, listing the askings separately for each Constituent Board.

The Commission shall then, by the most equitable method that it can devise, allocate the proportionate shares of this total of askings for General Benevolences to the respective Areas, Conferences, Districts and Charges. Such share to each charge shall be preserved as a separate and distinct amount free from combination and confusion with apportionments for other causes and so presented to the Pastor and through him to his Charge.

2. The Bishops in their Area, the District Superintendents in their Districts and the Pastors in their Charges, with the co-operation of the Boards, shall encourage the Churches to make their benevolence budgets on the basis of the General

Benevolence askings and to provide their proportionate amounts of the total benevolence budget of the whole Church.

§ 6. *Remittances*

All moneys collected for General Benevolences in the Pastoral Charge shall be remitted monthly to the Central Treasury.

§ 7. *Gifts and Credits*

1. World Service credit shall be given to the Pastoral Charge, unless otherwise requested by the donor, and vouchers shall be issued for any moneys received for any of the constituent Boards or institutions under their direction, for any objects included within the program of the Boards approved by the World Service Commission. However, such vouchers shall not be given for bequests, estate notes, gifts to permanent funds, emergency relief appeals, as, for example, for flood and famine sufferers, or gifts subject to annuity contracts, but honor vouchers may be issued for moneys so received.

2. When a Bishop or any general officer or any representative of any Constituent Board or of any project or institution under the direction of any Board shall receive money for the support of the work of such Board from any member or constituent or any Pastoral Charge, he shall be required to account for the gift to such Board or to the Treasurer of the Commission, and shall issue a receipt for the amount to the donor, or the donor's Pastor, and when the amount shall have been duly accredited by the Board or the Treasurer of the Commission, a voucher may be issued to the Pastoral Charge.

3. All appeals for and all collection of funds, by representatives of the Boards for work of the Boards, shall be for objects specifically included in the budget of askings of such Boards approved by the Commission. Annual Conferences shall not unite appeals for Conference causes with those for General Benevolences. These provisions shall not apply to solicitations for bequests, estate notes and annuity contracts, nor to emergency relief appeals as, for example, for flood and famine sufferers for which honor vouchers may be given.

4. Churches, individuals or groups may designate their gifts to the work of any Board or to one or more projects or types of work under the direction of any Board which have been included in the program of the Boards as approved by the Commission, provided such designation is made prior to the subscription of the gift. Such gifts shall be applied by the Board receiving them to the work to which they have been designated and shall not be charged as a part of the ratio share of the Board or Boards receiving them in the distributable General Benevolence Funds.

The Constituent Boards are urged to give special emphasis

to the support of the General Benevolence program of the Church to the end that the important recurring items in the programs of the Boards may be steadily maintained.

5. The *Minutes* of the Annual Conferences shall provide columns for reporting from each charge the total distributable receipts and also columns for the designated amounts received by the several Constituent Boards for which World Service credit is given.

§ 8. *Expenses*

The expenses of the Commission and of the Central Treasury shall be paid out of General Benevolence receipts.

ARTICLE III. LOCAL ORGANIZATION

¶ ?, § 1. *World Service Councils*

A—There shall be a World Service Council or Committee on Benevolence in the Pastoral Charge, which shall be constituted in harmony with the Disciplinary financial plan, ¶ 114, §§ 1 and 4.

B—There shall be a World Service Council in each District to be constituted as the World Service Commission may advise or the District may determine. In the District Council, ministers and laymen shall be represented in equal numbers.

C—There shall be a World Service Area Council in each Area of the United States, consisting of the Resident Bishop, District Superintendents, members of the World Service Commission resident within the Area, one minister, and one layman from each District, and such other Area representatives as may be nominated by the Bishop and District Superintendents and approved by the Area Council. The ministers shall be elected annually by the Conferences or Districts which they represent; provided, however, that in the interest of economy in the very extensive Areas such reduced representation may be formed as may be agreed upon by the Bishop and the District Superintendents of the Area. The laymen shall be elected annually by the Lay Conference, or in such manner as may be locally determined, pending which election the resident Bishop may appoint members of the Area Council.

§ 2. *In Fields Outside the United States*

In territories that have a Central Conference, authorization is given to create a Central Conference World Service Council. Such Council shall consist of the Bishop or Bishops, resident in the territory concerned, and at least five other members chosen in such manner as the Central Conference shall determine.

§ 3. *Expenses*

All expenses of the Area World Service Councils shall be provided for by the respective Areas.

§ 4. *Area Secretary for World Service*

Each Area shall determine whether it desires an Area Secretary for World Service, and if one is desired, he shall be supported by the Area in such manner as it may desire except that World Service funds shall not be used for the purpose.

Adopted, May 23.

REPORT NO. 20. CONSTITUTIONAL AMENDMENT

Your Committee, considering proposition II of Memorial No. 175, seeking to remove Article X, ¶ 46, § 1, *Discipline*, 1928, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 21. CONSTITUTIONAL AMENDMENT

Your Committee, considering Proposition II of Memorial No. 175, seeking to amend Article X, ¶ 46, § 3, *Discipline*, 1928, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 22. CONSTITUTIONAL AMENDMENT

Your Committee, considering Proposition IV of Memorial No. 175, seeking to eliminate § 4, ¶ 46, Article X, *Discipline*, 1928, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 23. CONSTITUTIONAL AMENDMENT

Your Committee, considering proposition V of Memorial No. 175, *re* Removing the Articles of Religion and the General Rules from the Constitution, reports non-concurrence.

Received and Recorded, May 25.

REPORT NO. 24. REPRESENTATION IN THE GENERAL CONFERENCE

Your Committee, having considered Memorials Nos. 470, 426, 74, 93, 334, 374, 692, and 247, recommends that the ratio of representation of Annual Conferences in the General Conference be fixed at sixty under the authority of Division III, Chapter II, Article II, ¶ 38, § 1, of the *Discipline* of 1928.

Adopted, May 25.

REPORT NO. 27. GENERAL CONFERENCE ADVISORY MEMBERS

Your Committee, having considered Memorial No. 420, pro-

viding for General Conference Advisory Members, recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 28. NOMINATION AND ELECTION OF PUBLISHING AGENTS, EDITORS AND CERTAIN CORRESPONDING SECRETARIES

Your Committee, having considered Memorial No. 439, asking that the present method of nominating General Conference officials be altered, recommends non-concurrence.

Received and Recorded, May 25.

REPORT NO. 29. BUILDING OR REMODELING CHURCH PROPERTY

Your Committee has considered Memorials Nos. 170, 396, 405, 15, 286, 840 and 743 concerning Building and Remodeling Church Property and recommends in place of ¶ 405 of the *Discipline* of 1928, reading as follows:

"¶ 405, § 1. Let all our churches be plain and decent, and with free seats wherever practicable; and not more expensive than is absolutely unavoidable.

"§ 2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every Charge where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our Deed of Settlement, which Deed must be legally executed; and said Quarterly Conference, upon nomination of the Pastor, shall appoint a judicious Committee of not less than three nor more than seven members of our Church, who shall form an estimate of the amount necessary to build; and one half of the money required, according to such estimate, shall be secured or subscribed before any such building shall be commenced."

the following be substituted:

"¶ 405, § 1. Let our church buildings be designed in keeping with the lofty purpose of providing for divine worship, for the administration of the Holy Sacraments and be suited to the ministries of preaching, religious education, and Christian fellowship and service. Funds devoted to the erection and equipment of church property should be most judiciously and effectively administered and building projects should become religious and spiritual advances in the life of the congregation.

"§ 2. Wherever it is contemplated to build or remodel property for church or parsonage purposes it shall be the duty of the Quarterly Conference:

"1. To have the property, whether land, or land and building, acquired and held if possible by an absolute title, fee simple, legally executed. See ¶ 401.

"2. To secure the written consent of the District Superintendent and of the Resident Bishop to such enterprise.

"3. To appoint a judicious committee of not less than three or more than seven members of the Methodist Episcopal Church, who shall form an estimate of the amount necessary to build or remodel.

"4. To require that one half of the said estimate shall be secured before construction is begun.

"§ 3. Before any new or remodeled property shall be dedicated, there shall have been secured in cash or its equivalent sixty-five per cent of the cost of land, building, furnishings and fixtures, and the remainder shall have been covered by good subscriptions.

"§ 4. Whenever a church shall incur indebtedness contrary to or in disregard of this Paragraph, it shall be ineligible to receive aid from the Board of Home Missions and Church Extension."

Adopted, May 25.

Report No. 30. Episcopal and Other Residences

Your Committee, having considered Memorials Nos. 647 and 649 from the Bishops, also Memorial No. 780, recommends that the present ¶ 412 be stricken out and the following paragraph be substituted:

"¶ 412, § 1. In case an Episcopal Area wishes to secure a Residence for the Resident Bishop, it is recommended that the property shall be held in trust by the Trustees of the Annual Conference within which the Residence is located, but the purchase price and maintenance costs shall be equitably distributed by the Trustees among the several Conferences in the Area.

"§ 2. In case a District wishes to secure a residence for its District Superintendent it is recommended that the property shall be held in trust by the Trustees of the Annual Conference.

"§ 3. Whenever the Trustees of an Annual Conference are requested to hold in trust property for Area or District Parsonages, the declaration of trust shall clearly set forth the interest of donors, and disposition of property when the trust shall terminate and make proper provision for management, control and maintenance of the property.

"§ 4. It is recommended that in every Pastoral Charge a lot of ground shall be purchased, a parsonage be built thereon and that the parsonage shall be provided with at least the heavy pieces of furniture."

Your Committee further recommends that ¶ 413, of the *Discipline* of 1928 become § 5 of ¶ 412.

Adopted, May 25.

REPORT NO. 31. TRANSFER OF PROPERTY OF MERGING CHARGES

Your Committee, having considered Memorial No. 648, from the Bishops, recommends that ¶ 411, as now written, become ¶ 411, § 1, and that § 2 be added, as follows:

"¶ 411, § 2. Whenever any Church or Parsonage property be not needed for worship or residence on account of a merger of non-English speaking Conferences or Churches with English-speaking Conferences or Churches, if the civil laws permit, the Trustees of the Annual Conference within whose bounds said property lies may, on vote of the Conference, sell said property and use the proceeds of the sale for the benefit of the Conference Claimants of the Conference."

Adopted, May 25.

REPORT NO. 32. CHANGING OFFICE TO ORDER

Your Committee on Temporal Economy, having considered Memorial No. 857, recommends:

That the word "order" be substituted for the word "office" in the third, fifth and sixth lines of ¶ 183 of the *Discipline* of 1928, so that said paragraph, as amended, shall read as follows:

"¶ 183. When a preacher shall have passed his examination, and shall have been admitted into Full Membership, and elected to the Order of Deacon, but fails of his Ordination through the absence of the Bishop, his eligibility to the Order of Elder shall count from the time of his election to the Order of Deacon."

Also, amend ¶ 184, of the *Discipline* of 1928, by substituting the word "order" for the word "office" in the third line, so that the paragraph, as amended, shall read as follows:

"¶ 184. The Annual Conferences in India are authorized, with the concurrence of the Bishop presiding, to elect to the Order of Deacon or Elder, Local Preachers who have been engaged in the regular work for two years, or four years, respectively."

Adopted, May 25.

REPORT NO. 34. LAY ELECTION AND OTHER LAY ACTIVITIES

Your Committee, having considered Memorials Nos. 92, 245, 421, 423, 457, 633, 662, 856, 871, relating to the meeting of Lay Conferences with the Annual Conferences, and other matters referred to the Committee by the General Conference, makes the following recommendations:

Amend Part II, Chapter III, as follows: Strike out the word "Electoral" in the title so that it shall read:

"LAY CONFERENCES"

Change the sub-title "I. Election of Delegates" by striking out

the word "Delegates" and substitute the words "Lay Members" so that it shall read:

"I. ELECTION OF LAY MEMBERS"

Repeal § 1, ¶ 95, and substitute therefor the following:

"¶ 95, § 1. The first, second, or third Quarterly Conference of each Charge shall appoint one Judge of Election and two Tellers, who shall constitute the Election Board of the Charge; provided the said Charge be composed of but one Church. The Election Board shall fix the time and place for holding an election for one Lay Member and one Reserve Lay Member in accordance with the provisions of Division III, Chapter I, Article IV, ¶ 37 of the Constitution of the Church. The Election Board may also provide for a meeting of the members of the Church previous to the time of election for the purpose of nominating by ballot candidates for Member and Reserve Member of the Lay Conference."

Amend ¶ 95, § 2, by employing the term "a majority vote" for the term "the highest number of votes," wherever the latter term appears.

Amend ¶ 95, § 3, by adding at its close the following:

"In case of a tie vote the Quarterly Conference shall cast the deciding vote determining the election."

§ 4 of the said paragraph remains unchanged. Repeal § 5, ¶ 95, and substitute therefor the following:

"¶ 95, § 5. The Secretary of the fourth Quarterly Conference shall certify the result of the ballot without delay to the Secretary of the preceding Lay Conference, or to any other person designated by said Conference to prepare the roll for the ensuing Lay Conference. Said certificate shall contain the name of the Lay Member and of the Reserve Lay Member elected, the post office of each and the name of the District and Pastoral Charge."

In order further to put into effect the provisions of the Constitution for the participation of Laymen in the Annual Conferences, add to Division II, Chapter III, the following sub-division, numbering the paragraph 96, and naming the sub-title:

"II. MEETINGS OF THE LAY CONFERENCE"

the entire paragraph reading as follows:

"¶ 96, § 1. The Lay Conference shall meet annually at the seat of the Annual Conference, and shall organize by electing a President, a Secretary, and a Treasurer; shall adopt its own rules of order, and shall be the judge of the election, returns, and qualifications of its own Members.

"§ 2. The members of the Lay Conference shall meet with the members of the Annual Conference, with equal rights and privileges, on the first two days of each session of the Annual Con-

ference, unless otherwise agreed to by the two Conferences, or by their officers, for the transaction of all business other than those matters reserved to either body by the provisions of the Constitution.

"§ 3. The meetings of the members of the Lay Conference with the members of the Annual Conference shall be known as the United Sessions of the Lay and Annual Conferences, and the officers of the Annual Conference shall be, *ex-officio,* the officers of the United Sessions."

Change the number of the present ¶ 96 to be ¶ 97, and change the title "II. Laymen's Associations" so that it shall read:

"III. LAY ACTIVITIES"

"¶ 97, § 1. There may be organized a General Conference Laymen's Association of the Methodist Episcopal Church which may be assembled at the seat of the General Conference or elsewhere in the interim of the General Conference Sessions.

"§ 2. There may be organized in each Annual Conference a Conference Brotherhood, Junior Laymen, or similar organization for the purpose of cultivating a more effective participation of men in the total activities of the Church.

"§ 3. There may also be organized in each Annual Conference a federation of women's societies or similar organization for the purpose of advancing local and Conference work among women."

Amend ¶ 83, title "III. Order of business." (After the separate organization of the Annual and Lay Conferences has been made, they shall assemble in a United Session with this suggested order of procedure: (1) the Holy Communion; (2) the reports of the District Superintendents; (3) the regular order of business.)

Amend ¶ 81 to read as follows:

¶ 81. A—The business of the United Session of the Annual and Lay Conferences is to inquire:

§ 1. Who are the members of the Lay Conference present, and who are its officers?

§ 2. (a) Is the Annual Conference incorporated according to the requirement of the *Discipline?* (¶ 75, § 1.)

(b) What officers and persons holding moneys, funds, etc., are bonded, and in what amounts according to the requirement of the *Discipline?*

§ 3. What are the Statistical and Financial Reports for the year?

(a) From the Statistician.

(b) From the Treasurer.

(c) Other Items.

§ 4. What are the Items and Aggregate of General Conference Benevolences apportioned to this Conference and approved by this body for the ensuing year?

§ 5. What Reports and Exhibits are presented by Conference Boards and Institutions?

§ 6. What are the Items and Aggregate of Annual Conference Benevolences approved by this body for the ensuing year?

§ 7. What Approved Financial Campaigns are to be carried on in this Conference during the ensuing year, and for what amounts?

§ 8. Is there a Conference Sustentation Fund Society and what is its report?

§ 9. What are the approved Claims for the Support of District Superintendents, Bishops, and Conference Claimants for the ensuing year?

§ 10. What shall be the Evangelistic and Religious Educational Plan for the ensuing year?

§ 11. What Standing Committees shall be appointed by this body?

§ 12. Where shall the next Conference be held?

§ 13. What other items of business shall be considered by this United Session?

B—The business of the Annual Conference is to inquire: (Here will follow §§ 2 to 28, inclusive, and 38, and 39, ¶ 81, as now printed in the *Discipline,* but which shall be renumbered as §§ 14 to 42, inclusive.)

Amend ¶ 79 by inserting in the second line, after the words "Annual Conference" the words "and in the United Session of Annual and Lay Conferences," so that, as amended, the paragraph shall read:

"¶ 79. A Bishop shall preside in the Annual Conference and in the United Session of the Annual and Lay Conferences." (The rest of the paragraph to remain unchanged.)

Amend also ¶ 80, § 1, by inserting after the words "Annual Conference" in the second line the words "and of the United Session of the Annual and Lay Conferences," so that the said section, as amended, shall read:

"¶ 80, § 1. A Journal recording the proceedings of each Annual Conference and of each United Session of the Annual and Lay Conferences, etc., the rest of the section to remain as in the *Discipline* of 1928."

Amend § 2 of said paragraph, sub-section (1) I. which now reads "Officers of the Conference" so that it shall read as follows:

"I. Officers

(a) Of the Annual Conference.

(b) Of the Lay Conference."

Amend further ¶ 80, § 2, which reads, "IV. Disciplinary Questions" by adding thereto sub-divisions as follows:

"(A) Of the United Sessions of the Annual and Lay Conferences.

"(B) Of the Annual Conference."

So that, as thus amended, it shall read:

"IV. Disciplinary Questions:

"(A) Of the United Sessions of the Annual and Lay Conferences.

"(B) Of the Annual Conference."

Amend still further ¶ 80, § 2, sub-section (1), (d), by striking out the word "Association" and substituting therefor the word "Conferences," so that, as thus amended, it shall read:

(d) Lay Conferences.

SUPPLEMENTARY RESOLUTION

WHEREAS, Pastoral Charges of Annual Conferences which are to meet before January 1, 1933, may not have sufficient time to avail themselves of the right to elect representatives to said Lay Conference, as provided for in the legislation; therefore,

Resolved, That this General Conference recommend that delegates to the last Lay Electoral Conference from such Charges be recognized as Members of said Lay Conferences until representatives may be chosen in the regular way. But where provisional Lay Members have already been chosen, they shall be accredited until their successors are elected as provided for in the legislation.

Adopted, May 24.

REPORT NO. 35. ECUMENICAL METHODIST CONFERENCE COMMISSION

The report of the Sixth Ecumenical Methodist Conference Commission was referred to your Committee on Temporal Economy.

We note with great satisfaction the extent of interest and scope of matters discussed in that Conference. We note with pleasure the proposal to carry on an extension of that work during the decade.

It is worthy of note that the expenses of the Commission from the Methodist Episcopal Church for the quadrennium amounted to only $417.09, which is less than twenty-five per cent of the amount authorized, and have been paid from the General Conference Expense Fund, as authorized.

The Commission offers the following recommendation:

1. That you approve the actions taken by the Commission.

2. That you approve the appointment of Bishop F. D. Leete, Bishop Herbert Welch, Bishop A. W. Leonard, George W. Dixon, James R. Joy, Elmer L. Kidney, M. S. Davage, Mrs. H. E. Woolever, Mrs. Frederick C. Reynolds, E. D. Soper, Frank Kingdon, Merle N. Smith, F. C Eiselen, John R. Edwards, Daniel L. Marsh and Richard C. Raines as the Methodist Epis-

copal representatives in the Ecumenical Methodist Council; and

3. That you authorize the Treasurer of the General Conference Expense Fund to pay the secretarial expense and the expenses of such members, incurred in the discharge of their duties, and certified by proper vouchers, to an aggregate amount not exceeding $500 in each year of the quadrennium 1932-1936.

Your Committee on Temporal Economy recommends the hearty approval of the actions of our Commission and also recommends the allowance of this maximum expense for the succeeding quadrennium.

We take satisfaction in the report that it was the general verdict of British and American delegates alike that the Sixth Ecumenical Conference, in the breadth and timeliness of its program, the personnel of its speakers, and the strength of its deliverances, was the most successful of the series initiated in 1881.

Adopted, May 25.

Report No. 36. Federation of Ladies' Aid Societies

Your Committee, having considered Memorials Nos. 30 and 703, recommends the amendment of the *Discipline* of 1928 as follows:

Add to ¶ 426 an additional section to be known as § 5, to read:

"¶ 426, § 5. There may be organized, in any Annual Conference, a Conference and District Federation of Ladies' Aid Societies, Women's Association, or similar organization, for the purpose of advancing a program of local Church and Conference work among women."

Adopted, May 25.

Report No. 37. Financial Policy of the Methodist Episcopal Church

Your Committee, in consideration of Memorial No. 846, which is the pronouncement of the Committee of Twenty-one raised to consider the whole question of debts of various organizations of the Methodist Episcopal Church, recommends the following resolution:

"The Methodist Episcopal Church is determined to meet her various financial obligations. The good name and credit of Methodism must be preserved in the future as it has been in the past. It is our profound conviction that our energies and resources must first be devoted to the discharge of present financial obligations before undertaking any new enterprises dependent upon the generosity and support of members of the Methodist Episcopal Church."

Your Committee further recommends that this resolution be presented for adoption to every Annual Conference of the Meth-

odist Episcopal Church and that it be placed in the Appendix of the 1932 *Discipline.*

W. B. FARMER, *Chairman;*
A. CLAY DARLING, *Secretary.*

Adopted, May 25.

REPORT NO. 38. BOARD OF FINANCIAL REVIEW

Your Committee, having considered Memorial No. 846, recommends that following ¶ 404 there be inserted in the *Discipline* a new paragraph bearing the title "Board of Financial Review," to read:

"¶ ?, § 1. Each Annual and Lay Conference may establish a Board of Financial Review to consist of the several District Superintendents and two Ministerial members and two Lay members, none of whom shall be employed officials of any philanthropic or educational agency within the bounds of the Conference.

"§ 2. The Board of Financial Review shall study the financial condition and the policies of such institutions within the Conference which shall seek financial aid from the Pastoral Charges of the Conference.

"§ 3. This Board shall be consulted by each institution before launching a financial campaign, incurring bonded indebtedness, receiving gifts or investments on the basis of annuity contracts and shall be given detailed information in order that the Board may report to the Annual and Lay Conferences with recommendations."

Your Committee also recommends that under "Powers and Duties" of the Annual Conference there be inserted a new paragraph after ¶ 85, to read:

"¶ ?. Each Annual Conference may establish a Board of Financial Review, whose powers and duties are set forth in ¶ ?."

Adopted, May 25.

REPORT NO. 39. FOREIGN-LANGUAGE CONFERENCES

Your Committee, having considered Memorial No. 507, recommends that ¶ 571 of the 1924 *Discipline,* § 6, Fifth Recommendation, be amended by adding the following words: "When a local Church, supporting a Pastor or a group of local Churches comprising a pastoral charge and supporting a Pastor, is transferred to the jurisdiction of an English-speaking Conference, the Member from said foreign-language Conference shall also be transferred to the same English-speaking Conference and all liability for annuities on account of service in the Effective Relation rendered prior to such transfer shall rest with the Annual Conference to which the Member is being transferred," so that the Fifth Recommendation, as amended, shall read:

"Fifth, that any local Church or Mission Center, located in a

foreign-language Conference, Mission Conference, or Mission in the United States of America, may be transferred to the jurisdiction of the English-speaking Conference within whose geographical territory it is located when two thirds of the membership of such Church or Mission Center, twenty-one years of age or over, take action favorable to such transfer in a meeting called for this purpose by the Quarterly Conference; and when the Bishops having jurisdiction concur, the Church or Mission Center and its property shall be transferred. Property adjustments shall be made in accordance with the provision of the *Discipline* now in force. If, however, the Bishops fail to concur, the matter shall be referred to the Board of Bishops for action. When a local Church, supporting a Pastor in the Effective Relation, or a group of local Churches comprising a pastoral charge and supporting a Pastor is transferred to the jurisdiction of an English-speaking Conference, the Member from said foreign-language Conference shall also be transferred to the same English-speaking Conference, and all liability for annuities on account of service in the Effective Relation rendered prior to such transfer shall rest with the Annual Conference to which the Member is being transferred."

Adopted, May 25.

REPORT NO. 41. RELATION OF THE JAPAN MISSION COUNCIL TO THE GENERAL CONFERENCE

Your Committee on Temporal Economy, having considered Memorial No. 953, recommends the adoption of the following resolution:

WHEREAS, The development within the past quadrennium of national Methodist Churches in Korea and Mexico has brought to the consideration of the General Conference the matter of the relation of missionaries in those countries to this General Conference, and their representation in that body; and

WHEREAS, The Commission on the Korean Church has, in its report, made certain suggestions as to legislation upon these matters;

We respectfully memorialize the General Conference of the Methodist Episcopal Church, requesting that such rights of representation as shall be accorded to the Methodist Episcopal Missionaries in Korea, shall similarly be accorded to the Methodist Episcopal Missionaries in Japan, as organized in the Japan Mission Council.

Adopted, May 25.

REPORT NO. 42. RECOGNITION OF OLD SAINT GEORGE CHURCH

Your Committee, having considered Memorials Nos. 666 and 681, recommends the adoption of the following resolution:

"WHEREAS, The Saint George Methodist Episcopal Church,

built in 1763, in Philadelphia, Pennsylvania, is the oldest church building in the world that has been continuously used by the Methodist Episcopal Church; and

"WHEREAS, The first Methodist Conference in America was held there July 14, 1773; therefore, be it

"Resolved, That this General Conference recognize Old Saint George Church as a landmark of Methodism in America and authorize its dedication to Almighty God and in memory of Captain Webb, Francis Asbury and other fathers and leaders of early Methodism."

Adopted, May 25.

REPORT NO. 43. BOARD OF CHURCH LOCATION

Your Committee, having considered Memorial No. 323, recommends that in place of ¶ 404, the following be substituted:

"¶ 404, § 1. There shall be in each District of an Annual Conference a Board of Church Location, consisting of the District Superintendent, three ministers and three laymen, nominated by the District Superintendent and elected by the Annual and Lay Conference.

"§ 2. Whenever a Quarterly Conference, City or Rural Missionary Society, having the approval of District Superintendent and Resident Bishop, proposes to select a new church or parsonage site, or to build or extensively remodel church or parsonage property, the proposition shall be referred to the Board of Church Location before committing the respective organizations to the undertaking.

"§ 3. It shall be the duty of this Board to study carefully the entire situation in relation to the said undertaking, to consider its financial soundness, and to report its conclusions as to the feasibility of the enterprise, to the Quarterly Conference or Missionary Society which proposes said selection, building or remodeling.

"§ 4. The decision of this Board, unless overruled by an Annual and Lay Conference, shall be final and any church which disregards it shall be ineligible to receive aid from the Conference, the City or Rural Missionary Society, or from the Board of Home Missions and Church Extension.

"§ 5. The Quarterly Conference, in case of an adverse decision by this Board, shall have the right to appeal to the Annual and Lay Conference, and shall be entitled to a review of financial considerations by the Board of Financial Review, which shall report on the same to the Annual and Lay Conference."

Adopted, May 25.

REPORT NO. 44. REPORT WORLD SERVICE COMMISSION

Your Committee on Temporal Economy, to which was re-

ferred The Quadrennial Report of the World Service Commission to the General Conference of 1932, recommends:

1. That the General Conference approve the portion of the report which constitutes a review of the activities of the World Service Commission for the quadrennium now closing.

2. That the Conference adopt the recommendations of the World Service Commission on Christian Stewardship, as follows:

"In order that Christian Stewardship be separated as far as possible from money-raising activities and that a more unhindered emphasis be given to education in its deeper social and spiritual phases, the World Service Commission shall assign to any one of the existing agencies of the Church, or to an agency specially created for the purpose, the task of carrying out a program of education in Christian Stewardship during the quadrennium in accord with the principles and practices of Christian Stewardship as outlined in ¶ 73 of the *Discipline*."

3. That the Conference adopt the recommendation of the World Service Commission on missionary education, as follows: "That the promotion of missionary education be referred jointly to the Board of Foreign Missions, the Board of Home Missions and Church Extension and the Board of Education, and that these Boards be charged with the responsibility for promotion of this great cause."

The Committee would further report that it has carefully considered the legislative proposals submitted by the World Service Commission in its quadrennial report to the General Conference and has made extensive use of said proposals in its report, No. 19, on Benevolence Boards (see *The Daily Christian Advocate,* page 387).

Adopted, May 25.

Report No. 45. Commission to Study Whole Benevolence and Connectional Program

Your Committee, having given consideration to the resolutions presented to the General Conference and referred to the Committee on Temporal Economy, with reference to the study of the functions and organization of the supervisional agencies and Benevolence Boards of our Church, recommends the following report:

First, with reference to the recommendation offered by Ray Allen and others suggesting a study of the work and efficiency of the Benevolence Boards of the Church, with the thought of immediate reorganization of these agencies, we call attention to Report No. 18 of the Committee on Temporal Economy as best expressing our own thought on that matter.

Concerning the resolution offered by J. M. Walker and others and the various memorials presented regarding a study during

the coming quadrennium of the total supervisional and connectional agencies of the Church, we offer the following resolution for your consideration:

WHEREAS, It is apparent that the Methodist Episcopal Church stands to-day on the threshold of new and hitherto unprecedented opportunities for evangelization and service; and

WHEREAS, Many even among the leaders of our Church are inquiring as to whether or not the objectives of the Church are sufficiently clearly defined and our Church organization so geared to the tasks before us as to enable us adequately to meet the challenge of this modern world;

We therefore recommend to the General Conference that there be raised a commission consisting of two Bishops and fifteen other persons, ministers and laymen, appointed by the Board of Bishops representative of the various interests of the Church, to arrange for a sympathetic and disinterested study of the total supervisional, connectional and promotional agencies of the Church, their policies, programs and efficiency.

We further recommend that this Commission present an appeal to some great foundation of research for the necessary expert assistance to carry through such a survey.

In the event of failure to secure the aid of an independent research foundation, we recommend that the General Conference Expense Fund make available an amount not to exceed $10,000 for the quadrennium for the work of the Commission and that in addition the Commission be authorized to solicit from individuals in the church and the agencies interested funds for this study.

We recommend further that the members of this Commission be authorized to associate with themselves from time to time, in an advisory capacity, such representatives of the agencies to be studied as they may deem wise, and that the various agencies concerned shall be directed to co-operate to the fullest extent necessary to the completion of the survey.

We recommend further that this Commission be authorized to co-operate to the fullest extent with similar commissions or agencies of other branches of Methodism and other denominational branches of the Christian Church, and the members of the Ecumenical Methodist Council from our own Church.

We further recommend that the Commission report its activities to the mid-quadrennial meeting of the Bishops and to the annual meetings of the World Service Commission and present to the Church through its press the final report of its findings and recommendations at least six months prior to the General Conference of 1936.

Adopted, May 25.

Report No. 46. Favoring Church Unions in Southern Asia

After consideration of Memorial No. 256, your Committee recommends approval and endorsement of the declaration of the recent session of the Central Conference of Southern Asia in favor of removing the difficulties in organization that prevent approach toward union into one Church of the Methodist Episcopal Church in Southern Asia, the present United Church of North India and the Baptist Churches in India that are in association with the Baptist Missionary Society in England, and endorses the proposal of a Joint Committee of these Churches, to hold, in India, a Joint Commission, our representatives to be appointed by the Bishops, to consider proposals for a United Church, and its relation to Mission Boards and Churches abroad.

Adopted, May 25.

Report No. 47. First-Broad Methodist Episcopal Church, Columbus, Ohio

Your Committee has considered Memorial No. 547, which sets forth the situation in relation to payment of debts incurred by the First-Broad Methodist Episcopal Church, of Columbus, Ohio, which still remain unpaid. Since the two churches included in the merged First-Broad Methodist Episcopal Church have been unable to agree upon their respective responsibilities for said debts, your Committee recommends:

That the General Conference authorize, direct and empower the incoming Resident Bishop of the Cincinnati Area to appoint a Committee of Investigation and Determination, to be composed of seven members, and whose duty it shall be to investigate and determine without expense the respective responsibilities of the two churches formerly included in a merger, namely, the First Methodist Episcopal Church and the Broad Street Methodist Episcopal Church.

The findings and decisions of this Committee shall be final and binding upon each of the churches.

Adopted, May 25.

Report No. 49. Trustees, John Street Church

Your Committee, considering the report of the Trustees of Old John Street Methodist Episcopal Church, recommends:

That such power as is sought by the Trustees in their report to this General Conference be granted to them, provided the terms of the grant meet the approval of the Bishops.

In accordance with the law of the Church, we present the following nominations for election as Trustees of the John Street Methodist Episcopal Church, New York City:

Carl H. Fowler, Williams Phillips Hall, James R. Joy, Wil-

liam Kennedy, E. P. V. Ritter, Millard L. Robinson, Paul Sturtevant, Wilson P. Tanner, Winthrop M. Tuttle.

Adopted, May 25.

Report No. 50. Report of Commission on Adequate Support and Equitable Apportionment

Your Committee has considered the report of the General Conference Commission on Adequate Support and Equitable Apportionment and recommends:

1. That the General Conference of 1932 extend its sincere thanks to the members of this Committee who have performed distinguished service for the whole Methodist Episcopal Church through a Commission which was raised "without expense to the General Conference."

2. That every member of an Annual Conference and that every member of the coming Lay Conferences study carefully the comprehensive report upon this subject published in the *Handbook* of the 1932 General Conference, pages 517 to 524, and Final Report on page 270 of *The Daily Christian Advocate* of May 13, 1932.

3. That enabling legislation presented for adoption by this General Conference be given most careful consideration and attention, especially as there seems to be no intention of extensive radical departure from present provisions of the *Discipline.*

4. That we request that this Commission be continued for the very necessary further study of Equitable Apportionment, and that expenses not to exceed $250 be allowed from the General Conference Expense Fund.

Adopted, May 25.

Report No. 51. Schedule of Minimum Support

Your Committee has considered Memorial No. 798, which has certain recommendations of the General Conference Commission on Adequate Support and Equitable Apportionment. (Refer to *Handbook,* page 519.) Your Committee has also considered Memorials Nos. 61, 70, 108, 790 and 319, regarding Sustentation, and recommends:

That from ¶ 81 strike out Question 37, which reads: "Is there a Conference Sustentation Fund Society, and what is its report?" and substitute:

¶ 81, § 37, "What is the Schedule of Minimum Support?"

That for ¶ 381 there be substituted ¶ 381, § 1, "Each Annual Conference, after careful study of its needs and its sources of income for ministerial support, may adopt a Schedule of Minimum Support for its pastors. This schedule shall specify the minimum financial support compatible with effectiveness for members of the Conference, for Supply Pastors who are accepted by the Annual Conference, and for student pastors. This

schedule may allow for differences in living conditions, number of dependents in the family, or any other variants, as desired by the Annual Conference.

"§ 2. When adopted by vote of the Annual Conference, this Schedule of Minimum Support shall be observed by the Bishops and District Superintendents in arranging the appointments, as provided in ¶ 239, §§ 3 and 4 (see § 3, below), and in ¶ 257, § 1.

"§ 3. If it is necessary in order to maintain a satisfactory Schedule of Minimum Support or to assist its pastors in special need, a sustentation fund may be apportioned to the pastoral charges, collected and disbursed as the Annual Conference may direct.

"§ 4. In order to supplement such a fund an equitable assessment may be made on the salaries of all effective members of an Annual Conference above the minimum salary fixed by said Annual Conference."

That to ¶ 239, § 3, there be added: "Provided that he shall not appoint any pastor to a charge where the minimum support adopted by the Annual Conference is not reasonably anticipated." So that the paragraph, as amended, shall read:

"¶ 239, § 3. To change the appointments of the Preachers in his District, if necessary, during the interval between the sessions of the Conference, in the absence of the Bishop, provided, that he shall not appoint any pastor to a charge where the minimum support adopted by the Annual Conference is not reasonably anticipated."

That to ¶ 257, § 1, there be added: "Provided, he shall not appoint any pastor to a charge where the minimum support adopted by the Annual Conference is not reasonably anticipated."

So the paragraph shall read:

"¶ 257, § 1. He shall appoint Preachers to Pastoral Charges annually after consultation with the Superintendents of the Districts in which such charges are located. Provided, he shall not appoint any pastor to a charge where the minimum support adopted by the Annual Conference is not reasonably anticipated."

Adopted, May 25.

Report No. 52. Members Japan Mission Council

After consideration of Memorial No. 831, your Committee finds that, with the change in the status of the Mission organization in Korea, general and consultative relationship to a general superintendent of the Methodist Episcopal Church will be less convenient for the Japan Mission Council. It is therefore recommended that the appointing power over the members of the Japan Mission Council be hereafter vested in the Japan Methodist Church, through its Bishop, in conference with the

Personnel Committee of the Council, or in any other way which may hereafter be provided by the Constitution of this Council, and with the approval of the Bishop assigned to the presidency of the Japan Mission Council.

Adopted, May 25.

REPORT NO. 53. COMMISSION ON METHODIST UNION IN KOREA

We have received with profound interest and appreciation the report of the Commission on Methodist Union in Korea. We rejoice in the completed organization of the Korean Methodist Church. We approve what our Commission has done, in co-operation with a like Commission from the Methodist Episcopal Church, South. We are especially happy in the creative part taken by the Koreans themselves in the organization of the new Church. It is Korean in fact as well as in name.

We must not think, however, that because the Korean Methodist Church is now independent, it no longer needs the financial help of the Mother Churches. It is developing self-support as rapidly as possible, but the financial ability is very limited. We, therefore, approve the small grant of money made by the Book Committee for the publication of the *Discipline* in English of the Korean Methodist Church.

We also authorize and instruct the Board of Foreign Missions, the Woman's Foreign Missionary Society, the Committee on Religious Education in the Foreign Field, the Commission on Conference Courses of Study, to continue to help Korea as before the union—working in co-operation with the Methodist Episcopal Church, South. We note with approval that a joint Committee of Co-operation between our Church and the Methodist Episcopal Church, South, has already been set up.

1. Retired Korean Methodist Preachers. Inasmuch as there were several Retired Korean Methodist preachers in the Korean Conference of the Methodist Episcopal Church at the time of the organization of the Korean Methodist Church, and inasmuch as these retired Korean preachers by the law of the Church participated in the dividend of the Book Concern, therefore we recommend that such preachers retired before the organization of the Korean Methodist Church receive consideration from the Board of Pensions and Relief of the Methodist Episcopal Church and that the Book Committee be requested to co-operate.

2. Official Relations between the Methodist Episcopal Church and the Korean Methodist Church.

a. In response to the request of the Korean Methodist Church, we authorize the Bishops of the Methodist Episcopal Church to appoint an official representative to the General Conference of the Korean Methodist Church. The expenses of said delegate shall be paid from our General Conference Expense Fund.

b. The Central Council of the Korean Methodist Church is

authorized to elect and send one member of the Korean Methodist Church as its representative to the General Conference of the Methodist Episcopal Church, said representative, like the representative from the Japan Mission Council, shall have his expenses paid from the General Conference Expense Fund and shall be accorded the privilege of sitting with all Committees of the General Conference, with the right to speak when questions relating to our work in Korea are being discussed.

3. Missionary Relationships. Our missionaries in Korea have been completely absorbed into the Korea Methodist Church and by the act of union have technically ceased to be members or ministers of the Methodist Episcopal Church. Obviously, that connection should be restored and maintained.

We, therefore, recommend that there be added to ¶ 470 of the *Discipline*, § 4, to read as follows:

a. Present or former missionaries of the Methodist Episcopal Church in Korea, who have now become ministers or members of the Korean Methodist Church, are, by the act of this General Conference, restored to their former standing in the Methodist Episcopal Church, this action to be retroactive to the time of the union, so that their record in our Church may show no break.

b. Our missionary ministers and members in Korea shall be hereafter allowed to maintain a double membership in the churches or Conferences of the Korean Methodist Church and of the Methodist Episcopal Church when the missionary so desires.

c. We authorize and request the Bishops to transfer such ministers and members to the Conferences and churches of the Methodist Episcopal Church, to which they formerly belonged or to such other Conferences and churches of the Methodist Episcopal Church as may seem necessary to the Bishops.

Adopted, May 25.

Report No. 54. Ministers of the Methodist Episcopal Church Formerly Serving in Mexico

Because of the laws of Mexico and the formation of the Methodist Church of Mexico, Ministers of the Methodist Episcopal Church serving in that country are left without Conference connection; therefore, be it

Resolved, That the General Conference authorizes and requests our General Superintendents to arrange to transfer such ministers to some Conference or Conferences of the Methodist Episcopal Church in the United States to which they formerly belonged, or to some other Conference or Conferences as may seem wise to the Bishops.

Adopted, May 25.

REPORT NO. 55. SESQUI-CENTENNIAL OF AMERICAN METHODISM

Your Committee, to which was referred Memorials Nos. 693 and 963 on the matter of a proposed Sesqui-Centennial Commemoration of the Organization of the Methodist Episcopal Church in America, heartily concurs with the general proposition and recommends to the General Conference the following resolutions:

1. We approve the action of the Board of Education taken at the suggestion of the Sesqui-Centennial Commission in appointing a Committee consisting of Doctors Bugbee, Eiselin and Hawk, who are now making definite plans for embodying in our Church School literature for the year 1934, articles and courses of lessons relating to the History of American Methodism.

2. We ask that special recognition be given to the Sesqui-Centennial Celebration in the *Year Book,* the Annual Conference Journals and the various periodicals of the Church.

3. We recommend that each local church be urged to prepare a history of its own life and accomplishments and that copies of these local histories be placed with the Conference Historical Society for preservation.

4. We recommend that at the session of each Conference in the year 1933 the Presiding Bishop be asked to appoint a Committee to arrange for a proper celebration at the session of the year 1934.

5. We approve the Commission of the Sesqui-Centennial of the Organization of the Methodist Episcopal Church in America, and that expenses, not exceeding $5,000, be allowed from the General Conference Expense Fund.

Adopted, May 25.

REPORT NO. 57. COMMISSION ON FINANCE

Your Committee, having considered Memorials Nos. 61, 117, 166, 721, 488, 506, 535, and 595 relative to constitution of, and duties of, the Commission on Finance, recommends that for ¶ 378, § 1, which now reads:

"¶ 378, § 1, An Annual Conference may establish a Commission on Finance to consist of the several District Superintendents, together with one Minister and two Laymen from each District."

there be substituted the following:

"¶ 378, § 1. An Annual and Lay Conference United Session may establish a Commission on Finance to consist of the several District Superintendents, together with one Ministerial member and two Lay members from each District."

Your Committee recommends that throughout the paragraph, wherever the words "Annual Conference" appear there be inserted

the words "and Lay" so the body referred to shall be the "Annual and Lay Conference."

that there be added, § 10, as follows:

"The Commission on Finance when ordered by an Annual and Lay Conference, shall apportion to the several pastoral charges the amount voted by the Annual and Lay Conference to be raised for distribution to the Conference Claimants."

That ¶ 385 be amended by inserting in the last sentence of the paragraph after the words, "Conference Stewards," the phrase, "or by the Commission on Finance, when so ordered by the Annual and Lay Conference," so that the sentence shall read:

"The remainder shall be equitably apportioned by the Conference Stewards, or by the Commission on Finance, when so ordered by the Annual and Lay Conference, to the several pastoral charges; provided, however, that the amount asked for necessitous cases shall be subject to the approval of the Annual and Lay Conference."

Your Committee recommends that ¶ 378, now having title "Plan No. 2—Committee on Finance" be given the new title "Commission on Finance" and placed in the *Discipline* after ¶¶ 371 and 372, which have the title "Ministerial Support Defined."

Your Committee recommends that a new paragraph be provided in the *Discipline* following the paragraph entitled "Commission on Finance," as follows:

COMMISSION ON APPORTIONMENT

"¶ ?, § 1. An Annual and Lay Conference may establish a Commission on Apportionment which shall assume the duty of apportionment heretofore required of the Commission on Finance.

"§ 2. This Commission shall consist of one Ministerial member and one Lay member from each District, elected annually by the united session of the Annual and Lay Conference. After the first year the term of service of newly elected members of this Commission shall begin one month after the adjournment of the Annual and Lay Conference.

"§ 3. The Commission shall organize by electing its own officers. These shall be a President, Vice-President and Secretary.

"§ 4. It shall be the duty of the Commission on Apportionment to receive estimates of amounts to be raised for any or all of the following purposes, when so directed by the Annual and Lay Conference:

"1. Support of Bishops.

"2. Support of District Superintendents.

"3. Sustentation Fund.

"4. Conference Claimants.

"5. General Conference Expenses.

"6. Annual and Lay Conference Expenses.

"§ 5. The Commission on Apportionment shall recommend an equitable basis and apportionment and, upon approval of the same by the Annual and Lay Conference, shall apportion the required amounts to the District and to the several Pastoral Charges.

"§ 6. When possible the Commission on Apportionment shall report the District apportionments for the coming year to the united session of the Annual and Lay Conference for publication in the Minutes of that session."

Your Committee further recommends that, under the title, "Support of District Superintendents" the explanatory sentence which now reads, "The support of District Superintendents shall be provided by either of two plans": Plan No. 1. "District Stewards meeting" be changed to read, "When the Annual and Lay Conference does not establish a Commission on Finance, the support of District Superintendents shall be provided by a 'District Stewards Meeting.'"

Adopted, May 25.

Report No. 58. Fraternal Delegates to Japan Methodist Church

Your Committee, having considered Memorial No. 952, recommends that the Bishops of the Methodist Episcopal Church name a fraternal delegate, each quadrennium, to the General Conference of the Japan Methodist Church and that this expense be a charge upon the Expense Fund of the General Conference of the Methodist Episcopal Church.

Adopted, May 25.

Report No. 59. Mortgage and Sale Church Property

Your Committee, having considered Memorial No. 802, recommends that ¶ 408 of the *Discipline* of 1928 be amended as follows:

Strike out all of the first paragraph after the word "corporation" in line five and substitute therefor, "said Trustees or their successors, if they have the consent of the Pastor and District Superintendent and if they receive from the Quarterly Conference authority with such limitations and restrictions as said Quarterly Conference may judge necessary, a majority of the members of the Quarterly Conference concurring, may mortgage or sell and convey such property";

So that this portion of the paragraph, as amended, shall read:

"Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to mortgage or make a sale of Church property that may have been conveyed to the Trustees of the Church corporation, said Trustees, or their successors if

they have the consent of the Pastor and District Superintendent and if they receive from the Quarterly Conference authority with such limitations and restrictions as said Quarterly Conference may judge necessary, a majority of the members of the Quarterly Conference concurring, may mortgage or sell and convey such property."

The remainder of the paragraph in three portions, the first word of which is "Provided," shall remain unchanged.

Adopted, May 25.

B. REPORTS OF SPECIAL COMMITTEES AND COMMISSIONS

I. COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

The General Conference of 1928 was convinced that something should be done regarding the injustices and inequalities of Ministerial Support. It created this Commission to formulate and recommend the course to be followed. (*Journal,* page 605.)

Your Commission, through meetings, wide correspondence with representatives of Annual Conferences and published articles in all Church papers, has kept in touch with our whole Church and also with other religious bodies. The preliminary report was submitted to the Secretary of the General Conference on September 1, 1931, and is printed in the *Handbook,* pages 517 and 524.

As we proceeded with this matter, we came to see with increasing clearness that more than financial support is involved in it. There exists a vicious circle. Half a Church with half support tends to make half a preacher who in turn makes half a Church with half support, which continues the process. Churches are broken by inadequate preachers in charge and preachers are broken by being assigned to inadequate churches.

We found that "effective" is a technical term in Methodism and may be applied to an inefficient preacher. Ineffective members of an Annual Conference have to be appointed to a church or dismissed for character reasons, sometimes by trickery. Also, we found that supply preachers are not under the control of the Annual Conference and are usually brought in to serve inadequate churches. These factors cannot be separated, and constitute a single problem. While your Commission brings three recommendations, it submits them as phases of a single matter. The omission of any one of them cripples the others. Your Commission, therefore, has recommended that:

First—Each Annual Conference shall fix a schedule of minimum support for its members and minimum support for accepted supplies. Careful legislative plans for putting this into practice have been submitted in a second report placed in the hands of the Secretary of this General Conference and by your action referred to the proper Committees.

Second—The Annual Conference shall be empowered to locate inefficient members without reflecting upon their char-

acter. It is impractical to require standard support for substandard men. If the Conference has made a mistake in receiving an ineffective man, it must take the responsibility for correcting its own error and cease to certify him as an "effective" preacher. Proposed legislation to this end has been submitted in a third report to this General Conference.

Third—The Annual Conference shall pass upon the character, ability, training, and effectiveness of supply preachers if they are to be employed as preachers in charge of churches belonging to the Annual Conference. The churches of an Annual Conference, which do not choose a pastor, but receive him by appointment, have a right to expect that all preachers shall be approved by their Annual Conference. A fourth report has been filed suggesting legislation in this matter.

Fourth—Equitable apportionment needs further study.

Adopted, May 24.

II. COMMITTEE ON CENTRAL CONFERENCES

Report No. 1. Central Conferences

Your Committee on Central Conferences have considered the report of the Commission on Central Conferences referred to it by the General Conference and printed on page 97 of *The Daily Christian Advocate,* and the following Memorials:

206, 225, 226, 227, 229, 242, 255, 258, 313, 342, 355, 356, 357, 384, 391, 392, 428, 442, 518, 601, 619, 755, 756, 757, 758, 760, 761, 768, 778, 779, 850, 855, 906, 923, 120, and present the following report:

1.

¶ 613, Part II. Powers of Central Conferences, § 1. (Organization) Item (7), which reads as follows:

"The Central Conferences shall be composed of Ministerial and Lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference, and Mission shall be entitled to at least two Ministerial and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference, Mission Conference, or Mission, except that a fraction of two-thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or Mission to an additional Ministerial Delegate, and to an additional Lay Delegate."

Shall be amended so as to read:

"The Central Conferences shall be composed of Ministerial and

Lay Members, both men and women being eligible, in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine. Each Annual Conference, Mission Conference, and Mission shall be entitled to at least two Ministerial and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference, Mission Conference, or Mission, except that a fraction of two-thirds or more of the number fixed by a Central Conference as the ratio of representation shall entitle an Annual Conference, Mission Conference, or Mission, to an additional Ministerial Delegate, and to an additional Lay Delegate."

2.

¶ 613, Part II. Powers of Central Conferences, § 2 (Powers) Item (7), which reads as follows:

"Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organization for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions."

Shall be amended so as to read:

Item (7). A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organization for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions and the Woman's Foreign Missionary Society.

Add to Item (6) in this same paragraph and section the following:

"The Secretary of a Central Conference, where one or more Bishops or General Superintendents have been chosen, shall report to the Secretary of the General Conference the names of the Bishop or Bishops and the residences to which they have been assigned by the Central Conference. The Secretary of the General Conference shall in turn report to the Committee on Episcopacy, to be embodied in said Committee's report."

3

¶ 613, Part II. Powers of Central Conferences, § 2 (Powers) Item (11), which reads as follows:

"The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdic-

tion, or as may be intrusted to it. It shall have the power to make rules and regulations for the purpose, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding same; provided, however, (a) that all procedure shall be subject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale of transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization."

Shall be amended so as to read:

"The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be intrusted to it. It shall have the power to make rules and regulations for the purchase, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding same; provided, however, (a) that all procedure shall be subject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, the Woman's Foreign Missionary Society, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization."

4

¶ 613, Part II. Powers of Central Conferences, § 2 (Powers) Item (14), which reads as follows:

"A Central Conference shall have the power to organize

Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same."

Shall be amended so as to read:

"The Central Conference shall have a Standing Committee on Women's Work. This Committee should preferably be composed of the women Delegates and such other persons as the Committee may elect.

"The duty of this Committee shall be to study the relation of women to the Church and to devise ways and means of developing this portion of the Church membership to the end that it may assume its rightful responsibilities in the extension of the Kingdom. The Committee shall make recommendations to the Central Conference regarding women's organizations within its Area, the conditions of membership and the function of the same."

5

¶ 613, Part II. Powers of Central Conferences, § 1. (Organization), add a new item which shall be (11), reading as follows:

Item (11). Central Conferences shall maintain a co-operative and consultative relationship with Boards authorized by the General Conference which have work within said Central Conferences.

6

¶ 613, Part II, Powers of Central Conferences, § 2 (Powers) add a new Item, which shall be (16), reading as follows:

Item (16). A Central Conference shall be authorized to adopt rules of procedure for the trial of its Ministers and appeal therefrom as the necessities of the field may require; provided, however, that such rules shall in all respects conform to the restrictions and limitations prescribed by Article X, ¶ 46, § 5, of the Constitution of the Church.

7

Substitute for ¶ 613, Part II, Powers of General Conferences, § 2, (Powers) Item (6), which reads as follows:

"A Central Conference shall have authority to edit and publish abridged editions of the *Discipline,* omitting such sections as refer exclusively to activities in the United States of America."

the following paragraph:

Item (6). A Central Conference shall have authority to edit and publish a Central Conference *Discipline* which shall contain, in addition to the constitution of the Church, such sections from the general book of *Discipline* as may be pertinent to the entire Church; and also such revised, adapted or new sections

which shall have been enacted by the Central Conferences concerned under the powers given by the General Conference with the understanding that legislation passed by the General Conference becomes effective immediately throughout the entire Church.

In a Central Conference using a language other than English, legislation passed by the General Conference shall not take effect until three months after the close of the General Conference, in order to afford the necessary time to make adaptations and to publish a translation approved by the resident Bishops.

8

¶ 613, Part II, Powers of Central Conferences, § 2 (Powers), Item (1), which reads as follows:

"To a Central Conference shall be committed for supervision in harmony with the book of *Discipline* and Interdenominational contractual agreements, the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference."

Shall be amended so as to read:

§ 2, Powers, Item (1). To a Central Conference shall be committed for supervision, in harmony with the Central Conference *Discipline,* [See Item (6)] and interdenominational contractual agreements, the missionary, educational, industrial, publishing, medical, and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference; and shall provide such suitable organizations for such work and elect the necessary officers for the same. When a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions and the Woman's Foreign Missionary Society.

9

¶ 613, Part II, Powers of Central Conferences, § 2 (Powers), Item (12), which reads as follows:

"A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences, and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of *Discipline,* ¶ 511, (¶ 540, 1928) § 4, provided, however, that the Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and provided further that no Annual

Conference shall be organized with less than twenty-five members. It may also, with the consent of the Resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference."

Shall be amended so as to read:

Item (12). "A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences, and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the *Discipline,* ¶ 540, § 4, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference. No Annual Conference shall be organized with less than twenty-five members."

and that there be added a new Item (12a), which shall read as follows:

"A Central Conference may, with the consent of the resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference."

10

For ¶ 613, Part II. Powers of Central Conferences, § 2 (Powers), Item (13), which reads as follows:

"A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory."

Substitute a new Item, to read:

"A Central Conference shall have power to add to the business of the Annual Conference supplementary questions considered desirable or necessary for meeting its own needs; to make such changes and adaptations in procedure as the peculiar conditions of the fields require; and to adapt the temporal economy of the Church with its own territory, including orders of business suitable for District and Quarterly Conferences."

11

¶ 613, Part II, Powers of Central Conferences, § 2 (Powers), Item (17), which reads as follows:

"A Central Mission Conference shall become a Central Conference upon fulfillment of ¶ 95 (¶ 97, 1928), § 1, (1) and upon the ratification of the Annual Conferences," shall be amended so as to read:

Item (18). "A Central Mission Conference may become a Central Conference upon the fulfillment of the necessary require-

ments (¶ 97, § 1 (1)) and upon the authorization of the General Conference."

12

For Chapter XI, Part III, for ¶ 255, on "Bishops elected by Central Conferences," which reads as follows:

"A Bishop or General Superintendent elected by a Central Conference shall have the same rights and duties as a General Superintendent elected by the General Conference."

Substitute the following:

"¶ 255. A Bishop or General Superintendent elected by a Central Conference shall have during his tenure the same status, rights and duties within the territory mentioned in ¶ 46 as a General Superintendent elected by the General Conference. He shall also have, upon invitation and assignment by the Bishops, the right to preside at sessions of the General Conference. Upon invitation of the Bishops he shall have the privilege of full participation in the meetings of the Bishops whenever the interests of his Central Conference, or the interests common to all Central Conferences are involved."

13

¶ 613, Part II, Powers of Central Conferences, § 1 (Organization), Item (10), which reads as follows:

"The presiding Officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference."

Shall be amended as follows:

Item (10), "The presiding Officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference for the governing of its own sessions shall be decided by the Central Conference."

14

¶ 97, § 1, Item 1 (Organization), which reads as follows:

"There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or as may develop from authorized Central Mission Conferences as set forth in § 2 (2) d, with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty Ministerial and

twenty Lay Delegates on the basis of representation as set forth in Item (2) hereof," within the territory mentioned in ¶ 46.

Shall be amended with the addition of the following words:

"except in the cases wherein reasons may be deemed sufficient by the General Conference said General Conference may fix a smaller number," for, and read:

(1) ORGANIZATION. There shall be such Central Conferences as have been hitherto authorized or shall be authorized by the General Conference, or as may develop from authorized Central Mission Conferences as set forth in § 2 (2) d. They shall have the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty Ministerial and twenty Lay Delegates on the basis of representation as set forth in Item (7) hereof; except in the cases wherein reasons may be deemed sufficient by the General Conference said General Conferences may fix a smaller number.

15

Chapter IV, Central Conferences, to ¶ 97, § 2, Powers, add a new section (9), as follows:

"A central Conference shall have authority to examine and acknowledge the *Journals* of the Annual Conferences, Mission Conferences, and Missions located within its bounds, and to make such rules for the drawing up of the *Journals* as may seem necessary according to the special requirements of the countries involved."

16

Chapter II, Annual Conferences, 11, Secretary and *Journal*, ¶ 80, § 1, which reads as follows:

"A *Journal* recording the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary. A copy of the *Journal* shall be sent to the General Conference for examination. *Journals* properly attested shall be approved by the General Conference."

Shall be amended to read:

¶ 80, § 1. "A *Journal* recording the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of the *Journal* shall be sent to the General Conference for examination and for approval when properly attested; provided, however, that a copy of the *Journal* of an Annual Conference which is a constituent of a Central Conference shall be sent to the Central Conference for examination and for approval when properly attested."

17

Chapter IV, Central Conferences, to ¶ 97, § 4, add a new Section "c," as follows:

¶ 97, § 4 "c." A Central Conference shall have power to authorize the congregations of a certain state or country to form special organizations in order to receive the acknowledgment of the state or country according to the laws of such state or country. Such organizations shall be empowered to represent the interests of the Church to the authorities of the state or country according to the rules and principles of the Methodist Episcopal Church, and they shall be required to give regular reports of their activities to their respective Annual Conferences.

18

To ¶ 466, add a new section (3), as follows:

¶ 466, § 3. In the territory of a Central Conference where a Council of Co-operation has been organized in accordance with the enactments of the Central Conferences, the Field Finance Committees shall be responsible to the Board of Foreign Missions for the administration of its funds and properties, except that the Committees shall be directly responsible to the Council of Co-operation for the administration of funds and properties which have been transferred by the Board to the Council for determination.

19

Chapter IV. Woman's Foreign Missionary Society, to ¶ 477, add a new § 8, as follows:

¶ 477, § 8. In the territory of a Central Conference where a Council of Co-operation has been organized in accordance with the enactments of the Central Conferences, the Field Finance Committees shall be responsible to the Society for the administration of its funds and properties, except that the Committees shall be directly responsible to the Council of Co-operation for the administration of funds and properties which have been transferred by the Society to the Council.

20

We recommend that such publications of the Methodist Book Concern as are sent to General Superintendents elected by the General Conference shall be sent to General Superintendents elected by the Central Conferences.

21

We recommend that wives of Bishops elected by Central Conferences be afforded travel expenses by the Episcopal Fund from the place of their Episcopal Residence to their homes once in

every four years and return to the Area residence assigned, in accord with the custom in vogue for wives of Bishops elected by the General Conference, who are assigned to residences outside the United States.

22

We recommend that the General Conference order the appointment of a Commission on Central Conferences to which shall be referred questions, that have arisen in the discussion of Central Conference problems, for further study and report to the General Conference of 1936. Said Commission shall be composed of fifteen members of the Methodist Episcopal Church; three shall be Bishops, six other ministers, and six laymen; and shall be appointed by the Bishops. In case of a vacancy by death or withdrawal of a Commission member from the Methodist Episcopal Church, the vacancy shall be filled by the Bishops at their next meeting. The expense of said Commission shall be borne by the General Conference Expense Fund and shall not exceed $2,000.

1. We refer the following Memorials to the proposed Commission for further study:

768, authorizing the organization of Malaya and Sumatra Conferences into a Malaysia Central and Philippine Islands Central Conference.

392, referring to the establishment of a Malaysia Central Conference.

356, referring to representation of Central Conferences in General Conferences.

923, referring to representation of Annual Conferences within Central Conference territory in General Conferences.

2. We recommend that the Commission consider the possibility of changing the term "Central Conference" to "Regional Conference."

3. We recommend to the proposed Commission for study during the quadrennium the matter of General Conference representation by Central Conferences, as follows:

¶ 38, § 1. "Each Annual Conference shall be entitled to at least one Ministerial Delegate"—shall be amended so as to read:

"Each Annual Conference not included within the jurisdiction of a Central Conference shall be entitled to at least one Ministerial Delegate."

(The remainder of the section is unchanged.)

¶ 38, § 4.

This shall be a new section reading as follows:

"Each Central Conference shall be entitled to at least two Ministerial Delegates. The General Conference shall not allow more than one Ministerial Delegate for every seventy-five members of an Annual Conference or Mission Conference, nor less

than one for every hundred and sixty; but for a fraction of two-thirds or more of the number fixed by the General Conference a Central Conference shall be entitled to an additional Delegate."

¶ 39, § 4.

"Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference"—shall be amended to read:

"Each Lay Electoral Conference organized in an Annual Conference which is not included within the jurisdiction of a Central Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from that Conference."

¶ 39, § 6.

This shall be a new section, reading as follows:

"Each Central Conference shall be entitled to elect as many Lay Delegates from the Central Conference as there are Ministerial Delegates elected from that Central Conference."

4. Anxious that no policy regarding Central Conferences shall in any way be interpreted to retard Church Union we recommend that the Commission study the effect of Central Conferences upon Church Union with this in mind.

5. The Committee recommends to the proposed Commission the consideration of changes in ¶ 613, Part II. Powers of Central Conferences, Item (2), so that it will read as follows:

"A Central Conference, when authorized by a specific Enabling Act of the General Conference, shall have power to elect one or more Bishops or General Superintendents from among the Traveling Elders of the Methodist Episcopal Church. The number of Bishops or General Superintendents to be elected by each Central Conference shall be fixed from time to time by the General Conference.

"Whenever a Central Conference exercises within a previous quadrennium the power to elect Bishops or General Superintendents no Delegates to the General Conference from that Central Conference or from its constituent Annual Conferences shall be entitled to vote for General Superintendents in the General Conference."

6. We recommend for consideration by the proposed Central Conference Commission that the principle of organization by Central Conferences be accepted for the entire Church and that as rapidly as possible it be made effective throughout the connection. It is our judgment that plans should be sufficiently advanced during the quadrennium to permit the organization

of a Central Conference or Central Conferences within the United States of America at the General Conference of 1936.

Enabling Acts

Latin America

The Central Conference of Latin America during the next quadrennium is hereby authorized to elect two Bishops or General Superintendents, provided that by such election there shall be no more than two Bishops, General Superintendents or Missionary Bishops resident within the bounds of the Central Conference of Latin America during the quadrennium ending with 1936. The Central Conference in Latin America, however, is authorized (¶ 97, § 1 (1) as amended) by the General Conference to conduct a Central Conference, with the privileges and powers as provided under Central Conference legislation, provided that they shall have at least a total of 15 Ministerial and 15 Lay Delegates on the regular basis of representation.

Eastern Asia

The Central Conference of Eastern Asia is hereby authorized to elect two Bishops or General Superintendents for China, provided that by such election there shall not be more than three Bishops, General Superintendents or Missionary Bishops resident during the quadrennium ending in 1936.

Southern Asia

The Central Conference of Southern Asia is hereby authorized to elect one Bishop or General Superintendent at the session of the Central Conference immediately preceding the General Conference of 1936.

Episcopal Vacancies

If an Episcopal vacancy should occur, by death, resignation or otherwise, within the bounds of the Central Conferences of Latin America, Eastern Asia or Southern Asia during the quadrennium, the Central Conference within which such vacancy occurs is authorized to elect a Bishop or General Superintendent, in case the vacancy is in an area previously filled by a Central Conference; it is also authorized to elect a Bishop or General Superintendent in case of a vacancy previously filled by a General Superintendent elected by the General Conference, in case the Bishops do not fill the vacancy by appointment of a retired Bishop, and provided that at no time shall there be more than two Bishops, General Superintendents or Missionary Bishops within the bounds of the Central Conference of Latin America; or three within the the bounds of

the Central Conference of Eastern Asia; or four within the bounds of the Central Conference of Southern Asia.

¶ 97, § 1, Item 1 (Organization), provides that a Central Conference shall have at least a total of 20 Ministerial and 20 Lay Delegates on the basis of representation.

The Central Conference in Latin America, however, is authorized by the General Conference to conduct a Central Conference, with the privileges and powers as provided under Central Conference legislation, provided that they shall have at least a total of 15 Ministerial and 15 Lay Delegates on the regular basis of representation, so that the provision which reads "with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least 20 Ministerial and 20 Lay Delegates," shall have added thereto:

"except that the Central Conference of Latin America, during the quadrennium 1932-36, shall have at least a total of 15 Ministerial and 15 Lay Delegates on the same basis of representation."

Adopted, May 20.

III. COMMITTEE ON EVANGELISM

Report No. 1. Pronouncement and Authorization

Your Committee on Evangelism, having made some study of the present situation, submits the following report:

1. Without the Church, and too often within it, there is a paralyzing doubt concerning God. To many He seems to be a mere creature of our wishful thinking. By others He is regarded as an impersonal interaction making for the good life. Some who infer a personal God despair of the possibility of knowing Him. Any experience of God other than that which comes through the perception of truth, the appreciation of beauty, the devotion to righteousness is regarded as an illusion.

It is our task therefore to reveal to men a knowable God; to identify and clarify the experience of God so that it will become to the contemporary mind attainable and desirable: to teach in explicit terms the way whereby men may enter conscious fellowship with God: to create in our day an Aldersgate Fellowship of Warm Hearts.

2. In every community are initiates of this Fellowship, but they are living in isolation, with little encouragement and with none of that enrichment which comes from a pooling of deep spiritual experiences. The old class meeting at its best brought such souls together. Something like it will certainly be necessary if the life of isolated individuals is to be quickened and enriched by the sharing process.

3. Conversions are often conspicuously absent. Those which

do occur are sometimes after a very thin and meager pattern. Men and women are saved from sins of the flesh and from unpleasant personal demeanors, but they are not rescued from intellectual dishonesty, from the love of luxury and the more unsocial attitudes in business and industry. We do not want people who are simply emotionally aglow over such phrases as "absolute honesty, purity, unselfishness and love." We must produce men and women who in all their relationships, domestic, political, industrial, commercial, ecclesiastical are actually honest and unselfish and pure and loving as Christ was and are advancing to the fulness of the mind of Christ. To achieve such a result our preachers must be taught how to awaken a more inclusive sense of sin and to lead people along the path of repentence and faith until personality is reintegrated about the ideal of life in Christ Jesus. There is a pathetic helplessness here which often passes into tragedy.

4. We need to inquire, not critically but helpfully, whether our methods of religious education are producing Christlike personalities among youths in our Sunday and week-day schools of religion and to ask if there is anything we can do to help make education evangelistic in the best sense.

5. There is great need for an agency whereby the technique of successful preaching missions, group conferences, and personal evangelism, whether among children or college groups or in great industrial centers, may be made available for all.

6. The official leadership of the Church, Bishops, and District Superintendents ought to foster genuinely Spiritual Retreats for our ministers. The most disturbing feature of our time is not the indifference of the general public, nor the inertia of the pew, but the bewilderment in our pulpits. Meetings in every district where preachers might gather under competent leadership, not to discuss ecclesiastical business nor to hear speeches, but to be guided into an understanding of their own hearts and into redemptive fellowship with Christ would make a real contribution to the life of the Church.

7. There should be a serious study of our approach to the unchurched multitudes about us. We build our stately temples and invite people to come and worship and listen, but the numbers who accept the invitation are but a fraction of those who need Christ. How can they be reached? Shall we hire theaters, stand once again upon the street corners, employ the radio, establish a Protestant order of Preaching Friars, to carry Methodism's unique emphasis upon conversion and religious experience to the mind and heart of America and of the world?

These and many other considerations make it imperative that there be some special group on whom may rest during the ensuing quadrennium the responsibility for serving as a clearing center for evangelistic activities and inspiration and to lead

the whole church into a vigorous crusade to save the world. To this end we recommend that the Bishops be authorized and directed to appoint a Commission of Twenty-five, composed of ten laymen, ten ministers and five Bishops, the Commission to serve without expense to the General Conference Expense Fund.

Adopted, May 19.

Notation:

In considering this Report, the General Conference voted to refer to the Authorized Commission on Evangelism for careful study and action the following proposed amendments:

No. 1. We also recommend that our Area Bishops and the District Superintendents at every opportunity shall urge pastors and official members of the Church to respond to the appeal of our Bishops to aid in bringing the nation back to God, persuading the Church to go to its knees in prayer and in enthusing the people to evangelistic efforts.

Further, that pastors be urged to co-operate in the evangelizing movement by sounding the evangelistic note in preaching, in instructing the children, in guiding the young people, in pastoral visitation, in a season of local spiritual earnestness by whatever name called; in group and district revival meetings and in city-wide or community evangelistic campaigns.

And, that inasmuch as it is getting more and more difficult to secure sane, safe, competently equipped by head, heart and body Methodist evangelists for great evangelistic gatherings, we strongly urge our Bishops and theological schools to unite in securing and training men for this absolutely necessary department of our ministry.

Also, that we earnestly pray for our ministry and people the baptism of Pentecostal power to help us in our great task of leading men, women and children to Christ and in building up the kingdom of our Lord.

No. 2. We are encouraged by reports that where special methods, approved by the Board of Education, have been used, results have been secured in winning to Christ, and leading into the membership of the Church, correspondingly large numbers; and we urge that increased emphasis be placed upon such methods of religious education in our Sunday and week-day schools of religion as shall most certainly produce Christ-like personalities. We need to ask if there is anything we can do to help make education evangelistic in the best sense.

Action taken, May 19.

IV. COMMISSION ON JUDICIAL PROCEDURE

The General Conference of 1928 made a number of changes in the *Discipline,* affecting Part V—Judicial Administration.

For the purpose of this report reference is made only to Report No. 23 of the Committee on Episcopacy, Title: Judicial Procedure, Serial No. 286, page 629, adopted May 30, 1928, page 702, *The Daily Christian Advocate,* amending ¶¶ 244, 245, 246, 247 of the *Discipline* of 1924, being respectively ¶¶ 295, 296, 297, 298; also to the last paragraph of said report, which reads:

"We further recommend that a Commission consisting of five persons be named at this General Conference, to report to the General Conference of 1932, recommendations for a revision of the entire subject of Judicial Procedure."

Immediately upon the adoption of Report No. 23 of the Committee on Episcopacy, the Committee of Elected Chairmen named the following Committee on Judicial Procedure: H. L. Jacobs, E. L. Kidney, W. H. G. Gould, F. R. Bayley, G. W. Henson, and they were so elected by the General Conference. This Committee, having given careful study to the subject, respectfully submits the following for your consideration:

That in place of Part V, Chapters I to XIV, inclusive, and Appendix, ¶ 616, § 1, now in the *Discipline,* the paragraphs subjoined be substituted.

Chapter I. 1. Investigation and Trial of a Bishop

¶ 291, § 1. If a Bishop shall be accused of any of the offenses hereinafter mentioned in ¶ 300 in the interval between sessions of the General Conference, the District Superintendent within whose District the offense is said to have been committed shall call to his aid the Triers of Appeals of that Annual Conference as a Committee of Investigation who shall carefully inquire into the case; and if, in the judgment of a majority of them there is reasonable ground for such accusation, they or a majority of them shall prepare and sign the proper charges, unless such charges have already been prepared; shall send a copy of the same to the accused, and shall give notice thereof to the Secretary of the Bishops, furnishing him also with a copy of the charges.

§ 2. The Secretary of the Bishops shall within thirty days thereafter convene the Bishops resident in the United States and they shall forthwith appoint one of their number who shall fix the place and time for the trial and convene the Triers of Appeals of four neighboring Conferences of whom twelve shall be chosen as the Trial Court. The Church and the accused each shall have, in addition to the right of unlimited challenge for cause, the right of peremptory challenge to the number of four. The Bishop so appointed shall preside at the trial and appoint a Secretary who shall keep a correct record of the proceedings and the testimony. The Court, as thus constituted, shall have full power to try the accused and by a majority vote suspend him

from the functions of his office; to depose him from his office, or the ministry or both or expel him from the church, or in case of minor offenses to fix a lesser penalty. Its findings shall be final, subject to appeal to the General Conference as hereinafter provided and shall be reported to the General Conference for entry on its *Journal;* and the records of the trial, including the testimony, shall be signed by the President and Secretary and shall be placed in the custody of the Secretary of the General Conference together with all the documents in the case for preservation with the papers of the General Conference and shall be the basis of any appeal which may be taken.

§ 3. In case of appeal the General Conference, either in executive session or through the Committee on Judiciary, shall review the evidence, the findings and the sentence, and take such action as the facts and law may warrant. No oral or additional documentary evidence shall be permitted to be presented at the General Conference.

§ 4. In all cases of complaint filed against a Bishop in the General Conference notice shall be given to him and to the Secretary of the General Conference by registered mail at least thirty days before the first day of May in the year in which the General Conference shall meet. Otherwise such complaints shall not be considered at the General Conference, except in cases which, in its judgment shall merit attention; however, it may assume original jurisdiction in any case and provide for trial either by a court composed of members of the General Conference or Triers of Appeals as provided in §§ 1 and 2.

§ 5. In case of challenge of any of the Triers of Appeals for cause which shall be sustained by the Bishop presiding at the trial, reducing the number below twelve, additional Triers of Appeals from other contiguous Conferences may be summoned by him to take the place of the members challenged so that the membership of the Trial Court shall consist of not fewer than twelve members.

§ 6. In cases in which the General Conference shall elect to try the accused by a Court composed of members of the General Conference, the Conference shall appoint for the purpose a select number of its own members, who shall be ministers, to consist of not more than seventeen nor fewer than twelve. The Church and the accused having the right to challenge for cause; the accused shall have peremptory challenges to the number of four. The Court, as thus constituted, shall have the powers mentioned in § 2. Its findings shall be final, subject to appeal to the General Conference on questions of law only and shall be reported to the General Conference for entry on its *Journal;* and the records of trial shall be placed in the custody of the Secretary of the General Conference and for use in case of appeal.

§ 7. When charges against a Bishop which could not have been investigated and tried within thirty days of the first day of the session of the General Conference are presented directly to the General Conference, said charges shall be filed with the Secretary of the General Conference in the same manner as memorials and shall be referred to the Committee on Episcopacy, which Committee shall duly consider said charges and shall make report to the General Conference with recommendations, either that the charges be not entertained or that trial be ordered under §§ 1 and 2, or 6 of this paragraph.

¶ 292. A Bishop suspended or deposed from his Episcopal office in accordance with the provisions of ¶ 291, §§ 2 or 6, shall have no claim upon the Episcopal Fund for salary, house rent, or any other expenses from the date of such suspension; but in case he is thereafter found by the General Conference not guilty of the charge or charges for which he was suspended or deposed, his claim upon the Episcopal Fund for the period during which he was deprived of the functions of his office shall be paid to him.

¶ 293. If an alleged offense has been committed beyond the bounds of any District, the District Superintendent within the bounds of whose District the Bishop resides shall proceed as hereinbefore provided.

Chapter II. 1. Investigation and Trial of a Bishop Elected by a Central Conference or of a Missionary Bishop

¶ 294, § 1. If a Missionary Bishop be accused of a violation of any of the offenses enumerated in ¶ 300 during the interval between the sessions of the General Conference, the District Superintendent of the Annual Conference, Mission Conference, or Mission, within which the offense is alleged to have been committed shall call to his aid the Triers of Appeals of the Conference or Mission as a Committee of Investigation who shall inquire into the case, and if in the judgment of a majority of them the accusations appear to be well founded, they shall prepare and sign the proper charges in the case, and shall send the same to the nearest effective Bishop or effective Missionary Bishop, and a copy thereof to the accused.

The said Bishop or Missionary Bishop shall call not less than eleven or more than fifteen Effective Elders, all of whom shall be Missionaries under the Board of Foreign Missions of the Methodist Episcopal Church, to form a court for the trial of the alleged charges, and a Bishop or Missionary Bishop shall preside over the same. The accused shall have the right of peremptory challenge, yet so as not to reduce the number below nine.

§ 2. In case of challenge of any of the Effective Elders for

cause which shall be sustained by the Bishop presiding at the trial reducing the number below nine, additional Effective Elders from other contiguous Conferences or Missions shall be summoned by him to take the place of the members challenged so that the membership of the trial Court shall consist of not fewer than nine members. The presiding Bishop shall appoint a Secretary who shall keep a correct record of the proceedings and the testimony. The Court, as thus constituted, shall have full power to try the accused and by a majority vote to suspend him from the functions of his office, depose him from his office, or from the ministry or both, or expel him from the church, or in the case of minor offenses to fix a lesser penalty. Its findings shall be final, subject to appeal to the General Conference as hereinafter provided, and shall be reported to the General Conference for entry in its *Journal;* and the records of the trial, including the testimony, shall be signed by the President and Secretary and shall be placed in the custody of the Secretary of the General Conference together with all the documents in the case for preservation with the papers of the General Conference and shall be the basis of any appeal which may be taken.

§ 3. In Annual Conferences, Mission Conferences, or Missions outside the United States, the District Superintendent within whose district the offense is said to have been committed shall call to his aid the Triers of Appeals of the Annual Conference, Mission Conference or Mission as the Committee of Investigation; and the Court, in the case of a Mission Conference or Mission shall consist of Effective Elders, all of whom shall be Missionaries under the Board of Foreign Missions, from one or two other Annual Conferences, Mission Conferences, or Missions, either or both selected by the Bishop appointed to convene the Court. In all other respects the Investigation and Trial shall conform to the provisions contained in §§ 1 and 2 hereof.

¶ 295. A Missionary Bishop suspended or deposed in accordance with the provision of ¶ 294 shall have no claim upon the Episcopal Fund for salary, house rent, or any other expenses from the date of such suspension; but in case he is thereafter found by the General Conference not guilty of the charge or charges for which he was suspended or deposed his claim upon the Episcopal Fund for the period during which he was deprived of the functions of his office shall be paid.

¶ 296. The several Central Conferences shall make suitable rules for the investigation and trial of charges against Bishops elected by them. In the absence of such rules the same proceedings shall be followed as are hereinabove set forth for the investigation and trial of Missionary Bishops, except that the Effective Elders, forming the Trial Court, shall be members of an Annual or Mission Conference or Mission within the Central

Conference; and the appeal shall be to the Central Conference; in case of Trial by a Central Conference, the procedure set forth in ¶ 291, § 6 shall be followed.

¶ 297. When charges against a Missionary Bishop are presented directly to the General Conference, the General Conference shall try the accused in the same manner as is prescribed for the trial of a Bishop.

Chapter III. Trial of a Member of an Annual Conference

Note—In all matters of Judicial Administration the rights, duties and responsibilities of Members of Mission Conferences are the same as those in Annual Conferences, and the procedure is the same.

¶ 305, § 1. The several Annual Conferences shall at each session elect five Elders, men of experience and sound judgment in the affairs of the Church, who shall be known as Triers of Appeals, and also two reserve Triers of Appeals.

The reserves shall serve in the absence or disqualification of the principals.

§ 2. If a Member of an Annual Conference, in the interval between sessions of that body, shall be accused of any of the offenses enumerated in ¶ 300, his District Superintendent, or the Superintendent of the District within the bounds of which such acts are alleged to have taken place, shall call the Triers of Appeals of the Annual Conference as a Committee to investigate the same, and, if possible, bring the accused and accuser face to face; the accused shall have the right to make a statement in his own behalf, but shall not present any witnesses. The District Superintendent shall preside throughout the proceedings, and shall certify and declare the judgment of the Committee.

§ 3. If the accused is a District Superintendent, the Resident Bishop shall call in the Superintendent of any other District of the Annual Conference, who shall call in the Triers of Appeals of the Annual Conference of which the accused is a Member, as a Committee to investigate the case; and he shall preside at the investigation; but in case there is only one District Superintendent in the Conference, or if the other District Superintendents are so related to the case as to make it improper for any one of them to serve, then the Bishop in Charge shall appoint an Elder to act in the case.

§ 4. If in either case, in the judgment of a majority of the Triers of Appeals there is reasonable ground for such accusation, they shall prepare and sign the proper charges, unless they are previously prepared, shall send a copy of the same to the accused, shall give notice thereof to the Resident Bishop and Secretary of the Annual Conference of which the accused is a Member, together with a copy of the charges. They shall, if the evidence warrants it, suspend the accused from all min-

isterial services and Church privileges until the trial of the charges.

§ 5. The Resident Bishop shall, within sixty days after the receipt of a copy of such charges, appoint counsel for the Church and notify the accused in writing to meet at a fixed time and place not less than ten days after service of such notice to select the Effective Elders who shall try the charges presented. At the appointed time the Bishop, upon nomination of a majority of the District Superintendents, shall in the presence of the accused and his counsel, if requested, and counsel for the Church, select twelve Effective Elders of the Annual Conference of which the accused is a member. The counsel for the Church and the accused shall each have peremptory challenges to the number of four, and challenges for cause without limit. In case by reason of challenges, which are sustained, the number is reduced below nine, additional Effective Elders shall be named to take the place of the members challenged so that the membership of the Trial Court shall consist of not fewer than nine members. The Resident Bishop shall also fix the time and place for the trial, notice of which shall be given in writing by the counsel for the Church fifteen days in advance of the time fixed. The Resident Bishop or another Bishop, appointed by him, shall preside at the Trial. The Presiding Bishop shall appoint a Secretary who shall keep a correct record of the proceedings and of the testimony. The Court, thus constituted, shall have full power to try the accused and to suspend him from the functions of his office, to depose him from his office or the ministry or both, or expel him from the Church or in case of minor offenses to fix a lesser penalty as it may deem his offense warrants. Its finding shall be final, subject to appeal to the Judicial Conference as hereinafter provided. It shall make a faithful report in writing of all its proceedings, duly attested by the President and Secretary of the Committee, to the Secretary of the Annual Conference for entry in its *Journal* and deliver up to him therewith the bill of charges, the evidence taken, and the decision rendered, with all documents brought into the trial.

§ 6. In the case of the illness of a Resident Bishop, or absence from his Area, the duties placed upon him in this paragraph shall be performed by any Resident Bishop of a contiguous Area to whom notice is given.

¶ 299. The Annual Conference, at its discretion, may try an accused Member by one of the following methods.

§ 1. The trial, including the examination of witnesses, may be by the Conference in executive session.

§ 2. The Bishop may appoint an Elder as a Commissioner to take the evidence in the case, in whole or in part; said Commissioner shall cause a correct record of the proceedings in

the case and of the evidence taken by a stenographer where possible signed by the witnesses respectively, to be laid before the Annual Conference; upon which evidence and such other evidence as may be admitted the case shall be determined.

§ 3. The Conference may appoint from its Members a Select Number of not less than nine nor more than eleven, to try the accused, who shall have the right of unlimited challenge for cause and the peremtory challenge of three, which Select Number, in the presence of a Bishop, or of a Chairman whom the President of the Conference shall have appointed, and one of the Secretaries of the Conference, shall constitute the Court. The Court, thus constituted, shall have full power to try the accused and to suspend him from the functions of his office, to depose him from his office or the ministry or both or expel him from the church or fix a lesser penalty as it may deem his offense warrants. Its finding shall be final, subject to appeal to the Judicial Conference, as hereinafter provided. It shall make a faithful report in writing of all its proceedings, duly attested by the President and Secretary of the Select Number, to the Secretary of the Annual Conference for entry in its *Journal* before its final adjournment, and deliver up to him therewith the bill of charges, the evidence taken, and the decision rendered, with all documents brought into the trial.

§ 4. If a case cannot be tried during the session for want of testimony, the Annual Conference shall appoint the Select Number, as set forth in § 3, to try the accused, the Triers of Appeals shall prepare the charges and the Conference shall determine whether the case is of such gravity as to require that the Minister be left without appointment until the Trial shall be held. The Select Committee shall proceed as in ¶ 299, § 3 and make its report to the ensuing Annual Conference.

§ 5. In all cases of trial under ¶ 299, §§ 1, 2, or 3, the Triers of Appeals shall prepare the charges unless such charges have been already prepared.

§ 6. If in any trial the Court finds that the evidence does not sustain the charges as made, but does show that the accused has been guilty of improper or unministerial conduct, it may so declare, and may suspend the offender from all ministerial functions until the ensuing session of his Annual Conference, at which the penalty shall be fixed by the said Conference.

Chapter IV. Offenses for Which a Bishop or Member of an Annual Conference May Be Tried

(Bishops in this Chapter includes a Bishop elected by the General Conference, or by a Central Conference or a Missionary Bishop.)

¶ 300. A Bishop or Minister shall be liable to accusation and trial upon any of the following charges:

(a) Immorality or crime.

(b) Disseminating, public or privately, doctrines which are contrary to the Articles of Religion or the established standards of doctrine. Charges under this heading shall be designated "Teaching contrary to the standards of the Church," and shall be signed by five Elders, three of whom have heard or read the statements upon which the charges are based.

(c) Habitual neglect of the exercise of his Episcopal or Ministerial office, without proper cause.

(d) Imprudent and Unministerial conduct.

(e) Disobedience to the order and Discipline of the Church.

(f) In the case of a Bishop or Minister convicted in a Civil or Criminal Court involving moral turpitude the Triers of Appeals shall institute an inquiry into the matter. If, in the judgment of a majority of appropriate Triers of Appeals, there is sufficient reason, they shall prefer charges and proceed as in ¶ 291, if the accused is a Bishop, or ¶ 298 or 299 if the accused is a Minister. No charge shall be entertained for any alleged offense which shall not have been committed within five years immediately preceding the filing of the complaint, except in cases where there is a conviction in a Civil or Criminal Court, and in such cases the charges must be filed within one year after the entry of the final judgment.

¶ 301. Any Member of an Annual Conference who shall hold religious service within the bounds of any Pastoral Charge, when requested by the Preacher in Charge not to hold such service, shall be deemed guilty of disobedience to the order and discipline of the Church; and if, after admonition by the Superintendent of the District within which the offense has been committed, he shall not refrain from such conduct, he shall be liable to charges and investigation, and trial.

¶ 302. If a Member of an Annual Conference is charged with disseminating publicly or privately, doctrines which are contrary to our Articles of Religion, or our other existing and established standards of doctrine, and the Minister so offending shall solemnly promise the Triers of Appeals not to disseminate such erroneous doctrines in public or private, they may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter.

¶ 303. Whenever specific complaint is made in writing and signed by five responsible persons (of whom three have heard or read the statements upon which the charge is based), members or Ministers of the Methodist Episcopal Church, charging a Teacher in one of our Theological Schools, who is a Minister, with violating his pledge to the Bishops of loyalty to our doctrine and polity, said complaint shall be lodged with the Superintendent within whose District the accused holds his Quarterly Conference membership, who shall carefully consider the same; and if in his opinion the complaint is of sufficient gravity to

require an investigation, he shall immediately proceed according to the provisions of the *Discipline* in ¶ 298.

¶ 304. If the Teacher referred to in ¶ 303 is a Lay Member or Local Preacher, the complaint shall be lodged with the Preacher in Charge of the Church to which the said Teacher belongs, who shall proceed in accordance with the provisions of the *Discipline* for the investigation or trial of members or Local Preachers.

¶ 305. If a Bishop or Member of an Annual Conference fails to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstances, the District Superintendent shall proceed, if a Bishop, as directed in ¶ 291, if a member of an Annual Conference as directed in ¶ 298. If the District Superintendent fails to do so, he shall be accountable therefor to the next Annual Conference.

¶ 306. In cases of improper temper, words, or actions, the Minister so offending shall be admonished by his senior in office. Should a second transgression take place, one or more Ministers are to be taken as witnesses. If he continues to offend, the District Superintendent shall proceed as directed in ¶ 298, § 2.

¶ 307. Any Member of an Annual Conference, residing beyond the bounds of his own Conference, shall be subject to the investigation and trial prescribed in ¶ 298, under the authority of the Superintendent of the District within which he resides or within which he is employed. And the Committee of Investigation shall consist of the Triers of Appeals of that Conference. If he reside or be employed within the bounds of a Mission, he shall be subject to investigation under the authority of the Superintendent of the District within which he holds his Quarterly Conference Membership or of the Superintendent of the Mission and the Triers of Appeals of the same. If he is the Superintendent of the Mission, the Bishop or Missionary Bishop in charge shall appoint an Elder to act in the case.

¶ 308. An Annual Conference may entertain and try charges against its Members though no investigation upon them has been held or though the investigation has not resulted in suspension, due notice having been given the accused.

¶ 309. Whenever a Member of an Annual Conference is by the unanimous action of the District Superintendents adjudged to be so unacceptable, inefficient, or indifferent, or whose ministry is so seriously impaired for any other reason as to be no longer useful in the ministry, or engages in secular business, they shall notify him in writing of their judgment, at least six months before the meeting of his Annual Conference and ask him to request his location. If he refuses, the District Superintendents may certify the facts to the Committee on Conference Relations, who shall report their findings to the Annual

Conference for such action as it deems wise. If the Committee on Conference Relations reports that the Member be located and the Annual Conference approves the report, he shall, by this action, be located. However, if such located preacher remain a Member of the Methodist Episcopal Church in good standing until age sixty-five he shall be held to have the right to his annuity based on the years of his effective ministry subject to the action of the Annual Conference. He shall have the right to appeal within six months to a Judicial Conference.

II. Maladministration

(All complaints under this Division shall be designated "Maladministration.")

¶ 310, § 1. Complaint against the administration of a Bishop or Missionary Bishop may be forwarded to the General Conference and entertained there; provided at least thirty days' notice in writing shall have been given to the accused and the Secretary of the General Conference.

§ 2. Complaint against the administration of a Bishop elected by a Central Conference shall be heard in the Central Conference where the alleged error in administration occurred subject to appeal to the General Conference.

§ 3. A Minister shall be answerable to his Conference on a charge of corrupt, negligent, or partisan administration, but not for errors in judgment. The violation of the advice concerning Divorce, in ¶ 70 of the *Discipline,* shall be considered an act of Maladministration.

§ 4. Errors or defects in Judicial Proceedings shall be duly considered when presented on appeal. But Errors of Law or Administration connected with investigations under ¶ 298, which are not followed by Trials at Conference, and Errors of Law made by a District Superintendent in cases of appeal, are to be corrected by the President of the next Annual Conference on appeal in open session, and the Conference may also order just and suitable remedies, if injury has resulted from such errors.

§ 5. Errors of Administration, not connected with Judicial Proceedings, may be presented in writing to the Annual Conference for its judgment thereon, and the Annual Conference may order just and suitable remedies when the rights of Ministers or members of the Church have been injuriously affected by such errors.

Status of a Bishop or Minister Deposed or Expelled

¶ 311. In case a Bishop or any Member of an Annual Conference shall have been deposed from the Ministry without being expelled from the Church, he shall have his membership in the Church where he resided at the time of his deposition.

¶ 312. In case a Bishop or any Member of an Annual Conference shall have been deposed from the Ministry or expelled from the Church for teaching publicly or privately doctrines contrary to our Articles of Religion, or our other present existing and established standards of doctrines, he shall not again be licensed to preach until, if he is a Minister, he shall have satisfied the Conference from which he was deposed or expelled; or if he is a Bishop he shall have satisfied the Conference from which he was elected Bishop, and in either case shall have promised in writing to desist wholly from disseminating such doctrine.

¶ 313. After a Bishop or Minister shall have been tried regularly and expelled he shall have no privileges of Society or Sacraments in our Church, without contrition, reformation, and confession, satisfactory to the Annual Conference by which he was expelled, if a Minister; and to the Conference from which he was elected, if a Bishop.

¶ 314. When a Bishop is accused of any of the offenses named in ¶ 300 and desires to withdraw from the Church, the General Conference may permit him to withdraw; in which case the record shall be "Withdrawn under Complaints." If formal charges have been presented, he may be permitted to withdraw; in which case the record shall be, "Withdrawn under Charges"; and if thus "Withdrawn under Complaints," or "Withdrawn under Charges," his relation to the Church shall be the same as if he had been expelled.

¶ 315. When a Member of an Annual Conference is accused of any of the offenses enumerated in ¶ 300 and desires to withdraw from the Church, the Annual Conference may permit him to withdraw under the same conditions as are set forth in ¶ 314.

Chapter V. Trial of a Preacher on Trial

¶ 316. A Preacher on Trial in an Annual Conference, in reference to Amenability and Appeal is considered as a Local Preacher; but in his case the District Superintendent shall perform the duties which are assigned to the Preacher in Charge in the case of an accused Local Preacher.

Chapter VI. Trial of a Deaconess

¶ 317, § 1. When a Deaconess is accused of any violation of a moral law, the District Superintendent under whose supervision she works shall call a Committee of three or more for investigation. This Committee shall consist of one representative of the Deaconess administration under which the accused serves, and two or more members of the Annual Conference Deaconess Board of which the accused is a member. She shall appear before this Committee, and if charges are sustained, she shall be suspended from all deaconess services until the next

regular meeting of the Annual Conference Deaconess Board, or until a special meeting of said Board shall be held. If the accused be found guilty, the Annual Conference Deaconess Board shall suspend, or deprive her of office and credentials. A Deaconess may be tried by an Annual Conference Deaconess Board without preliminary investigation, provided fifteen days' written notice shall have been given her.

§ 2. In case of improper temper, words, actions or disloyalty to the rules and regulations of the administration or other organization with which she serves, the Deaconess so offending shall be admonished by the President of the Annual Conference Deaconess Board. If she continues to offend, the case shall be investigated as provided in § 1, or she shall be tried at the next meeting of the Annual Conference Deaconess Board or at a special meeting of the Annual Conference Deaconess Board and, if found guilty and impenitent, she shall be expelled from her Deaconess relationship.

§ 3. If a Deaconess shall contract debts which she is not able to pay, the president of the Annual Conference Deaconess Board shall appoint three judicious members of the Annual Conference Deaconess Board to consider her accounts, contracts, and circumstances. If, in their opinion, she has behaved dishonestly, or contracted debts without the probability of paying, the same procedure shall be followed as defined in §§ 1 or 2 of this Chapter.

Chapter VII. Trial of a Local Preacher

¶ 318. When a Local Preacher, ordained or unordained, is accused of any of the offenses enumerated in ¶ 326, the Preacher in Charge shall call a committee of Investigation, consisting of three or more Local Preachers, before which it shall be the duty of the accused to appear, and by which, if the charge be sustained, he shall be suspended from all ministerial services and Church privileges until the next District or Quarterly Conference; which Conference shall try the case, and if the accused be found guilty the Conference shall suspend, deprive of ministerial office and credentials, or expel him. But a Local Preacher may be tried by a District or Quarterly Conference without preliminary investigation, provided at least fifteen days' notice in writing shall have been given him.

¶ 319. Should the District Conference, having jurisdiction in the case of an accused Local Preacher judge it expedient to try him by a Select Number, it may appoint not less than nine nor more than fifteen of its members for that purpose, the accused having the right of challenge for cause; which Select Number, in the presence of the President of the District Conference, or of an Elder, appointed by him, and a Secretary, appointed by the said Conference, shall have full power to con-

sider and determine the case according to the rules applicable thereto; and the Secretary shall make a correct report in writing of all the proceedings and evidence to the Secretary of the District Conference, and shall deliver to him all the papers in the case.

¶ 320, § 1. In case of improper temper, words, or actions, the Local Preacher so offending shall be admonished by the Preacher in Charge. Should a second transgression take place, one or two members of the Church are to be taken as witnesses. If he continues to offend, the case shall be investigated as provided in ¶ 318 or he shall be tried at the next District or Quarterly Conference, and, if found guilty and impenitent, he shall be expelled from the Church.

§ 2. If, on due trial by the District or Quarterly Conference, a Local Preacher be found neglectful of his duties as a Local Preacher or unacceptable in his Ministry, he may be deprived of his ministerial office, in which case, if he be ordained, the District Superintendent shall require him to deliver up his credentials, that they may be returned to the Annual Conference.

§ 3. A Local Preacher who shall hold religious services within the bounds of a Pastoral Charge, when requested by the Preacher in Charge not to do so, shall be deemed guilty of imprudent conduct, and if he persist, after admonition by the Superintendent of the District within which the offense has been committed, he may be brought to investigation or trial, either or both of which may take place in the said Charge under the proper officers of the Church where the forbidden service has been held.

¶ 321. If a Local Preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion, or our other present existing and established standards of doctrine, the same procedure shall be observed as is prescribed in ¶ 318.

NOTE—Touching complaints against a Local Preacher for erroneous teaching in a Theological School, see ¶ 304.

¶ 322. If a Local Preacher shall fail in business, or contract debts which he is not able to pay, the Preacher in Charge shall appoint three judicious members of the Church, one of whom shall be the Trier of Appeals to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without a reasonable probability of paying, the same procedure shall be observed as is prescribed in ¶¶ 318, 319.

¶ 323. If, in the judgment of the District Superintendent a fair and impartial trial cannot be had in the Quarterly Conference where the accused holds his membership, the District

Superintendent shall refer the case for trial to some other Quarterly Conference within the bounds of his District.

¶ 324. If the trial is by the Quarterly Conference, the accused shall have the right of challenge for cause. If by reason of said challenge or other cause the number of the members of the Quarterly Conference present shall fall below seven, which number shall be required for a quorum in any such trial, the Quarterly Conference, if the District Superintendent so request, shall adjourn to a subsequent date, to be named by him, to try the case; or, the District Superintendent may refer it to some other Quarterly Conference in his District.

¶ 325, § 1. In Missions in the United States, its Territories, and insular possessions the power to try Local Preachers shall remain with the respective Quarterly Conferences; but Local Preachers so tried and convicted shall have the right of appeal to the Annual Meeting of the Mission.

§ 2. The Ministerial members of the Board of Home Missions and Church Extension shall constitute a Judicial Conference to hear appeals of Local Preachers convicted at an Annual Meeting of a Mission. A Bishop shall preside over such Judicial Conference.

Chapter VIII. Trial of a Church Member

Offenses for which a lay member may be tried

¶ 326, § 1. A member shall be liable to accusation and trial upon any of the following charges:

(a) Immorality or crime.

(b) Disseminating, publicly or privately, doctrines which are contrary to the Articles of Religion or the established standards of doctrine, and Charges under this heading shall be designated, "Teaching Contrary to the Standards of the Church" and shall be signed by five Ministers or Laymen, three of whom have heard or read the matter upon which the charge is based.

(c) Disobedience to the order and Discipline of the Church.

(d) In the case of a member convicted in a Civil or Criminal Court involving moral turpitude the Preacher in Charge with two lay members (one of whom shall be the Trier of Appeals) shall institute an inquiry into the matter. If, in the judgment of the Committee, there is sufficient reason to proceed, they shall prefer charges.

No charge shall be entertained for any alleged offense which shall not have been committed within five years immediately preceding the filing of the complaint except in cases where there is a conviction in a Civil or Criminal Court and in such case the charges must be filed within one year after the entry of the final judgment.

§ 2. A member of the Church, who, after private reproof

and admonition by the Pastor or Class Leader, persists in using, buying, or selling intoxicating liquors as a beverage, or who signs a petition in favor of granting a license for the sale of such liquors, or who signs a petition of consent for the sale of such liquors, or who applies for a license for the sale of such liquors, or who as attorney or otherwise procures a license for himself or another for the sale of such liquors, or who becomes bondsman of any person or persons engaged in such traffic, or who rents his property as a place in which, or on which, to manufacture or sell intoxicating liquors, shall be brought to trial, and if found guilty he evinces no real humiliation, he shall be expelled.

IMPRUDENT CONDUCT

¶ 327. In cases of neglect of duties of any kind; imprudent conduct; indulging in sinful tempers or words; "taking such diversions as cannot be used in the name of the Lord Jesus"; or disobedience to the order and Discipline of the Church; on the first offense, let private reproof be given by the Pastor or Class Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On further offense the Pastor or Class Leader may take with him one or two discreet members of the Church. On continued offense let him be brought to trial, and if found guilty he evinces no real humiliation, he shall be expelled (¶ 71).

NEGLECT OF MEANS OF GRACE

¶ 328. If a member of the Church shall habitually neglect the means of grace, such as the Public Worship of God, the Lord's Supper, family and private prayer, searching the Scriptures, class meeting and prayer meeting, the Preacher in Charge shall visit him and explain to him the consequences if he continue his neglect. If he does not amend, he shall be brought to trial, and if found guilty of willful neglect he shall be expelled.

CAUSING DISSENSION

¶ 329. If a member of the Church shall be accused of endeavoring to sow dissension in the Church by inveighing against its Doctrines or Discipline, its Ministers or Members, or in any other manner, the person so offending shall first be reproved by the Preacher in Charge; and if he persists in such pernicious practice, he shall be brought to trial, and, if found guilty, shall be expelled.

DISAGREEMENT IN BUSINESS—ARBITRATION

¶ 330, § 1. In case of any disagreement between two or more members of the Church concerning business transactions,

which cannot be settled by the parties, the Preacher in Charge shall inquire into the circumstances of the case, and shall recommend to the parties that such disagreement be submitted to arbitration. If this method of settlement be agreed upon, one arbitrator shall be chosen by each party, and the two shall choose a third. The said arbitrators shall be members of our Church, who have no personal or pecuniary interests in the result. The Preacher in Charge shall preside, and the Disciplinary forms of trial shall be observed. If either party refuses to abide by the judgment of the arbitrators, he shall be brought to trial, and if he fail to show sufficient cause for such refusal, he shall be expelled.

§ 2. If any member of the Church, in case of debt or other dispute, shall refuse to refer the matter to arbitration, when recommended to do so by the Preacher in Charge, or shall enter into a law suit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify such a course, he shall be expelled.

§ 3. If, in the case of debt or dispute, one of the parties is a Minister, the duties assigned to the Preacher in Charge in this paragraph shall be performed by the District Superintendent of the Minister concerned. If both be Ministers, the District Superintendent of either may act in the case.

FRAUD AND DISHONESTY

¶ 331, § 1. Preachers in Charge are required to execute faithfully the rules against all frauds, and particularly against dishonest insolvencies, suffering no one to remain in the Church who is found guilty of fraud.

§ 2. To prevent scandal, when any member of the Church fails in business, or contracts debts which he is not able to pay, two or three judicious members of the Church, designated by the Preacher in Charge, shall inspect the accounts, contracts, and circumstances of the supposed delinquent; and if they believe that he has behaved dishonestly, or borrowed money without a reasonable probability of paying, he shall be brought to trial, and, if found guilty, shall be expelled.

¶ 332. In all the foregoing cases of trial enumerated in this chapter the accused member shall be brought to trial before a Committee of not less than seven members of the Church. They shall be chosen by the Quarterly Conference or Official Board by ballot. The accused may challenge for cause and in case of such challenge, if the Preacher in Charge judge it advisable for the obtaining of a fair trial, he shall call in seven Triers of Appeals from any part of the District. The Preacher in Charge shall preside at the trial.

PENALTIES

¶ 333. If the accused person be found guilty by the decision of a majority of the Committee, the Preacher in Charge shall then and there pronounce the sentence of expulsion.

¶ 334. If, in view of mitigating circumstances and of humble and penitent confession or other sufficient reason the Committee find that a lower penalty would be proper, it may impose censure on the offender, at its discretion, or suspend him from all Church privileges for a definite time.

¶ 335. An expelled person shall have no Privileges of Society or of the Sacraments of the Church without confession, contrition, and satisfactory reformation.

Chapter IX. Appeal of a Bishop, a Bishop Elected by a Central Conference or a Missionary Bishop

¶ 336, § 1. A Bishop or a Missionary Bishop shall have the right to appeal to the General Conference in case of an adverse decision by the trial court hereinabove prescribed in such cases; provided, that within thirty days after his conviction he shall notify the Secretary of the General Conference in writing of his intention to appeal, unless such decision shall be rendered within thirty days of the meeting of such Conference, in which case notice shall be given within ten days after his conviction.

§ 2. A Bishop, elected by a Central Conference, shall have the right to appeal to the General Conference in case of an adverse decision by the Central Conference upon the questions of law involved, provided, that within thirty days after the decision of the Central Conference he shall notify the Secretary of the General Conference in writing of his intention to appeal, unless such decision shall be rendered within thirty days of the meeting of such Conference, in which case notice shall be given within ten days after his conviction.

§ 3. All such appeals shall be heard and determined by the General Conference Committee on Judiciary.

§ 4. If during the session of a General Conference a Bishop, or General Superintendent, or a Missionary Bishop shall have been convicted, the General Conference term of service of the Committee on Judiciary shall be automatically extended until it shall have disposed of a possible appeal in any such case.

§ 5. It shall be the duty of the Secretary of the General Conference, on receiving notice of such appeal, to inform the senior effective Bishop resident in the United States, whose duty it shall be, after conference with the parties in interest, to fix the time and place for the hearing of the appeal, and to instruct the Secretary of the General Conference to give due notice of the same to all concerned.

Chapter X. Appeal of a Member of an Annual Conference—Judicial Conference

¶ 337, § 1. A Judicial Conference shall determine two questions only:

a. Does the evidence sustain the charge or charges?

b. Were there such errors of law as to vitiate the verdict?

These questions shall be determined by the records of the trial and the argument of counsel for the Church and the accused. They shall in no case hear witnesses nor allow ulterior influences to sway them.

§ 2. For the provision for Election of Triers of Appeals in Annual Conferences, see ¶ 298.

§ 3. In Foreign Missions or Foreign Mission Conferences, remote from other Missions or Conferences, there shall be not less than nine nor more than thirteen Elders selected as Triers of Appeals, and also three reserves, and from these, thus selected, shall be chosen the Triers of Appeals to constitute the Judicial Conference for said body.

§ 4. When notice of an appeal has been given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of the Appellant, to designate three Annual Conferences conveniently near to that from the decision of which the Appeal is taken, and the Triers of Appeals of such Conferences shall constitute a Judicial Conference. He shall fix also the time and place of its sessions. He shall also give notice thereof to the said Triers of Appeals and to all others concerned. Such Judicial Conference shall be competent to hear appeals which may be presented to it from any Conference conveniently near, due notice having been given to all concerned.

The appellant shall have the right of peremptory challenge, yet so that the number of Triers of Appeals present and qualified shall not fall below nine, which number shall be required for a quorum.

¶ 338. A Bishop shall preside in a Judicial Conferenee and shall decide all questions of law arising in its proceedings, subject to an appeal to the General Conference. The Judicial Conference shall appoint a Secretary, who shall keep a faithful record of all the proceedings, and at the close of the hearing shall transmit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the General Conference, to be filed for use by the General Conference in case of appeal. In all cases the findings of the Judicial Conference shall be reported by its Secretary to the Secretary of the Annual Conference whose membership is affected thereby, and if no further appeal shall have been taken on a question of

law, the same shall be published in the *Journal* of said Annual Conference.

¶ 339. In all cases of trial and conviction of members of an Annual Conference, an appeal shall be allowed to a Judicial Conference, constituted as hereinbefore prescribed, provided that the intention to appeal shall be signified in writing to the Resident Bishop and the Secretary of the Annual Conference within thirty days after the conviction. Special cases in which six months are allowed for appeal are covered in ¶ 309.

¶ 340. When the case of any Minister who has been suspended or expelled is remanded for a new trial, his suspension from all ministerial functions shall continue until the next ensuing session of the Annual Conference.

¶ 341. Should a Member of an Annual Conference be suspended by a Committee of Investigation or Trial in the interval between the sessions of his Conference, and subsequently be found guilty and deposed or expelled, his claim upon the funds of the Conference shall cease from the time of his suspension. Should a Member of an Annual Conference be suspended, deposed or expelled and afterward be restored, he shall have no claim upon the Pastoral Charge nor upon the funds of the Conference during the period he was deprived of the functions of his office.

¶ 342. The General Conference, on appeal, or on complaint, shall carefully review the decisions of Questions of Law contained in the records and documents transmitted to it from Judicial Conferences; and in case of serious error therein, shall take such action as justice may require. The papers submitted shall be returned by the Secretary of the Committee on Judiciary to the Chairman of the Delegation of the Annual Conference of which the accused is a Member.

Chapter XI. Restoration of Credentials

When Voluntarily Surrendered

¶ 343. When an ordained Minister of any class who is in good standing shall surrender his Credentials for any reason, the Annual Conference at any subsequent time may restore the same upon the recommendation of the District or Quarterly Conference of the Charge in which he has membership as a Local Preacher.

When Involuntarily Surrendered

¶ 344. When a Member of an Annual Conference shall have been deprived of his Credentials, by expulsion or otherwise, they shall be filed with the papers of his Conference. In case the said Member has come from another Church, so that he holds the certificate of our Church, and his original Credentials in-

dorsed by our Church, he shall be required to surrender to his Conference both the certificate of our Church and the original Credentials bearing our indorsement. If at any future time he shall give satisfactory evidence to said Annual Conference of his amendment, and procure a certificate from the Quarterly Conference of the Charge in which he resides, or from an Annual Conference which may have received him on Trial, recommending to the Annual Conference of which he was formerly a Member the restoration of his Credentials, the said Annual Conference may restore them.

¶ 345. When a Local Elder or Deacon shall have been expelled or deprived of his Ministerial Office, the District Superintendent shall require of him the Credentials of his ordination, to be filed with the papers of the Annual Conference within the bounds of which the expulsion has taken place. Should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President and countersigned by the Secretary of his Quarterly Conference, his Credentials may be restored to him.

Chapter XII. Appeal of a Deaconess

¶ 346, § 1. In case of conviction, a Deaconess shall be allowed to appeal to the Board of Hospitals, Homes and Deaconess Work, provided that within thirty days after her conviction, she shall signify in writing to the District Superintendent or President of the Annual Conference Deaconess Board by which she was tried, her determination to appeal. The Board of Hospitals, Homes and Deaconess Work, in full session, or by a special Committee of not less than seven nor more than nine, shall hear the appeal, and its decision shall be the final determination of the case, subject only to an appeal to the General Conference by either party on questions of law.

§ 2. An appeal by a Deaconess from an Annual Conference Deaconess Board within the jurisdiction of a Mission Conference, shall be to the Board of Hospitals, Homes and Deaconess Work.

§ 3. Any bills of charges shall be according to forms prescribed in ¶ 616.

Chapter XIII. Appeal of a Local Preacher

¶ 348. In cases of conviction, a Local Preacher shall be allowed to appeal to the Annual Conference; provided that within thirty days after his conviction he shall signify in writing to the District Superintendent of the District and the President or Secretary of the District or Quarterly Conference by which he was tried, his determination to appeal; upon receiving notice of such appeal the District Superintendent shall fix a time and place to hear the appeal and summon the Triers

of Appeals of the Conference for the purpose. The District Superintendent shall preside at the hearing of the Appeal unless he had previously presided at the District Conference where the trial was held—in such case another District Superintendent shall preside or if the other District Superintendents be so related to the case as to make it improper for any one of them to serve, the Resident Bishop shall appoint an Effective Elder to preside. The presiding officer shall appoint a Secretary, and shall pass upon all questions of law, but shall take no part in the decision. The Appellate Court, as thus constituted, shall review the testimony and the questions of law involved. In case the testimony has not been taken in writing it may be offered on behalf of the Church or the accused. The decision of said Triers of Appeals shall be the final determination of the case, subject only to an appeal to the Judicial Conference by either party on questions of law.

¶ 348. An appeal by a Local Preacher from a Quarterly Conference within the jurisdiction of a Mission shall be to the Annual Meeting of the said Mission.

Chapter XIV. Appeal of a Church Member—Court of Appeals

¶ 349, § 1. At the Fourth Quarterly Conference of each year each Pastoral Charge shall select from among the members of the Church one person of experience and sound judgment in the affairs of the church, who shall be known as a Trier of Appeals for Members.

§ 2. When due notice of appeal has been given to the Superintendent of any District, he shall proceed, with due regard to the wishes and rights of the Appellant, to convene a Court of Appeals, which shall be constituted of such of the Triers of Appeals on his District as he shall summon, the number so summoned by him to be not more than fifteen nor less than nine; but the Trier of Appeals of the Charge to which the accused member belongs shall not be one of the number summoned. The District Superintendent shall give not less than ten nor more than thirty days' notice of the time and place at which the Court of Appeals will assemble, and such notice shall be given to all concerned. The Appellant shall have the right of peremptory challenge, provided, that the Triers of Appeals present and ready to proceed with the hearing shall not fall below seven, which number shall constitute a quorum. The District Superintendent shall preside.

§ 3. Said Court of Appeals shall be competent to hear appeals which may be presented to it from any Pastoral Charge on the District, due notice having been given to all concerned.

§ 4. If the District Superintendent shall find the convening of such a Court to be impracticable, or seriously inconvenient to

the parties involved, with due regard to the rights and wishes of the Appellant, he shall have the appeal heard by a Quarterly Conference within his District; in which case no one who was in any way connected with the Trial shall sit as a member of the Quarterly Conference, to hear the appeal.

¶ 350. Any member of the Church against whom judgment is rendered by a Committee on Trial may appeal from such judgment to the Court of Appeals for Members as hereinbefore constituted, by giving written notice of his intention to the Preacher in Charge and to the District Superintendent within thirty days after said judgment is rendered.

Chapter XV. General Directions

Testimony and Notice

¶ 351, § 1. The testimony shall be taken by a stenographer, if convenient, and reduced to writing, and certified to by the Presiding Officer and Secretary. The record, which shall include all documents, papers, and evidence in the case, shall be the basis of any appeal which may be taken.

§ 2. The testimony of a witness who is not a member of the Methodist Episcopal Church shall not be rejected on that account.

§ 3. It shall be the duty of a minister and a member of the Church to appear and testify when summoned.

§ 4. The President of any Court before which a case may be pending or the Resident Bishop of an Annual Conference shall have power, whenever the necessity of the parties or of witnesses shall require, to appoint, on the application of either party, a Commissioner or Commissioners, either a minister or layman or both, to examine witnesses; provided due notice of the time and place of taking of such testimony shall have been given to the adverse party, or the Court may appoint one or more of their number to act as Commissioner or Commissioners; Counsel for both parties shall be permitted to examine and cross examine the witness or witnesses whose testimony is thus taken. The Commissioners so appointed shall take such testimony in writing as may be offered by either party.

§ 5. All questions as to relevancy or competency of the testimony so taken shall be determined by the President of the Court when the evidence is to be considered. The testimony properly certified by the signature of the Commissioner or Commissioners shall be transmitted to the Chairman of the Court before which the case is pending.

§ 6. If in any case the accused person, after due notice has been given him, shall refuse or neglect to appear at the time and place set for the hearing, the investigation or trial may proceed in his absence.

§ 7. In all cases wherein it is provided that notice shall be given to a Bishop or District Superintendent and the charges or complaints are against that particular person, then such notice, if a Bishop, shall be given to the Bishop next in seniority, if a District Superintendent, to the Resident Bishop.

RECORDS

¶ 352, § 1. In all investigations or trials the records should be accurate and full; they shall include the proceedings in detail and all the evidence taken stenographically, if possible, including the documents admitted, together with the charges, specifications, and findings, and shall be approved and attested by the President and Secretary. In all investigations the Presiding Officer shall appoint a Secretary to keep a record of the proceedings and documents, of which records, when properly attested, the said Presiding Officer shall be the custodian. The custodian shall deliver the entire record to the President or Secretary of the Conference or Court to which the case shall go for final disposition.

§ 2. In the trial of a member of the Church the Preacher in Charge shall appoint the Secretary, and said Preacher in Charge shall be the custodian of the records, when properly attested. If no appeal be taken, he shall deliver the records to the Recording Steward for preservation. If an appeal be taken, he shall deliver the records to the President of the proper Appellate Court, and after they have been used in this Court they shall be returned by the Secretary to the Recording Steward of the Charge from which they came.

§ 3. The Secretaries of Quarterly, District, and Annual Conferences and of the General Conference shall be the custodians of the records, which in all cases shall be made by them or their assistants, of all trials occurring in their bodies respectively; and in case of appeal they shall deliver said records to the President or Secretary of the proper Appellate Court. After the said appeal has been heard, the records shall be returned to the Conference from which they came.

COUNSEL

¶ 353. In all cases of investigation or trial the accused shall be entitled to appear and to be represented by Counsel of his own selection and to be heard in oral or written argument. Such Counsel shall be a member of an Annual Conference, if the accused is a Bishop or a member of an Annual Conference, or a member in good standing in the Methodist Episcopal Church, if the accused be a lay member.

¶ 354, § 1. In all cases where counsel has not been provided for either the Church or the accused such Counsel shall be appointed as follows:

§ 2. In the investigation of a Bishop or of a Missionary Bishop, Counsel shall be appointed by the officer presiding; and in case of a trial by the General Conference Counsel shall be appointed by it. Such Counsel shall be an Effective Elder or Elders.

§ 3. In the investigation of a Member of an Annual Conference, Counsel shall be appointed by the District Superintendent; and in case of trial the appointment shall be by the Resident Bishop or President of the Annual Conference. In either case such Counsel shall be Members of an Annual Conference.

§ 4. In all other cases, Counsel shall be appointed by the Presiding Officer and shall be members of an Annual Conference or members in good standing in the Methodist Episcopal Church.

CHARGES

¶ 355, § 1. Amendments may be made to a bill of charges up to the time of the opening of the trial, at the discretion of the Presiding Officer, provided they relate to the form of statement only and do not change the nature of the alleged offense and do not introduce new matter of which the accused has not had due notice.

§ 2. Amendments to charges against Members of an Annual Conference shall be presented and ruled upon by the Presiding Officer before the case is committed to the Select Number for trial.

§ 3. A charge of slander shall not be entertained unless signed by the person alleged to have been slandered.

§ 4. Charges and specifications for the trial of a Bishop, Minister, Local Preacher, Deaconess or Member shall define the offense by its generic term as set forth in ¶ 616.

TRIALS

¶ 356, § 1. In all cases of investigation or trial at least fifteen days' notice in writing shall be given to the persons accused. Notice shall be given also to such witnesses as either party may name, and shall be issued in the name of the Church and be signed by the President of the tribunal which is to investigate or try the case. Said notification shall be delivered personally or sent by registered mail to the last known post-office address of the person to be notified.

§ 2. In all cases, sufficient time shall be allowed for the person to appear at the given place and time, and for the accused to prepare for the investigation or trial. The President of the tribunal to investigate or try the case shall decide what constitutes "sufficient time."

§ 3. In all cases of investigation or trial both parties shall have the right of challenge for cause. It shall be the duty of the

Presiding Officer to see, if possible, that there be present a sufficient number of properly qualified persons as substitutes to prevent the number from being reduced below that required for the investigation or trial.

§ 4. As soon as the Court has convened the accused shall be called upon by the Chairman to plead to the charge and his pleas shall be duly recorded; and on his neglect or refusal to plead, the plea of not guilty shall be entered for him, and the trial shall proceed; provided, that for sufficient cause the Court may adjourn from time to time as convenience or necessity may require and provided, also, that the accused shall, at all times during the trial, have liberty to be present, except as hereinafter mentioned, and in due time and order to produce his testimony and to make his defense.

§ 5. The Court shall be a continuing body until the final disposition of the charge. In case any member of the Court shall be unable to attend all of the sessions, he shall not vote upon the final determination of the case, but in such case the remainder of the Committee may proceed to judgment and it shall require a majority of the original membership of the Court to sustain the charges.

§ 6. All objections to the regularity of the proceedings and the form and substance of charges and specifications shall be made at the first session of the trial. The Court, upon the filing of such objection, shall, or on its own motion may, determine all such preliminary objections and may dismiss the case or permit, in the furtherance of truth and justice, amendments to the specifications or charges not changing the general nature of the same.

§ 7. Objections of any party to the proceedings shall be entered on the record.

§ 8. A charge shall not allege more than one offense; several charges against the same person, however, with the specifications under each of them, may be presented at one and the same time and may be tried together. When several charges are tried at the same time a vote on each specification and charge must be separately taken.

§ 9. No witness afterwards to be examined except a member of the Court shall be present during the examination of another witness, if the opposing party objects. Witnesses shall be examined, first by the party producing them; then cross-examined by the opposite party, after which any member of the Court or either party may put additional questions. Irrelevant or frivolous questions shall not be admitted, nor leading questions by the parties producing the witnesses except under permission of the Court as necessary to elicit the truth.

§ 10. In case of investigation, trial or appeal the Presiding Officer shall not deliver a charge, reviewing or explaining the

evidence or setting forth the merits of the case. He shall remain and preside until the judgment is expressed, the findings completed, and the record signed; but without expressing any opinion on the law or facts unless the parties in interest be called in. Counsel and witnesses shall withdraw and not return unless recalled for the above mentioned purpose.

§ 11. Where possible the witness shall be asked to make the form of oath or affirmation as set forth in the Appendix.

FORM OF OATH

I, ... a witness summoned to testify on the trial of a charge against ....., now pending, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth and nothing but the truth, so help me God.

or if preferred the witness may make affirmation in form—

I, ... a witness summoned to testify on the trial of a charge against ....., now pending, do most solemnly declare and affirm that the evidence I am about to give shall be the truth, the whole truth and nothing but the truth, and I do affirm.

APPEALS

¶ 356, § 1. An appeal shall not be allowed in any case in which the accuser has failed or refused to be present in person or by counsel at his trial. Appeals, regularly taken, shall be heard by the proper Appellate Court unless it shall appear to the said Court that the Appellant has forfeited his right to appeal by misconduct, such as refusal to abide by the findings of the Committee of Investigation, or of the Trial Court or withdrawal from the Church, or failure to appear in person or by counsel to prosecute the appeal, or prior to the final decision on appeal from his conviction resorting to suit in the Civil Courts against the Complainant or any of the parties connected with the Ecclesiastical Court in which he was tried.

§ 2. The right of appeal when once forfeited by neglect or otherwise cannot be revived by any subsequent Appellate Court.

§ 3. The right to take and to prosecute an appeal shall not be affected by the death of the person entitled to such right. His heirs or legal representatives may prosecute such appeal as he would be entitled to do if he were living.

§ 4. In no case shall an appeal operate as a suspension of sentence. The finding of the Trial Court must stand until it is modified or reversed by the proper Appellate Court.

§ 5. The records and documents of the trial, including the

evidence and these only, shall be used in the hearing of any appeal, except as set forth in ¶¶ 309 and 310.

§ 6. In all cases where an appeal is made, and admitted by the Appellate Court, after the charges, findings, and evidence have been read and the arguments concluded, the parties shall withdraw, and the Appellate Court shall consider and decide the case. It may reverse, in whole or in part, the findings of the Trial Court, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed at the trial, shall be imposed. If it neither reverses, in whole or in part, the judgment of the Trial Court, nor remands the case for a new trial, nor modifies the penalty, that judgment shall stand. The Appellate Court shall not reverse the judgment nor remand the case for a new trial, on account of errors plainly not affecting the result.

§ 7. In all cases the right to present evidence shall be exhausted when the case has been heard once on its merits in the proper Court; but questions of law may be carried on appeal, step by step, to the General Conference.

§ 8. If in any case of appeal of a Member of an Annual Conference, of a Bishop, or of a Missionary Bishop, the Appellate Court is convinced that new evidence has been discovered material to the issue, it may remand the case for a new trial.

§ 9. If, within sixty days after the conviction of a member of the Church, he shall make application in writing to the Preacher in Charge for a new trial on the ground of newly discovered evidence, and submit therewith a written statement of the same, and if it shall appear to the Preacher in Charge that such evidence is material to the issue involved, he shall grant a new trial.

§ 10. In no case shall a new trial be granted upon newly discovered evidence which could have been obtained for the trial in the exercise of due diligence, or which is merely cumulative in its effect.

§ 11. In all cases of appeal the Appellant, at the time he gives notice of his appeal, shall furnish to the Officer receiving such notice, and to the Counsel for the Church, a written statement of the grounds of his appeal and the hearing in the Appellate Court shall be limited to the grounds set forth in such statement.

§ 12. When any Appellate Court shall reverse, in whole or in part, the findings of a Trial Court, or remand the case for a new trial, or change the penalty imposed by that court, it shall return to the Annual Conference or to the Secretary of the Trial Court a statement of the grounds of its action.

§ 13. The order of appeals on Questions of Law shall be as follows: From the decision of the Preacher in Charge to the District Superintendent presiding in the Quarterly or District

Conference; from the decision of the District Superintendent to the Bishop presiding in the Annual Conference; and from the decision of the Bishop to the Judicial Conference in case of appeal; otherwise to the General Conference; and from a Central Conference to the General Conference.

§ 14. When an appeal is taken on a Question of Law, written notice of the same shall be served on the Secretary of the body in which the decision has been rendered, whose duty it shall be to see that an exact statement of the question submitted and the ruling of the Chair thereon shall be entered in the *Journal*. He shall then make and certify a copy of the said question and ruling and transmit the same to the Secretary of the body to which the appeal goes. The Secretary who thus receives said certified copy shall present the same in open Conference and as soon as practicable lay it before the Presiding Officer for his ruling thereon; which ruling must be rendered before the final adjournment of that body, that said ruling, together with the original question and ruling, may be entered in the *Journal* of that Conference. The same course shall be followed in all subsequent appeals.

CHARGES

¶ 616, § 1. (1) In drafting charges and specifications for the trial of an accused Bishop, Minister or member of the Church there should be a brief statement, defining the offense by its generic name, such as "Defamation," "Dishonesty," "Lying," "Imprudent Conduct," "Indulging Sinful Tempers or Words," "Disobedience to the Order and Discipline of the Church," "Neglecting Prayer Meetings," "Neglecting Class Meetings," "Teaching Contrary to the Standards of the Church," "Maladministration."

Each charge should be accompanied with one or more specifications germane to the charge; and the following forms may serve to illustrate the manner of preparing charges and specifications. The charges and specifications must be so varied in the several cases as to meet the facts or evidence relied upon for conviction. The bill of charges should be signed by one or more members of the Church, and must be addressed to the Preacher in Charge of the Circuit or Station in which the accused person holds his membership, or to the District Superintendent, or the Annual or General Conference, respectively.

NOTE: § 1. (2) is to remain as in the *Discipline*, 1928.

Adopted, May 24.

V. COMMISSION ON SOCIAL SERVICE ACTIVITIES

The General Conference of 1924 named a Commission of nine members, two Bishops, four ministers and three laymen, to

study the whole question of the organization of all the Social Service Activities of the Methodist Episcopal Church and report to the General Conference. (*General Conference Journal,* page 599, adopted May 28, 1924.)

The General Conference of 1928 received a brief report of this Commission which was referred to the Committee on State of the Church (*General Conference Journal,* 1928, pages 219, 1679, and 1680). Upon the recommendation of which Committee the General Conference continued the Commission, directing that it go forward with its investigations, complete its survey, and report its findings to the General Conference of 1932 (*General Conference Journal,* 1928, page 614).

Acting in harmony with this mandate, your Commission on Social Service Activities presents the following report:

Historical Attitude of the Church

From the prison visitation carried on by members of the Oxford Holy Club to the world-wide social service of a world Church, the people called Methodists have sought to minister in the name of their Lord. For them, "The gospel demands a new life in society as well as in the individual. To the social organism, as to the persons who compose it, the message is 'Ye must be born again.' Not reconstruction by external changes, but by inner transformation, is the purpose of Christianity." Methodism has insisted that the doctrine of regeneration shall have its social as well as its personal interpretation.

The Wesleyan Revival marked the birth of movements that have evolved into our modern programs of philanthropies, social legislation, and preventive activities that seek to remove the causes of social ills. Wesley established clinics and loan societies, to be sure, but he saw that a social order organized around the idea of selfishness and grounded in a philosophy of materialism was a fit subject for conversion. For him the message of repentance was individual and social.

The British Labor Movement is not and never has been Marxian. Methodism is in large measure responsible for this fact. The rise of the labor organizations of Britain was coincident with that of the Wesleyan movement. Wesley preached to the men who came from coal pit, factory, and field. The miners who came to his preaching with faces black returned to their work with hearts white. These men joined the classes of Wesley. They were taught to speak in public, to organize, and to understand the truths of a just God's word. Many became class leaders and local preachers. It was at this period that exploited workers became restive and sought to organize for the purpose of improving their lot. Who were to lead these newly formed organizations? None other than the men of

Wesley, who knew how to speak, to organize, and to proclaim justice. Practically all of the early British labor leaders were Methodist local preachers. The first representative of labor in Parliament was a Methodist local preacher, and the present leader of the British Labor Party, who presides to-day at the first world-wide disarmament conference in the history of man, is likewise a Methodist local preacher. The result is that this movement has sought to bring abundant life to men. It has thought of humanity first and economic programs second. The program has never been an end in itself. British labor has, therefore, never turned to Marxian abstractions and the resultant dogmatic economic program which is to be forced upon society by dictatorship. It has thought in humanitarian terms and has turned to the engineer to draft a program whereby the humanitarian ideals may be realized among men. Methodism has been historically a major factor in this development.

With such a background it would be expected that the Methodist Episcopal Church would maintain a ministry of social service second to none and state its understanding of the implications of the religion of Jesus in terms destined to challenge Protestant Christianity. It is with distinct pride that Methodism points to the fact that the Social Creed of the churches was written by Methodists and first adopted by the General Conference of 1908. This creed has been adopted by many Protestant bodies, as well as by the Federal Council of the Churches of Christ in America.

There follows herewith a brief sketch of the social service of the Church. In the nature of the case, salient features alone are presented.

The Board of Foreign Missions

The service of the Board of Foreign Missions reaches the uttermost parts of the earth. This Board has faced the perplexing problems associated with the rise of intense nationalism in many lands and has sought to interpret these social movements to the Church at home. It has attempted to meet the compelling social needs that have grown out of unsanitary areas, famine, and flood. These needs have been reflected in appeals from all parts of the world. It has been active, likewise, in its co-operation with national and international agencies, such as:

Committee on Co-operation in Latin America.
Liberia Advisory Committee.
Brussels Agency.
Bureau of African Language.
African Christian Literature Bureau.
China Christian Student Association.
International Association of Agricultural Missions.

Bureau of International Missionary Council in Geneva.
Flood Relief in China.
China Famine Relief.

The Board of Foreign Missions co-operates with other missionary agencies in the United States and Canada, through the Foreign Missionary Conference in North America, and is represented on the International Missionary Council. It has dealt with national and international social issues, among which have been: slavery, enforced labor in Africa, the status of women in Africa, rural education in India, Korea, China, and Africa (through the new studies made by Dr. Kenyon L. Butterfield, the agricultural authority), child-labor in Shanghai, child-labor in Japanese glass factories, and labor conditions in Belgian, French, and Portuguese colonies. In the fifty-three Conferences and forty countries in which the Board of Foreign Missions works, it is continually related to all phases of social service. Much of this work has resulted from its own initiative, but it has been active also in carrying out the suggestions of native Christian groups and the National Christian Councils in China, India, Japan, Korea, the Philippine Islands, and Mexico. In Africa it has been concerned with the conditions of native kraals, mining centers, industrial work, medical work, and educational literature. In Japan it is related to the industrial and other social phases of the Kingdom of God Movement under Doctor Kagawa; in China to the Mass Education Movement and to the social aims of the Five Year Movement, and in India to the study of the Mass Movement and the various educational surveys. Several Conferences in the foreign field have active social service commissions, and several of them report social service activities which include special studies and recommendations. Perhaps the most important and far-reaching social progress of the quadrennium has been in the study of rural needs, agricultural, community, religious, educational, and sanitary. Throughout all the mission fields an almost wholly "unreached rural billion" has been found and plans presented to give them the advantages of Christianity and to reconstruct the world's rural life.

The Board of Home Missions

The Board of Home Missions, by its very nature, carries on its activities in neighborhoods that are neediest because local funds are at a minimum where local needs are at the maximum. This means that its workers are continuously in contact with city neighborhoods, where juvenile delinquency, crime, racketeering, and vice are rampant. It is part of its duty, therefore, to help in the solution of problems created by these conditions and by conditions in the open country that are just as perplexing

and which are brought about by isolation, poverty, and differences of race and language. The field of the Board of Home Missions includes continental United States, Porto Rico, Alaska, and Hawaii.

One of the chief contributions that its Department of City Work has been able to make to the solution of complicated city problems has been through the Councils of Cities and City Institutes. The Councils of Cities have been held occasionally, the last meeting being in Cleveland in February, 1930. These councils have brought together ministers and other workers in city churches for group presentations and discussions of pressing city questions. At Cleveland such problems as "Religion and the Machine Age," "A Scientific Study of City Church Strategy," "Is America Adolescent or Decadent?" "The Pastor and His Staff," and "A Regional Plan for Churches," were discussed by nationally known leaders. The work of this more general Council of Cities has been supplemented in different cities by the City Institutes. Somewhat the same plan is followed, excepting that the city pastors attempt in a small group to study local problems under the leadership of local men who are working at the task. These councils have made a significant contribution to intelligent social service during the past fifteen years. They present a unifying of purpose and plan for city church work such as no other agency provides. In addition to these groups mentioned, there are churches by the hundreds and centers of social work where devoted and loyal ministers and workers are constantly meeting changing situations and are permeating strange but neighboring groups with the gospel ministry.

In September, 1931, in Indianapolis the Director of the Bureau of Negro Work called together the Negro city pastors and workers for the study, in much the same fashion, of the especially pressing problem of unemployment. The subject of the meeting was "The Laborer Looks to His Church." For three days the group listened to carefully prepared papers and addresses upon the effect of unemployment in our cities, especially among Negroes. Much time was given to the discussion of specific problems brought forth by ministers and social workers. The peril to character-building agencies in a time of such general unemployment was brought out, as well as the responsibility of the Negro himself, by the quality of his work and hence his opportunity for work. The Church's part in co-operating with social agencies, imparting the spirit of social service, upholding the principles of the gospel and their application to social affairs was stressed.

The city church has found itself in many instances in the past two decades in the midst of changing polyglot communities. In order to adapt itself to the needs of these people, the church

in such cases has turned itself from an ordinary English-speaking residential church into a real Church of All Nations. In Lowell and Boston, Massachusetts, New York City, and Los Angeles, it has actually taken this name for itself. In all these polyglot and foreign-language churches, the pressure caused by the terrific economic depression is heavy. These churches are valiantly going ahead with their important work in character building, but at the same time they are having to meet the definite needs for food and employment among their people.

Recent years have been trying ones in nearly all rural fields. Deflation of agriculture has affected living conditions among both pastors and people, and special relief measures have been necessary in many cases. Through pastors' training schools and institutes, special attention has been given to the interpretation of social and economic problems in rural areas and pastors have been trained to deal with particular situations. In some areas, particularly in the mountains of Tennessee and Kentucky, special attention has been given to the improvement of basic economic conditions, through demonstration and guidance in crop raising, through the finding of markets for produce, and through the providing of employment for the unemployed. In these same territories a program of social alleviation, involving clinics and house-to-house visitations, has been carried on. Through addresses and the printed page, the Department of Rural Work strives to uphold the ideals of social justice and promote practical plans for the improvement of rural conditions.

The Goodwill Industries idea grew a generation ago in the mind and heart of a home missions pastor as he faced the desperate need of the city community in which his church was located. The program has now been extended to more than forty cities in the United States, and it has thrust itself across the Atlantic to Europe, across the Pacific to the Orient, and South to the countries of our Latin American neighbors. In the United States these industries give employment each year to ten thousand aged, crippled, or otherwise handicapped workers. Most of the industries center about regularly organized home mission churches, with congregations, Sunday schools, week day programs, daily chapel services, summer camp work, and similar activities. Multiplied thousands of men and women, discouraged with life, have had their hopes renewed and their lives transformed by contact with these institutions which get so close to the very heart of life. Through the millions of dollars which these institutions have paid to needy workers, they have lived up to their motto, "Not Charity, but a Chance." Repeatedly during the past eighteen months it has seemed that the Goodwill Industries had been raised up under God for just such a time as this. It is safe to say that wherever they are established they have been doing a good work that no other

religious or social agency is prepared to do. $1,505,987.62 is spent for handicapped and opportunity wages in a single year; 2,105,882 Goodwill bags have been collected; 5,118,683 hours of employment have been given; and 37,767 different people have been employed. The Goodwill Industries have this year made a social, economic and spiritual contribution that is beyond estimate.

The Rev. Clarence B. Howell, a representative of the Board of Home Missions, conceived the idea of which he called a reconciliation trip. The object has been to enable groups who differ from one another in society to meet each other and to understand one another. The object of the visits which he has organized has not been that of slumming or sight seeing, but rather the serious purpose of coming to understand the motives which dominate others. The work began in New York City in 1921 with trips of Methodist pastors, students, and others to radical headquarters, to Chinese communities and institutions within the city, and to other racial and social groups. Since then the idea has been extended to include many other groups. More recently return visits have been arranged, when Negro groups, Oriental groups, radical groups, and others pay visits to the institutions which more distinctly represent the older American groups and have a chance to exchange ideas with leaders in such institutions. College professors, students, and visitors from all over the United States have shared in these trips, which have resulted not only in the acquisition of new ideas, but also in the development of attitudes of friendship and good will between the groups involved. Similar work is being carried on in Philadelphia, Chicago, Milwaukee, and Boston.

The Departments of City and Rural Work of the Board of Home Missions and Church Extension have kept the mind of the Church alive in regard to the economic and social trends in city and rural life and the effect of the same upon the Church. The programs that have been developed to educate and inspire the ministry in meeting the increasing difficulties of our economic life have met with a ready response. As a result of these activities, our Church has been in the vanguard of all the movements that have given to the city and rural church a Christian conviction and a constructive program for the Church's task in rebuilding the social order. We are again challenged by the exigencies of this economic system, and must now march out upon the new frontiers of need which have been created and give to the Church and the world a leadership, and also assist in providing the machinery through which the Church can assist those who are the victims of this system by giving expression to their needs and by changing the motives of society. The City and Rural Departments are equipped to carry to our ministry the ideals and a program to deal with these intricate and difficult tasks.

It is impossible to record the social services that are rendered by thousands of our churches in the crowded city and in the open country. Suffice it to say that the spirit that prompted Wesley to establish clinics, organize schools, and permeate the work life of men with new idealism is alive in the Church he founded and that no report, however voluminous, can tabulate these ministries in the name of the Master.

The Woman's Foreign Missionary Society

The Woman's Foreign Missionary Society, in response to a request for an outline of its activities that carry out the principles of the Social Creed of the Churches, presented in substance the following extraordinary survey of world-wide service:

"How is the social creed of the Methodist Episcopal Church, adopted by the General Conference, May, 1908, being expressed through the activities of the Woman's Foreign Missionary Society? From the beginning of its work in 1869 when a teacher, Isabella Thoburn, and a doctor, Clara Swain, were sent to India, missionaries of the Society—now more than 700—have been working 'for the fullest possible development of every child by the provision of proper education and recreation' and for 'the conservation of health.' By training the girls who are to be the wives and mothers, new standards for the 'family' life have been introduced in the most effective way. Mothers' meetings have been organized with far-reaching results. Vocational schools have helped in the 'prevention of poverty.' Many missionaries of the Society are very active and ardent leaders in the struggle with 'the liquor traffic.'

"The Woman's Foreign Missionary Society shares in the work of the Foreign Missions Conference of North America and of the International Missionary Council. It is represented in the Committee on Co-operation in Latin America and recently has shared in the efforts for the Educational Advance in South America which includes a health program. The Society is, also, one of the constituent members of the Federation of Woman's Boards of Foreign Missions which addressed to the International Missionary Council in 1926, a letter from which the following extracts are quoted:

"'. . . at our annual meeting, held at Atlantic City, January, 1926, much attention was given to the missionary enterprise in its relations to industrialism as it affects the work of women and children. The subject of industrial relations was recognized as one of major importance to all Mission Boards in this new day of changing emphases. . . .

"'One . . . realizes that, as in the past, the Mission Boards have sent evangelists, doctors, nurses, teachers, agriculturists, so now we should send those equipped to extend the love of Christ into complex relationships of industry.

"'The following recommendations were adopted:

"'1. That there be a program of education to enlighten the Christian public, especially the Church membership at the Home base as to:

"'(a) The far-reaching social changes due to the impact of modern industrialism in the Orient, especially as it affects home life and the group consciousness of the workers.

"'(b) The deplorable conditions, wages and hours under which women and children are working.

"'(c) The need of studying and translating into action the pronouncements of our church bodies in relation to these great industrial problems.

"'2. That we study the way in which the Christian Church in China has approached the relationship of Christianity and industry.

"'3. That we study the effects of industrial conditions on international relationships.

"'4. That missions industries always be carried on, not for profit, but to serve human needs, to improve living conditions and to develop Christian life.

"'We are continuing this study and our efforts to educate public opinion, and now feel that the time has come for the International Missionary Council and Christian principles and activities upon this industrial situation.'

"The following are among the more direct efforts in social service under the direction of the Woman's Foreign Missionary Society:

China

"The industrial work organized in 1900 by one of our missionaries in Foochow to aid poor women is well known in this country through the beautiful handiwork sold here. This work has recently merged with an interdenominational industrial school.

"Another of our missionaries, a nurse who went to Foochow in 1907, helped to organize the Nurses Association of China and is one of the national secretaries of the Association. In 1922 there were only eight Chinese members, to-day over a thousand with membership of the national association in the International Council of Nurses.

"In the latest report of the Foochow Woman's Conference, we read the following:

"'The discussion on Social Service was led by Miss Dorothy Tiang. The realization of social service is the aim of Christianity, and it is this very fact that has made Christianity different from the other religions.

"'A short report was given of the present conditions of the

majority of the Chinese common people: 1. Poverty; 2. Social customs; 3. Smoking and drinking.

"'What should be the Church's responsibility toward this present situation of our society?

"'Churches should establish the social service organization to carry out the following work in the different districts and towns: 1. For the sick, hospitals. 2. For the poor, occupations; a. Preach about self-supporting; b. Factories; c. Limit of time for laborer; 3. Amusement; 4. Reformation of the family life.

"'Mrs. Emily Ding discussed the question, "What contribution has Christianity made to the home in China?"

"'Christianity has given us new light and new attention toward life.'

"Missionaries of the Society have conducted or co-operated in institutional church work and social centers in many other cities. Health programs for schools and communities are increasingly developed, and our representatives on the Council on Health Education have made a notable contribution.

Japan

"In 1902 one of the first day nurseries in Japan—if not the first—was opened in Yokohama under the direction of our missionaries, but supported locally. Mrs. Caroline Van Petten had long wanted to provide for the children of mothers working in the seafaring go-downs and when a fire swept a poor section of the city and money was sent in for relief by foreign residents beyond the immediate need, a fund was started and soon a building appeared on the hill above the crowded section. A teacher from a kindergarten, ministering to a wealthy section, came and with her many gifts from Japanese. This nursery was much appreciated by the Japanese officials, who were represented at the opening. Mrs. Ninomiya, who represented our schools in dealings with the local government offices, and Mrs. Van Petten both received government decorations for such service and when the earthquake of 1923 swept away our buildings and the work was discontinued by our Society there were government grants from city and province to Mrs. Ninomiya, who still carries on.

"There are social centers and work among factory girls conducted by our missionaries in Japan.

Korea

"In Seoul is an important social evangelistic center in which our missionaries co-operate with those of the Methodist Church, South, and those of the Presbyterian Church. The Social Service Department has organized the women into clubs reaching 1,000 homes, many of them of the higher class not before open to Christian teaching. The extension work reaches hundreds of 'street children' who are unable to go to regular schools. Home-

making, Child Welfare, and Public Health Education are all emphasized.

"A new feature of the medical work is that of a doctor who, with a car full of medicines and accompanied by a nurse, itinerates through the villages treating the sick and teaching the people disease-prevention.

"Baby Welfare Work has been established in several places with lectures on hygiene, food, and sanitation. In all our schools health examinations and health lectures are given.

India

"In India there are vocational schools, the Baby Folds and health teaching. Several Conferences are promoting health programs aiming at regular physical examinations for every worker and for every child in school with careful and regular health instruction. Health talks with lantern slides are reaching high caste purdah women. Baby shows, Baby Welfare Work, Maternity Welfare Work are increasingly popular.

"Girls at Isabella Thoburn College have long practiced their sociology in community service. The letters of Flora Robinson Howells, recently published, give intimate glimpses of this work which includes playgrounds, popular lectures, mothers' clubs and classes for adults.

"One of our missionaries was asked to serve on a municipal council. She was the only Christian and the only woman on the Council, but in that strategic position her advice was sought and given as to the desirability of woman's suffrage and compulsory education.

Malaya

"In Malaya social service activities are connected with the Epworth League with which our missionaries work in close co-operation. The schools include health and industrial education. There are a few day nurseries.

Philippine Islands

"In Manila one of our doctors has done an outstanding piece of work along the line of Social Hygiene. Lectures at the University of the Philippines, at the request of one of the professors, were much appreciated and requests led to the publishing of helpful leaflets.

Africa

"In Rhodesia our schools keep close to the needs of the people. Farming is the major interest, the girls learning improved methods in growing much of the food used. Sanitation and care of babies are given much attention.

"In the Portuguese provinces of Angola and Inhambane our

schools form social centers for the people. Several forms of the industrial arts are being taught and in connection with each school instruction is given in the care of fruit trees and gardens.

Europe and North Africa

"Concerning Crandon Institute, Rome, we read: 'At the beginning of the term a definite program was agreed upon that would express kindly consideration for others in need. The girls have each month brought money, food and clothing which have been distributed to Casa Materna, the boys' school in Venice, the blind school, Fresh Air Fund, Red Cross, Orthopedic Clinic for Children, and to needy families. The actual material contribution is the smallest part of the work, for the girls have in all cases given themselves with the gifts.'

"In France and North Africa are several hotels for girls, some of whom are in business, some students. Summer camps are another feature of the work for girls.

Latin America

"Concerning the Gleason Institute, the Christian Social Service center in Rosario, the latest report has the following:

"'Industrial classes of all kinds teach the girls useful handicraft; medical and dental clinics bring relief to scores who could not otherwise have the help of doctor or dentist. The girls' club is systematically reading the gospels. At first it was the rule that the girls should return each gospel when it had been read, but when requests came to be permitted to pass them on to others, the missionaries gladly consented.'

"In Mexico City a missionary 'has devoted most of her time to the social service work in connection with the Aztecas Street Church—English and singing classes, club work, game nights, etc.—all of which have done much to make this church the social and religious center for the neighborhood. Children's Week was celebrated in June with lectures by nurses, doctors, and educators, an exhibition of health posters, and the distribution of health literature. A baby clinic for children under four years of age has also been started. This clinic will undoubtedly do much to bring down the death rate of Mexico City, which is the highest in the world.'

"The motto of the Society is 'Saved for Service' and wherever there is a school, a hospital, an evangelistic worker there is a center of service to the community. With the general increase of emphasis on 'Social Service' and the training of workers for this work there has been increasing effectiveness on the part of our missionaries in reaching their communities."

The Woman's Home Missionary Society

The Woman's Home Missionary Society, in response to a

similar request to that sent to the Woman's Foreign Missionary Society, has outlined its social service activities under the following headings: Policies, Co-operation, Training in Citizenship, National and World Problems, and Concrete Social Service Activities.

I. Policies

"The Woman's Home Missionary Society has appointed a 'Committee on National Policies' to consider the relationship of the organization to national and world problems. In supporting 'World Fellowship,' 'World Prohibition,' and 'World Peace,' this Committee made the following pronouncements, which were adopted by the annual meeting:

"'*Resolved,* That the Woman's Home Missionary Society of the Methodist Episcopal Church shall be tolerant and broad in all its racial relations, shall cultivate co-operation and helpfulness in all its contacts with individuals and groups, and shall be outspoken for justice and true in fellowship.

"'*Resolved,* That the Council of Women for Home Missions re-affirms its endorsement of federal and state legislation looking to the endorsement of the Eighteenth Amendment to the Constitution of the United States; and that in particular it pleads for the preservation of the Volstead Act and its definition of legal alcoholic content of beverages as one-half of one per cent.

"'*Resolved,* That all bodies participating in the Council of Women for Home Missions be urged to co-operate in a definite campaign of education on the subject of alcohol and its effect, of the various attempts to control its manufacture and use, and on the reasonableness of giving the present attempt in our country an uninterrupted and sufficient trial.

"'*Resolved,* That the Council of Women for Home Missions re-affirms its approval of the proposed adherence of the United States to the World Court, and advises continued interest, co-operation, and education to this end.'

"The Annual Meeting of the Society in 1927 adopted the following resolutions: 'We call upon our women to remember that the Child Labor Amendment, though delayed, is undefeated; to never cease agitation until the more than one million children who now toil in sweat shops and factories are placed in public schools and given the opportunity to grow into intelligent American citizens.'

II. Co-operation

"The Society is a member of the Council of Women for Home Missions, whose program includes: Summer Stations for Farm and Cannery Migrants, A Bureau of Reference for Migrat-

ing People, Printing of Religious Books in Braille for the Blind, Study of Legislation as Related to Home Mission Interests.

"Action taken on such problems as child labor, law enforcement and the prevention of the sale of peyote to the Indians.

"Through this affiliation and that with the Missionary Education Movement, study of home missionary problems is promoted in constituent groups of the Society throughout the country by means of the authorized interdenominational study courses.

"Affiliation with the Commission on Interracial Co-operation is maintained.

"Co-operation in work among Latin Americans is secured through the 'Committee on Co-operation in Latin America.'

"Joint study and planning of the best approach to meet home missionary needs with other agencies of the Church is secured through committees on co-operation with the Board of Home Missions and the Board of Education of the Methodist Episcopal Church.

"Many local projects of social service have become affiliated with community chests, thus developing standards which conform to other social service agencies.

III. Training in Citizenship

"The Society has a Department of Temperance, Prohibition and Christian Citizenship, promoting law enforcement and emphasizing the necessity of continued education of young people and children.

"A new call to Patriotism has been recently sounded by the Board of Trustees, from which we quote:

" 'Active participation in all matters which relate to government and public welfare, through the use of the ballot, is the patriotic duty of every woman of voting age. This is patriotism in action.

" 'Our objective as Home Missionary women is the winning of America to Christ. We realize to-day as never before that this objective can be reached only by purifying the political, social, and economic conditions of our country.

" 'Our missionary task is not alone the establishment of settlements, the alleviation of suffering and distress, and the care of under-privileged women and children; it is also our task to discover what gives rise to poverty, inefficiency, unemployment, child labor, and kindred conditions and to abolish the causes. The study of affairs which have to do with public welfare in government and our participation in them is a very important means to this end.'

"All settlements contribute to the training in Christian citizenship of the foreigner in our country.

IV. National and World Problems

"In its approach to the racial problem, the Society has established an interracial commission, which is affiliated with the National Commission on Interracial Co-operation. It has established homes and schools for various races. These schools number at present Negro, 16; Spanish, 4; Japanese and Korean, 3; Chinese, 1.

"In the Friendship Homes for Negro Working Girls, leadership has been given the Negro.

"The Society is in close touch with industrial conditions through its work in mining areas, particularly at Rock Springs and Wyoming in Pennsylvania, Byesville in Ohio, Bingham Canyon in Utah, and at Gary, Indiana. It faces the rural problem among the American highlanders of the South, where six institutions are maintained which seek to aid in solving the problems of illiteracy, ill health, and the lack of scientific understanding of agricultural procedures.

V. Concrete Social Service Activities

"A. Settlements:

"The National Woman's Home Missionary Society has under its care sixteen settlements, with classes for children, young people and mothers, and including recreational, social, educational, industrial and religious activities. New work in a difficult field has recently been taken over in Tijuana. Many settlements of similar character are conducted by Conference Societies of the organization. New buildings have been erected for Christian Social Service. Among them are:

"Bingham Canyon Settlement, Utah.

"Bloodgett Community House, Hazleton, Pa.

"Those projected, with appropriation approved, are:

"Marcy Center, Chicago.

"Portland Community Center, Portland, Ore.

"Hull Street Medical Mission, Boston, Mass.

"The Society co-operates with city social service agencies in case work and confidential exchange, as a Mother's Memorial Social Center, Cincinnati, Ohio.

"B. Social Service to Special Groups:

"1. To soldiers and sailors. A Deaconess continues her work at the Portsmouth Navy Yard, ministering to the sailors in the hospital and prison, and to the wives and families who have followed the husband and father there.

"2. To lepers. The Society provides the salary of the Protestant chaplain in the Hospital No. 66, Carville, La., which is the federal hospital for lepers. The chaplain has community programs and ministers to any social or religious needs of the

lepers. In this work close co-operation is maintained with the 'American Mission to Lepers.'

"3. To flood sufferers. During the great Mississippi flood, the boys' dormitory and schoolhouse of the Sager-Brown Orphanage were turned over to the Red Cross for Negro refugees. Four hundred men, women and children and many babies were cared for. Two babies were born.

"*C. Medical Work:*

"1. Hospitals. Total value of free work at current rates, $16,516.

"Sibley Memorial Hospital, Washington, D. C., 210 beds, 90 girls in training. Much free work done.

"Methodist Deaconess Sanatorium, Albuquerque, New Mexico, for tuberculosis patients, 65 beds.

"Methodist Deaconess Hospital, Rapid City, South Dakota, 50 beds, a missionary hospital ministering to the frontier people.

"Brewster Hospital, Jacksonville, Florida, for Negroes.

"Maynard-Columbus Hospital, Nome, Alaska. Medical social service is carried on in the community also. Santo Domingo. We have a share in the Evangelico Hospital, which is administered by an interdenominational board. Clinic treats about 1,000 cases a month. A baby clinic, special instruction to mothers, and a nurse who does follow-up work in the homes are some of the phases of work.

"2. Clinics. These are maintained in connection with many settlements among Jews, Mexicans, and those from European countries.

"3. Hull Street Medical Mission, Boston, Mass., is a settlement given over entirely to medical work, and 16,000 patients have been treated in one year, touching 20 different nationalities in two years.

"4. Nurses in industrial homes care for the health of the students, give instruction and in some cases reach out into the community.

"5. In connection with the twenty-five kindergartens under the national society and the many others under Conference auspices, lunches of crackers and milk are furnished through the 'Cracker Boy Fund' of the Children's Department, and Mothers' Clubs are organized to help the parents in the care of their children.

"*D. Deaconess Department:*

"The Deaconesses, under the administration of the Woman's Home Missionary Society, number 477, with 30 Associate Workers.

"Two hundred and seven are engaged in Parish Work, as

Directors of Religious Education, pastor's assistants, or church secretaries.

"One hundred and ten are in social service or settlements.

"Twenty-three are acting as superintendents of institutions.

"Thirteen are nurses.

"Twenty teach in Training Schools or missionary schools.

"Seventeen are in Field Work, National, Conference, and District.

"Eight have office or secretarial positions.

"The remainder work as Traveler's Aid, Chaplains in Hospitals, Matrons, and other forms of service recognized by the Church. Some of their work includes:

"Fresh Air Work. Total number of children aided, 3,702. Vacation days for women and children, 2,937.

"Relief Work. Number of different families given material relief, 3,548. Number of different persons aided, not included in families report, 707. Value of supplies used, $5,135.15. Amount of money used, $12,569.72.

"E. For Girls:

"1. Epworth School in Saint Louis is maintained for the 'pre-delinquent' or the 'Problem' girl, where fifty girls can be accommodated. They are committed by the Juvenile Court and mostly from broken homes and 85 per cent of them make good.

"2. Esther Halls for working girls have been opened in cities and now number fifteen.

"3. Esther Hall, in Ogden, Utah, is a protection for girls in Mormon territory.

"4. Friendship Homes for Negro working girls were opened at the time of the large migration of Negroes from the South. There are now five of these.

"5. Immigrant girls who are just arriving are helped by workers at Ellis Island, East Boston and Angel Island. A home is provided for any who need one while waiting to secure a position, in New York City and in East Boston.

"6. Japanese and Korean girls are given a Home in four institutions.

"F. For Children:

"1. Nine Children's Homes are providing Christian environment for children from surroundings of poverty, ignorance, irreligion and immorality.

"2. Two of the Homes for Japanese and Koreans have many little children.

"3. One hundred Indian children are brought from the Navajo desert and given a chance for right living in Farmington, New Mexico.

"4. Two groups of Alaskan children have been moved from Unalaska and Nome, and established in a new orphanage in Seward."

The Board of Education

It is quite impossible to catalogue the social service activities that flow from the service of the Board of Education. Naturally, the departments of sociology in the various universities and colleges are sending forth highly trained experts in this field and are creating a social consciousness which must of necessity be the foundation upon which the New Society is to be built. This service cannot be tabulated. Perhaps no more effective work is being done among our young people than that by the training given in the Church Schools and the Epworth Leagues in the social field. Such courses as the Bible and Social Living may be pointed out as evidences in support of this statement. The *Epworth Herald* has presented from ten to twenty articles each year dealing with the application of Christian principles to the social order. The topics for the year 1928-1929, under the general theme, "Adventures in Social Living," represent an extraordinary achievement. The topics themselves deserve mention. For instance:

"Echoes of the Nazareth Sermon."
"Hymns and Prayers of the Social Awakening."
"Poetry of the Social Awakening."
"Books and Dramas of the Social Awakening."
"Pioneers in Christian Adventure." (Such as Wilfred T. Grenfell, Frances E. Willard, Booker T. Washington, William Booth, Walter Rauschenbusch.)
"Making Our Community Home Christian."
"What Is Our Community Like?"
"How Can We Meet Immediate Needs?"
"Building a Better Community."
"Citizens in the Making."
"Christian Principles in Industry and Agriculture."
"Understanding Between Our Racial and National Groups."
"Thinking Through the Problems of World Peace."
"Making Our Friendship Christian."
"Making Our Life Careers Christian."

The Board of Temperance

The Board of Temperance, Prohibition and Public Morals has limited its service almost entirely to the field of legislative reform or to the educational work necessary to sustain or bring about a proper attitude toward matters of public morals. Its particular duty and extraordinary service has been in the activities that led to the adoption of the Eighteenth Amendment and the maintenance of an opinion supporting that Amendment

since its adoption. It has sought, likewise, to promote total abstinence, to curb the traffic in narcotic drugs, to discourage demoralizing tendencies in theatrical productions, to suppress salacious literature, to restrain commercialized sports which are brutal, such as prize fighting, and those sports irretrievably entangled with gambling. The Board has at times, through its publications, dealt with the problems of child labor, public education, and peace.

The Young People's Department of the Board has sought to promote the advance of intelligent temperance sentiment among young people, both in our church and out of it. During the year past another church-wide prohibition essay contest was conducted with noticeably improved interest and participation. It is probable that five thousand Methodist young people wrote essays in this general contest during 1931.

The Secretary of the Department has acted as a member of the interdenominational committee for co-operative temperance work through the International Council of Religious Education. Experimental work has been carried on by the Board's Young People's Department in Standard Training Schools; also, similar experimental work in the college field. Another phase of the work has been the stimulation of interest on the part of local groups. About five hundred local temperance superintendents have been enrolled, and this number is rapidly increasing each month. Various Epworth League Institutes were visited, and an additional number will be visited this coming summer. Classes in Christian Citizenship, Sabbath Observance, Prohibition, and Temperance Education will be conducted. In one instance a post-graduate course in Temperance Education will be conducted. At a summer camp, a two or three-day seminar will be led.

This Department is also charged with the circulation of the Board's literature. The year's total sale of leaflets increased over one hundred per cent over last year, and the increase in sale of other literature was proportionate.

The official study unit on Prohibition, written by the head of the Department, adopted officially by the Board of Education of the Methodist Episcopal Church, is now the official study unit in five other denominations. It is also the recognized unit recommended by the International Council of Religious Education.

Another member of the staff wrote the booklet *Youth Seeks the Truth,* which is now the official youth document of the International Council.

The Department of Colored Work majors in work among school children, especially in the rural districts. During the year 1931, 100,231 boys and girls in the colored schools of North Carolina, South Carolina, Georgia, Florida, Mississippi,

and Texas were reached with total abstinence pledges. A total of over 700,000 pledges has been secured by this department.

The Clipsheet reaches all the daily newspapers, most of the weeklies and bi-weeklies, hundreds of correspondents, and those doing editorial work, and many others, giving a steady presentation of fresh, argumentative material in support of temperance, prohibition and public morals. This comes from the Research Department, which Department, also, compiles a large amount of authentic, authoritative and accepted material. Much original research is conducted.

Other Temperance Activities

Our Church has rendered signal service along temperance and prohibition lines, through its co-operation with the Anti-Saloon League of America, which has been the approved agency for co-operation with members of other churches and with temperance organizations in America.

We have helped to make effective the work of the Woman's Christian Temperance Union and other organized temperance agencies.

Through our efforts, both in America and in foreign fields, we have co-operated with the World League Against Alcoholism, in which are federated the principal National Anti-Liquor Organizations in the several countries for international and interdenominational effort in the interest of temperance reform. We have likewise co-operated in the work of the World's Woman's Christian Temperance Union.

The Church has regarded the reform toward which the activities of these organizations have been directed as one of the greatest achievements of the century in the fields of Social Service.

Work Among Negroes

A study of the occupations of Negroes shows that 4,892,872 are gainfully employed. Of this number, 1,000,000 are in domestic and personal service; 2,150,000 in agricultural pursuits; 575,000 in trade and transportation service and 1,060,000 are employed in the industrial plants of the country. This field offers unlimited opportunities for various forms of social service. The only agency of the Church functioning in this field is the Bureau of Negro Work of the Board of Home Missions and Church Extension directed by W. A. C. Hughes. This agency promotes a Conference annually in which ministers and the few social workers employed among our Negro people sit in conference to study methods by which the Church can relate itself to city social agencies supported by philanthropy and city governments and render effective service.

The Board of Home Missions, through this Bureau, gives

financial assistance and helps develop a program of social service through the Stewart Settlement House in Gary, Ind.; the Saint Marks Church in Chicago; Mount Zion and Calvary Churches in Cincinnati; the Sharp Street Community House in Baltimore, Md.; the Zoar Baby Clinic in Atlanta, Ga.; the People's Center and the Messiah Clinic in New Orleans, La; Saint Andrews Social Center in Fort Worth, Tex., and Cory Church, Cleveland, Ohio. Scholarships are being granted several Negro young people to train for Social Service at the Atlanta School of Social Service.

The Board also promotes six Negro City Mission Societies, several of which have found a profitable line of work in Juvenile Courts. The Board of Hospitals and Homes has done a distinct service at The Flint Goodrich Hospital, New Orleans, La., and the Hubbard Hospital at Nashville, Tenn. The Woman's Home Missionary Society is doing a distinct service through the Brewster Hospital at Jacksonville, Fla. Several of our Negro Conferences are supporting Homes for the Aged, one in Baltimore and another in New Orleans, La.

The Woman's Home Mission Society supports an orphanage in Baldwin, La. The Woman's Home Missionary Society renders a fine service through its Homes for Negro working girls in Chicago, Cincinnati and Philadelphia. But when all is summed up the work done by the Church in the field of social service is rather fragmentary. No opportunity in the Christian Church is so challenging.

In some respects this is the most critical period in the life of the Negro. Negroes seeking employment frequently find the traditional policy of plants against employing them. This is especially discouraging to young Negroes, who have had some school advantages. With the Negro in many sections of the country being the marginal worker, he is finding it extremely difficult to get profitable employment in this period when so many workers are idle—there is sure to follow a serious threatening of the disintegration of their home life. Machinery has forced white workers to a lower level of employment which in turn has forced thousands of Negroes to idleness. We must see to it that the radical element in America does not infect Negro life at this critical period. There must be economic justice. Negroes must not be forced to live in the slums of the cities; they must have social justice. When arrested for trivial crimes they must have civil justice.

An unusual service is being rendered the Negro in rural life by the Bureau of Negro Work of the Home Board in bringing together Negro pastors in fifteen centers of the South and in ten day schools, training them in rural social service and health. To this work the Rosenwald Fund is contributing $17,000 over a period of three years.

Scientifically Organized Service

The Board of Pensions and Relief is by its very nature a social service agency of the Church. It seeks to carry into practice the recommendations that have come from scores of social service commissions to the effect that some form of old age insurance be devised whereby a person who has rendered service to the State may secure and receive such returns from his investments as may enable him to live in a fair degree of comfort, such returns being the result of business procedure, scientifically organized, and not the result of charity unscientifically distributed.

The Board of Pensions and Relief, during the present quadrennium, has distributed $47,724 to the members of the supply pastors group, which had been on the basis of relief grants. These are the lay preachers of Methodism who have no membership in the Conference and who serve on the hardest charges where there is least support and where the living conditions are most difficult.

This support in 1928 went to 130 families, in 1929 to 125 families, in 1930 to 130 families and in 1931 to 135 families. The maximum grant in the earlier years of the quadrennium was $150 per year. In 1931 the maximum grant was $110. These lay ministers or their widows usually are in cases of extreme economic need. In addition to those who were granted an allowance for the year others, who were emergency cases, were granted help at various times as a matter of brotherhood and church fellowship.

The General Conference has directed the Board to give aid to the so-called "weaker Conferences" and this has been a part of the main responsibility of the Board. The "weaker Conferences" are those where economic conditions are altogether unfavorable or where our people are in the minority in total population. Some of them are mountain Conferences, where the dominant influence of Mormonism prevails. Others are mountain Conferences where the Methodist Episcopal Church, South, prevails in the better sections and where resources or funds of any kind are very limited. Still others are in the colored area where funds are exceedingly meager and collections difficult. Here they can hardly be said to be pensions at all, but rather they are grants to people that are little more than a dole.

During the present quadrennium, when there has been such extensive and distressing reduction in the collections from the churches and also in the dividends from the Book Concern, the Board has fortunately been able to be of extraordinary help by a process of rigid economy and foresight. The Board has saved certain reserve funds against such a time as this. It was able, therefore, during 1931, to declare an "extra special dividend"

ranging from $50 to $300 per Conference to the neediest of the connection. This was of such great benefit that many of the Conferences found in the contributions of the Board a large share of their distributable funds.

In the Negro group, in addition to these matters, two men have been supplied by the Board to help to encourage contributions from the churches and from individuals and also to conserve all funds gathered by the Conferences by a careful and accurate distribution to those most entitled to them. The Board has also assumed for this group the entire responsibility of investment of the funds of these Conferences so that they may not be wasted in unsafe investments or in inaccurate distribution.

The emphasis of the Board and its officers has been against group consciousness. Sympathetic interest has been given to movements working toward a minimum salary for ministers and for such co-operative funds as may tend to lift the load off those who are hardest pressed for resources. One of the real contributions of the Board during 1931 was a study by Professor Leiffer, of Garrett Biblical Institute, which set out the possibilities and the needs of the living support among the ministers.

One fifth of the distribution fund of the Board goes to the so-called foreign Conferences and is almost the only help for aged and dependent ministers, their widows and orphans in the foreign field of our Church. Close co-operation has been carried on with the Bishops and missionary leaders of those areas so as to study the needs and apply the funds in the most equitable way.

Personal Services Through Hospitals and Homes

The Board of Hospitals, Homes and Deaconess Work is also an agency that can be described only in terms of social service. Its quadrennial report, which lists the number of the hospitals and homes for business girls and young men, deaconess homes, deaconess schools and other institutions, carries with it an itemized account of the respective services rendered. This service, which is so distinctively personal, represents social service upon its highest plane.

There are 2,000 deaconesses in the United States and Europe engaged in every form of Church work, including parish visitation in the local church, teachers in colleges, training schools and missionary schools, work in settlements, homes for children and aged, nurses in hospitals, homes for working girls, and many other types of Christian work. This form of woman's work is recognized by the General Conference. The Deaconesses in the United States and Europe have given 70,000 years of active service in the social and spiritual activities of the Church.

The 77 Methodist Hospitals, with a valuation of $64,000,000, represent another great social agency of Methodism. In ten years over 2,000,000 patients have received the very best of surgical and medical care in these hospitals. Thirteen thousand five hundred nurses are in daily service, while 5,000 physicians and surgeons render the best of technical care to the sick. In ten years more than $17,000 worth of guest service has been rendered to the sick and suffering in the United States.

In the Homes for the Aged, 2,600 aged people receive loving care each year. This form of service is of great value to those who are unable to care for themselves. The Church has invested over $13,000,000 in this form of Christian activity. Twenty-six thousand and eighty people have been cared for over a period of ten years.

The Child Welfare program of Methodism is carried forward through 43 homes in which 4,000 orphans annually receive the loving care of Christian matrons and teachers. The Church, in ten years, has given $6,000,000 of guest service to these needy children. This is one of the most helpful forms of social service. Its great value to society cannot be calculated.

Other types of social work as the "Homes away from Home" for business young women and young men, the sanatoriums for those suffering from tuberculosis and other institutions represent social agencies operating under the direction of the Board of Hospitals, Homes and Deaconess Work. This is Christ's work and the Church serves him through such social activities.

The Methodist Federation for Social Service

The Methodist Federation for Social Service has been in operation for twenty-five years, having been organized in 1907. The object of this Federation is to help secure a Christian social order by attempting to ascertain what such an order really means and how that ideal may best be realized.

The Federation does not speak, nor does it attempt to speak, officially for the Church. The General Conference is the only body which can so speak. The peculiar function of this Federation, however, is to raise pertinent social questions for the consideration of the Church and to present the results of these investigations for the information of the Church in any study made by it as to the social implications of the gospel of Jesus.

The General Conference at various times has assigned to the Federation certain social questions for study, has approved certain measures of social reform and principles of social progress presented in the reports of the Federation and has commended the Federation for its activities.

The governing body of the Federation consists of a general council of fifty-six members and an executive committee of five members.

This Federation operates on an annual budget of about $8,000. The principal items in this budget are the salaries of the two women secretaries in the office at 150 Fifth Avenue, New York City, the office rent, office supplies, the information service of the Federal Council of the Churches and the publication of the *Social Service Bulletin.*

The amount of this budget is raised by voluntary contributions ranging from $1 to $200 each, including two annual contributions of $200 each, one of $125, seven of $100 each and seven of $50 each. Other contributions are for smaller amounts, including membership dues of $5 each.

Something of the contribution made by the *Social Service Bulletin* in raising important questions is indicated by the topics presented in that periodical during the last eight years among which are included the following:

"The Spy in Government and Industry," "The Profit Motive and the Child Labor Amendment," "The Missions and Our Chinese Diplomacy," "Our Foreign Investments and Their Meaning," "Taxation in Its Human Aspects," "Is Justice Breaking Down in the United States?" "Mexico and the United States," "Company Unions and Organized Labor," "The New Red Hunt," "The Rural Mind and the Economic Order," "Concerning Property," "The Present Coal Strike," "The United States and the New China," "Militarism in Education," "Russia and Religion," "The United States and the World Economic Depression," "Concerning the Business Cycle," "The Revolt of the Miners," and "Can Powers Disarm?"

Bishop Francis J. McConnell, President of the Methodist Federation for Social Service, suggested something of the significance of the task of the Federation and the importance of its *Social Service Bulletin,* when he said, "These questions we raise in our *Bulletin* simply have to be got up for consideration in religious circles. We cannot be bothered to discuss what everyone else is discussing. We must go ahead and raise other questions."

Our study of the methods and work of the Methodist Federation for Social Service leads us to the conclusion that the peculiar and exceedingly important work which has been undertaken by this body of Methodists can best be prosecuted through an agency organized and operating in the manner which has characterized this Federation during the last quarter of a century.

We are convinced, moreover, that the commendations of this social agency which, from time to time, have been given by the General Conference have been fully justified by the splendid service which this agency has rendered.

Adopted, May 24.

FRATERNITY

THE METHODIST CHURCH OF JAPAN

See Journal, Pages 244-246

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates: I notice in the Episcopal Address that the conviction was expressed by the Bishops that however Methodism might develop in its world-wide program, there was a profound conviction that all sections of Methodism should be united by living links.

I am happy to say that we have with us this morning one of those living links, binding the Methodist Church, or rather the Japan Methodist Church, to the Mother Church here at home. I have the honor to present to you, Mr. President, and through you to this General Conference the Rev. Seimei Yoshioka, Doctor of Divinity, who represents as Fraternal Delegate to this body the Japan Methodist Church.

Doctor Yoshioka is pastor of the Ginza Methodist Church in Tokyo. He is also Superintendent of the Tokyo District, one of those rare pastors who has himself for his District Superintendent. He is also a member of the Executive Committee of Doctor Kagawa's Kingdom of God Movement, a member of the Executive Committee of the National Christian Council of Japan, and is very highly commended to us by the Bishop of that Church.

I am now very happy to present to you Doctor Yoshioka, the fraternal delegate of the Japan Methodist Church, to this body.

Bishop Hughes: Doctor Yoshioka, dear brethren, is one of my own boys, working under my jurisdiction for many successive years in the Pacific Northwest, ere he went back to Japan; greatly beloved by all of his comrades in the Pacific Japanese Conference, even as he is greatly beloved throughout the flowery kingdom. Dr. Seimei Yoshioka!

Fraternal Address of Dr. Seimei Yoshioka, Delegate of the Methodist Church of Japan

Dear Fathers and Brethren: It is an honor and pleasure for me to visit your great Conference and bear you fraternal greetings from the General Conference of the Japan Methodist Church, held in Tokyo in January. I come, representing thirty-six thousand Methodist people in Japan, and bringing their sincere love and deep appreciation for all that you have done for them in the years past, in the name of our common Lord.

Sixty years ago next month one might have witnessed the farewells of your first missionaries, as they departed for Japan. They arrived in the land of the Rising Sun in the early summer of 1873. I, by the way, was born the very month they reached Yokohama. They were Merriman C. Harris, of the Pittsburgh Conference; Julius Soper, of Baltimore Conference; John C. Davison, of Newark Conference, and Dr. R. S. McClay, from China, who had been for some time in Foochow. In the same year A. H. Correll joined the group, making five in all. Doctor McClay was chosen superintendent of the new mission, a band of noble, consecrated pioneers. Of them all, the venerable Doctor Soper alone remains, living in retirement with his daughter in Southern California. For sixty long years since those early days you have been reinforcing this first impact with the same noble type of men and women, and the same consecration of wealth to the cause of giving my people a knowledge of redemption in Christ. Brother Ukai, the fraternal delegate four years ago, refers to a remark made by Mr. Lamont, of J. P. Morgan & Company. He said: "Is Christianity making a real contribution to Japan? I have made considerable investments in the missionary cause myself, and feel that I have a right to ask." More than fifteen years ago, at a great reception given him in New York, Baron Kikuchi, President of the Tokyo Imperial University, was asked the same question. No doubt, you too, who have made similar investments, are asking the same question. I can only reply in the words of our Lord, "The fields are white unto the harvest," and "Truly the harvest is plenteous, but the laborers are few."

In the same year that your first missionaries came, the Methodist Church in Canada established a mission, with Drs. John Cochran and Davidson McDonald as its founders. Twelve years later the Methodist Episcopal Church, South, opened its first work in Kobe under J. W. and W. R. Lambuth, of Mississippi, and O. A. Dukes, of South Carolina. They had been in China. From that time on until 1907 these three Methodist families worked in brotherly harmony. Missionary and Japanese leaders felt that the time had come for organic union, and they so memorialized the home churches. In response, a commission was set up, and your representatives who came to Japan were the venerable Bishop Cranston and Doctor Leonard, the famous missionary secretary, and father of our present Bishop Leonard. The conference of the three commissions in Tokyo eventuated in the creation of the Japan Methodist Church in 1907, with Y. Honda, the President of Aoyama Gakuin chosen as its first Bishop. We are now celebrating the twenty-fifth anniversary of the founding of our Church, with Bishop Akazawa as our fourth Bishop in order. We elect for a term of four years—Bishop, Board Secretaries, and all other General Conference

officers. Our District Superintendents are chosen by the Bishop from panels elected by the members of Annual Conference.

Let me give a few figures concerning our Church: Members, 36,000; Sunday-school pupils, 49,000; Epworth Leaguers, 5,000; number of churches, 584; annual giving, 355,000 Yen, or an average of 10 Yen per member. More details can be obtained from our Year Book. But rather than burden you with statistics I will cite a few illustrations of what Christianity does accomplish. The old religions of my country have taught moral conduct, but in Christianity there is a new emphasis. Some fifty years ago Mr. Kataoka, who was widely known throughout the country, was arrested for political agitation and imprisoned. In an indignant and rebellious spirit he was sitting in his cell one day when a friend brought him a copy of the New Testament. At first he saw nothing in it, but later his eye happened to rest on the tenth verse of the fifth chapter of Matthew and stopped there. "Blessed," it said, "are those who are persecuted for righteousness' sake." "Well," he thought quietly in his heart, "I have been persecuted for righteousness' sake, but I have been indignant. This book says there is a blessing in it. Here is a new and better teaching." He followed the new light and was transformed into a humble Christian. As Speaker of the House and as a prominent statesman, he long retained the respect of all parties in Japan.

According to our old teaching, revenge of a parent's enemy was considered the sacred duty of a son. During the trouble in Formosa a man named Inouye was killed by the aborigines in a brutal way. Word was brought back home to the town in the north, where his son was a student in high school. When he heard the news what did he do? Did he decide to lynch his father's enemy? He might have done so under the old code. But he was a Christian. Instead, he dropped on his knees in prayer for his father's murderers, and in that moment offered his life in service for their salvation. He took a course in medicine, and after four years set off for the mountains of Ali, in remote Formosa, to bring healing to the aborigines. He is today preaching the Gospel among them with all his old-time fervor. It is Christianity that made all this possible.

In the Kyushu Imperial University, of which Doctor Arakawa is a dean, there are thirty or more Chinese students. Since the present trouble between China and Japan many of the Chinese students in other institutions have voluntarily returned home, but these thirty have remained, and are quietly and contentedly continuing their studies. What is the reason? Near the university is a hospital, and in this is a patient, Miss Shu Kijo, a very bright Chinese girl student, who is receiving the kindest possible treatment. The dean, Doctor Arakawa, has assumed all her hospital expenses, so that she remains without

financial worry as long as she requires care. Who is this good samaritan? Doctor Arakawa is a Christian gentleman.

The ritualism of the Roman Catholic Church makes a certain appeal to many of our people, trained as they have been in Buddhism. Liberal Christianity, too, seems congenial to the modern Japanese mind. But thank God, spiritual Protestant Christianity, too, has struck its roots deep into the hearts of many in Japan. The type we know is pre-eminently that of the Puritans of New England. Although the early missionaries came from all the major denominations they were one in their emphasis on evangelical faith and a redemptive gospel. As a result, their teaching has had a great effect upon moral ideals, both individual and social. Commercial ethics, ideas on marriage, sex and other social problems are changing under Christian guidance, and even non-Christians look to church members for examples of probity in character. It is taken for granted by society that Christians are to be honest and reliable, with no habits of drinking or smoking, cheating or lying. Some time ago Count Itagaki, an old-style Japanese gentleman became very much interested in Christianity, but he was estopped from joining the Christian movement by the fact of his dual marriage. Our missionaries, while taking the lead in the improvement of social conditions have been true to the traditions of Wesleyan Methodism by preaching Scriptural holiness. Even Toyohiko Kagawa, though a Presbyterian, preaches Wesley's Christianity, seldom speaks without quoting him, and has translated and published his *Journals*.

Now permit me to tell a few things about Methodist affairs in particular. The Aoyama Gakuin, formerly known as Goucher College, with a history of fifty years, has over three thousand students, and ranks as one of the largest and best Christian Colleges in Japan. More than 300 Christian workers have gone out from the School of Theology of Aoyama, most of them now being active in the service of our Church. To Dr. Arthur D. Berry, among many others, belongs the highest honors for having brought the school to its present position of influence. Your Woman's Board started a girl's school in Tokyo, which was later transferred to Aoyama, and is now amalgamated with the college. It is a school of the very highest quality, with a thousand students. The president of the Alumnæ is Mrs. Kozaki, one of the first graduates and now, though seventy years of age, the vigorous president of the national Japanese Woman's Christian Temperance Union.

Down in Nagasaki another boy's school was started, also about fifty years ago. It was called Chinzei Gakuin, and was founded by Dr. C. S. Long. Mr. S. Kawashima, one of your delegates from California was an old boy there, as was I myself. We were educated on strictly Christian principles and treated almost as

though it were a theological school. At examination time the teacher gave us the questions and left the room, committing everything to our consciences. And this method was justified, for during my six years in the school I never heard of a single case of dishonesty. Once a friend in the United States offered a money prize for an oratorical contest, but no boy of my class would make application. We all feared that even an oratorical contest might break up the family spirit that we shared with our brother-students in the school.

Away north lies the city of Hirosaki, with the famous Hirosaki Church. From this one church alone have come our Bishop Honda, Doctor Abe, many district superintendents, and altogether over a hundred and twenty men and women into Christian work. Here, too, there is the To O Gi Juku, the only Methodist School for boys in all northern Japan.

Coming back to the center of the country, in Tokyo, there is the Ginza Church, of which I have had the honor to be pastor for the past nine years. We carry on a Gospel Night School, and years ago in this school General Yamamuro, the head of the Salvation Army in Japan was converted as a young man. Almost all the leaders in the temperance movement in my country have been Methodists—Tsuda, Ando, Nemoto and others.

Mr. Segawa, one of the laymen of my church, has taken the lead in the organization this year of the first foreign mission work undertaken on any large or interdenominational scale. I have been asked by this association to make an investigation of similar work in the United States, and on the way home to visit Japanese churches here and in Canada.

Four years ago my church was rebuilt, after complete destruction in the Great Earthquake of 1923. I wish to thank you for your generous gifts at that time, which reached us through the Reconstruction Committee of the Japan Methodist Church. On our part, our members, over a period of three years, gave with self-sacrificing devotion. One widow gave her wedding ring; a man walked back and forth to his office to save carfare; another man in one way or another saved every day fifteen cents, the price of one brick. Doctor Sugihara and his good wife subscribed 5,000 Yen as the utmost they could give. But as they recalled that a few years before they had paid 6,000 Yen for their home they felt ashamed before the Lord to have given more for their own house than for his. So they knelt in prayer for guidance, and when they rose from their knees it was with a determination in faith to subscribe 10,000 Yen. One week before the dedication they had completed the last payment, and with what joy you can imagine.

Our General Conference, this year, was approaching its closing day. Amid an atmosphere of heaviness the budget for the next four years was passed—reduced item by item to a total cut

of forty per cent. Some delegates prayed the night long for some way out for the Church. The morning dawned. Conference was in session again, grinding through its last heavy tasks of unfinished business. Quite unnoticed by the Conference, a layman delegate slipped to the Chairman's table, laid on it an envelope, and resumed his place without being observed, even by the Bishop. The morning session was adjourned, and the note still lay on the desk. During the afternoon session it caught the Bishop's eye, and on opening it he found in it 4,000 Yen in cash. It was anonymous, but the use of the money was indicated. After some gifts to churches in the region of famine in the north, it read: "3,000 Yen as a seed-offering for a New Movement." Instantly Mr. Toyama, a lay delegate, was on his feet with a motion calling for a time of prayer and offering, to take up the challenge of the seed. Though scarcely fifty of the seventy-four delegates were then left present when heads were lifted and the offering taken, over eleven thousand Yen had been pledged for the new movement. No wonder our Conference came to a triumphant end with praise and thanksgiving on all lips.

In closing, let me thank you again for your interests and efforts for our Japan Methodist Church. These incidents I have given you, and many more, are but the harvest of your toil for us during the past sixty years. I cannot, however, close my message without referring to the bishops whom you have sent to reside in the Far East. Doctor Abe, at the last General Conference, referred to Bishop Herbert Welch as a name spoken among us with sincere gratitude and deep affection. This is indeed true, and we do profoundly miss him still in Japan. And now, Bishop Baker, another noble man, most unassuming, but full of love and understanding comes among us. We love him. We respect him. Why can we not keep such men as our own longer? The bishop's assignment by you reads, "Korea, and the Japan Council." Are we in Japan selfish in asking that this be changed to be "The Japan Council, and Korea?" I do not wish to trespass beyond the limits of my special mission as fraternal delegate, but I cannot refrain from this frank expression of my own heart's desire, and I know that the people of my country are with me in this.

In 1898 your venerable Bishop Cranston ordained me Deacon. Some time later I received Elder's ordination from the hand of Bishop David H. Moore. One day he laid his hand on my shoulder, and with long insight said to me, "Well, brother, should there ever be any misunderstanding or unexpected ill-feeling between your country and mine, our missionaries will prove to be your truest friends, and will furnish the strongest bonds of kinship between the two nations." Your people at large may misunderstand us and our people may at times not

understand you, but at such times let us thank God for men like Bishop Harris, Bishop Welch, Bishop Baker, and many other missionaries who know us well, and can truly represent us to you. One cannot speak at such a time as this without having as a background the sad conflict of interests and forces in the Far East. The issues are far too complicated for our mortal wisdom or knowledge. All we can do is to pledge ourselves before God our common Father, to maintain a spirit of sympathy and understanding, and to be guided by him step by step until we are led through these distressing days into a time of full international brotherhood and peace.

May the Lord hold you in his one hand, and us in his other one. And may he pour out upon you and upon this Conference his blessing that it may be in every way worthy of the great name of the Methodist Episcopal Church.

THE WESLEYAN METHODIST CHURCH (ENGLAND)

See Journal, Pages 248, 249

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. Chairman: I do not wish to consume any of the time of the Conference with any extended remarks in presenting our honored guests who have come representing the Church across the sea.

We are peculiarly privileged and honored in having two representatives, fraternal delegates from the British Wesleyan Conference. One is a minister and the other a layman. Apparently they believe in equal representation. For the first time in the history of this representation from the British Wesleyan Conference, the minister has been accompanied by a layman.

Let me speak to you now of both of these men and present them afterward, in the order of the layman preceding the minister.

The Rev. Dr. Wilbert F. Howard is Professor of New Testament Greek in the Theological College, Birmingham, England. He is known as a very great scholar, an illuminating teacher, and a preacher of wide influence. With all that, he is a delightful companion, as many of us have discovered since he has been among us, and a brother beloved. Some years ago he was a visiting professor in Drew University, and there very rapidly gained the respect and the affection of President Tipple, the members of the faculty and the student body. Someone has referred to him as the Moffatt of Methodism, and he is famous in the academic world as one who has continued the work of that great scholar, Doctor Moulton, and is the most recent giver of the Fernley Lectures.

The layman who accompanies him is Mr. R. Parkinson Tomlinson, former member of the British House of Commons, a business man, an authority upon all matters pertaining to the British countryside, and above all, a man of deep religious convictions, who gives himself unstintedly to the work of his own local church, Poulton-le-Fylde, in Lancashire, England.

I do not know just what it was that persuaded the Book Committee to set the General Conference here by the Eastern shore, but it is rumored that though laymen have not come to represent British Wesleyanism at this Conference in other years, though appointed, Mr. Tomlinson promised that if the Book Committee would set the General Conference as close to the shores of Old England as possible, he would by all means be present.

I am very glad to bring him to you at this time and to present him to the President of this body, who will in turn present him to you.

Bishop Leete: I have the honor and pleasure of introducing Mr. R. Parkinson Tomlinson to the General Conference of the Methodist Episcopal Church!

Fraternal Message of Mr. R. Parkinson Tomlinson

When I was appointed by the great Church in that little country across the Atlantic to be one of the representatives to this great Conference, I counted it a very great honor. This morning I realize the responsibility, because I also realize it is a very great privilege to have the opportunity of speaking a word or two to this great Conference, and I bring from the Methodists of my country fraternal greetings.

A day or two before I left home I had a letter from an old man nearly ninety years old, who said, "Tell them to keep on singing the song that we used to sing when I was a boy, 'England and America United,'" and I believe that the Methodists of England want me to say to you this morning that we recognize very fully the value of the great work that you are doing for human kind, and that we appreciate the leadership that has come to all the churches from some of your most distinguished sons.

When I came to New York a few days ago and saw something of your great buildings and your great churches, I thought I ought to go on to see something of America, and so I went on to Washington to pay homage at the shrine of your great statesmen that we have all learned to love and that we all regard not only as American statesmen but as citizens of the world. And as I was there, I realized that you have not only produced great statesmen, but great prophets and preachers, and I recall some of the distinguished representatives that you have sent to our Conference in the years that have gone.

I am afraid I shall be rather clumsy if I attempted to say anything about the words of Bishop Hamilton, Bishop Hughes and Bishop McDowell, but let me say that their words were an inspiration to us and have meant much for the enrichment of our Church ever since they visited us.

This morning I would like to say just a word or two about the spirit that I seem to have caught in your great Conference. I am not sure, Mr. President, whether I didn't detect on more than one occasion a fear lest in these days of strain, through which the world is passing, whether you are not just a little afraid that the opportunities in the coming days might not be quite so great as the opportunities in the days that have gone, and I would bid you be of good cheer. Some people talk about the good old days; I think these days are better, richer in opportunity; but whether these are better or not, of this I am sure, that neither past nor present are half so glorious as the future is going to be, and God has given us as a Church this great opportunity, and the world is waiting for the message that we have to proclaim.

I believe that in our national life and in our civic life and individual life, people everywhere are listening, sometimes listening in vain, for the message that as churches we ought to be proclaiming.

We need to hear in these times a voice leading us along the only avenue along which I think we shall find an escape from our difficulties, and that is an avenue along which as we travel we shall hear the words of the Lord Christ, "Bear ye one another's burdens"; "Let us forgive one another."

I believe that if by that spirit your great countrymen and mine, and others who think as we do, will be governed, we shall be able to solve these great problems that confront us sooner than we sometimes think.

We are responsible for improving the conditions of the people. I wonder if as churches you protested very often against some of the conditions in your large centers of population. You may be very much better off than we are in the old country, but in our country we have such problems as the housing problem and as churches we have not spoken as we ought to have done on these great questions.

Sir, I remember well being in the House of Commons on one occasion and a gentleman got up on a bench just beside me, and he said, as he pleaded for better conditions for the people, to bring equality of opportunity for every man, to give every child a fair chance in life, "I would that over every slum tenement these words might be written, 'It is not the will of your Father which is in Heaven that one of these little ones should perish.'"

It is in that spirit that we shall have to carry out our work in the municipalities, but individuals are needing the message of

the Church. A. B. Bruce said on one occasion, "I have spent my life in trying to see Jesus, and to show him to others." I am not quite so sure whether some of us in these days are as ready as men were in the days that are gone to tell others, to hear our witness, to realize that we are messengers, and that is what I feel is the call that comes to me. Men want to hear about Jesus Christ, who alone can meet their deepest needs, and in these days, if we are loyal to the tasks that await us, God has greater victories for us than we have yet seen.

Brethren, let us give ourselves to these high and holy tasks. I believe that while there are wrongs to be righted, greater liberties to be wrung and greater freedom to be secured, God is calling us to service.

As we give ourselves to these great tasks, the evangelization of the world, the improving of conditions in our cities and in our large centers, in seeking to win people in the remote areas of our land for Jesus Christ, God himself will welcome us and we shall go forward to great victories.

Brethren, be ye well assured that every bit of service that we have rendered, and every sacrifice that we make, will be a contribution toward the construction of a road over which the forces that are making for peace and love and brotherhood and righteousness shall travel, and travel one day soon to great and glorious victory.

I appreciate more than I can tell you the honor of coming to your great Conference to bring you greeting. I am but the King's cupbearer. The King will follow.

Bishop Leete: I have the great honor and pleasure of introducing to you Doctor and Professor Wilbert F. Howard, of England and the world:

Fraternal Address of the Rev. Wilbert F. Howard

Mr. President, Fathers and Brethren: How proud I feel at this moment to be associated with my dear friend, Mr. Parkinson Tomlinson, who has just shown you what the best type of British Methodist layman and local preacher is like. They are the strength of our Church, the glory of Methodism on the other side of the Atlantic.

Mr. Parkinson Tomlinson is the first lay delegate to come from the British Conference to the General Conference of the Methodist Episcopal Church. I am last of a long line of ministerial envoys from John Wesley's Conference, last of all, less than the least of the apostles, not worthy to be called an apostle with most who have come before; but by the Grace of God, I am here, and I want to say to you that John Wesley's own Conference can never send another envoy to you, because John Wesley's Conference is merging in a greater union still in next September when all branches of British Methodism will have

come together, and all old enmities and feuds, all unhappy memories of battles long ago, are buried, and henceforth we become one Methodist Church in Great Britain.

Sir, I need not tell you that some, when they assemble in that great meeting next September, will feel much like the older men who were present at the dedication of the new Temple after the exile. The young men cheered but there were tears in the eyes of the older men. There are some of those who will regret the passing away of some of the dear landmarks that point all the way back for the best part of two centuries, but we are glad to surrender those things that were dear to us as a denomination because we know that that wider union will be able more worthily to bear testimony to the whole world of the oneness of the Christian faith and the oneness of our devotion to the service of the kingdom of God.

We do not stand here as strangers. How could a British Methodist be a stranger in this great Assembly? If I may speak for myself, it has been my joy to meet from time to time many distinguished strangers, many distinguished visitors and envoys from your Conference to ours, and their welcome and your welcome here in America and in Atlantic City have made us feel at home.

More than that, I see out there before me now the faces of some that we met in joyous companionship on the *Berengaria* on the way across, men from Burma and India, as well as those of us who come from England. I think, too, that I see before me dear friends from Germany, Bishop Nuelsen, and other dear brothers from Germany, friends who have done so much in England and in Germany to bring together two nations that once unhappily were sundered but that long since have cast away the last remnant of bitterness. Our only longing is that in the future we may work together in the course of civilization and for the promotion of the ends of the kingdom of God.

With regard to prohibition, I want to say this: You can do us a very great service in our country by reinforcing the propaganda in favor of prohibition. It is more unfortunate than I can possibly describe to you that our British press so largely obtains its information from the press of the City of New York. It is not becoming that a visitor to your shores should talk critically even of the American press, it would be immodest on my behalf, but if I may express an opinion that has been borne upon me for a good many years now, I should describe that particular section of your press as dripping wet. Unfortunately, the overflow comes over into our press which becomes proportionately damp.

Every story that can be told about any failure to make the great act of legislation effective in any of the big cities is repeated in our papers as if that were the whole of the story. The

vast measure of success that it has obtained over a wide field of territory in this country is very rarely set forth with fairness in our papers.

What I want to say is this, there have been three stages in the strategy of our enemy on this matter: First of all, if you went by the British press, you were told that though prohibition was very effective, yet it was leading a great number of addicts of alcohol to poison themselves with drugs. Our answer is that if a person is so foolish as to drink poison, there is no help for him.

Was it a device of big business to secure greater efficiency? The obvious reply on our side was this, "Very well, then, if it is proving so effective in the economic sphere, the best thing that we can do is to follow that example, otherwise we shall be left hopelessly behind in the race."

That appeared to be a two-edged argument.

Then the next stage was to try to beguile us into believing that the experiment had broken down entirely and was a gigantic farce. Now what I plead for is this: that our people in Britain should be enlightened, that you should, through your vast organization and with your wonderful gifts of publicity, do something to make known in our country the immense measure of success that that has already achieved.

Whatever may be the view of some sections of English opinion, I think it is fair to say this: If you read the three great organs of free church opinion—the *British Weekly*, the *Christian World* and, last, but by no means least, the *Methodist Recorder*—you will find that you have a solid backing of free church opinion in your superb attempt to achieve nation-wide prohibition of alcoholic drink.

Once again America came to our help in the Kellogg Pact and what I want to remind you is this: Whereas, in August, 1914, there were nations that went to war because they were pledged to fulfill a certain treaty, we are now pledged by that Kellogg Pact to settle our differences by another method than that of war. If once we had to go to war to keep a treaty, now we have to keep the peace if we are to keep a treaty.

And, Mr. President, if the demands of honor are inviolable in one case they are equally inviolable in the other. I do not speak as a consistent pacifist in the intellectual sense of the word, but I do say as a practical man when once that pact has been signed, its obligation is not to be treated lightly. We are pledged to it, and it is to America that we owe that return to the better way of the nations.

Now I want just to endorse what my honored colleague has already said. I do not wonder that America is concerned at the appalling waste of precious treasure upon armaments in some of the nations of the world. I do not wonder that you

protest against that. I want to say what my colleague said with equal fervor and it is this: You will never find England coming to you with a cringing appeal for relief from an obligation. When once that word has been given, it is not from England that the request will come, but let me say this: If at any time America, recognizing the situation not only in Europe, but throughout the world, once again comes in with that largeness of mind and heart, that width of imagination that has so often inspired her policy in the past, she may yet be able to lift from the shoulders of nations that are crushed a burden that they can no longer bear.

I speak as an Englishman when I say this: I know that Germany cannot pay another cent and they ought not to be asked to. If one nation goes down in the vortex all of us will be drawn in as well, and I do not think that it is only Europe that will perish in that disaster.

I want to say this: I come from a country that has been suffering financial depression for twelve years now. There was one year of boom that followed the war and then there came a swift and sudden descent, not quite into the abyss. We were saved from that, but we have carried on. I should like to pay a tribute to the splendid devotion and heroism of the rank and file of the English working folk. They have borne their burdens with a courage that is simply beyond description.

May I now just come to the last point which is this: I think of the optimism in the church that greeted a stranger thirteen years ago. And I take it that in England and in America alike we have known something of the ebb tide since then and have sometimes been in danger of falling into pessimism. I think of a passage in one of those glorious essays of Hazlett on the sense of immortality in youth, who tells us how his sun rose with the outbreak of the French Revolution, how it seemed to him that they were as strong men to run a race together, and he never thought then that he would live to see that age go down in blood, that never since that day of disillusionment had he ever felt young again.

It may be that there are some here to-day who have lost that first ardor of youth, because it has seemed as though the tide was against us all the time. It was the inevitable reaction after the war. I do not think we should be surprised. You cannot proclaim a moratorium on moral values for four and one half years and then with a military word of command say, "As you were," and expect everything to be as it was before.

But now that is just where the opportunity and the challenge comes to the Church. We ought always to remember surely that Christianity began in the midst of a hostile world. Contemporary philosophy was not friendly to the Christian faith

in the first century, that triumphant age of Christian aggression.

Do you think that philosophy was in favor of Christian ideas in the second century? Their best thinkers within the Christian Church, those apologists of the second century, did their best to state a case for Christianity, and faith held on and hope became brighter.

We to-day are living in an age in which it seems to me that the whole trend of things is against the well being of the Church, and yet you know that just as our muscular strength is developed by resistance to force, so it seems to me the virility and the vigor of the Christian Church will be proved in the hour of peril.

You have all read those words of Dr. T. R. Glover, in which he tries to explain the way in which, in that first Christian age, Christianity triumphed over paganism. He gives three reasons. Christianity conquered paganism because it outlived paganism, it outdied paganism, and it out-thought paganism. That is a threefold challenge to-day.

Outlived! Oh, I do not mean to say that the actuarial estimate for the length of life of a member of the Christian Church is unduly high. God forbid. It is in the quality, not the quantity of life that a Christian has to outlive the man outside the Church.

He outdied it. The first Christians had an exuberant faith in immortality. They believed in a future life.

He out-thought it. The best thinking of the Christian Church ultimately proved better than the best thinking of the pagan world.

Now that is a challenge for us to-day—to outlive our surrounding civilization by achieving a higher quality of morality and social ethics. The practical ethical appeal of Christ in the matter of money and morals must be higher than that of those who surround us.

We must outdie those around us. John Wesley used to say, "Our Methodist people die well." I am afraid we have abolished hell and very largely abandoned heaven. Hell is there as a reality, around us all the time. We are seeing that more and more clearly, but eternal life now is a possession that can make us sure of eternal life beyond the grave.

Finally, I want to say something about the need of outthinking our contemporary world. Enthusiasm, courage, chivalry—we need these, but in the end we must also bring all our resources of mind to bear upon the contemporary situation.

I would like to tell you of two ways in which it seems to me that in our own country across the seas we have proved that we are trying to rise to that opportunity. We have gone through twelve years of almost unparalleled financial depression, and

yet are you aware of this—the amount of money contributed by our people year by year to the cause of foreign missions is far bigger than it was in the year when war broke out.

The last example I will give is this: In spite of the almost appalling situation economically in Great Britain, our Methodist Church in that country three years ago, under the splendid leadership of Dr. J. H. Wrightson and Mr. Edmund Lamplough, determined to put the ministerial training of our Church on a more secure footing than it had ever been before.

We have five noble theological colleges where our men have three years of training. No man goes unless he has been accepted for the ministry of the church. Every man who has been accepted for the ministry of our Church by our Conference, be he poor or be he rich, is allowed to have three years in one of those colleges.

If he can pay anything he is allowed the privilege of doing so. If he is not able to do so, he is allowed the privilege of coming in without paying. Poverty is not a barrier to entrance into the ministry of our Church.

Our Church said, "In these days of stress and strain, in these days when Christianity is on the defense, the keynote to the future is with the ministry and the training of the ministry, the mental and moral training of men to be fit for the leadership of life in these days."

And will you believe me when I say that within three years a sum of a quarter of a million pounds at the time when that effort was begun (that would be equivalent, I suppose, to a million and a quarter dollars now) has been raised by our little Church of half a million members without allowing any of the ordinary funds of the Church to suffer?

That is sacrificial giving, because our people in Britain believe that the future of our land depends upon the future of the Church, and the future of the Church depends upon the quality and training of the ministry. We are to go forward unabashed, unafraid, confident in faith and hope, believing that the future is still ours by the grace of God.

I should like to stop to quote some words that were written by one of the greatest Englishmen two and one half centuries ago. They were written about England. May I quote them also of your dear land as well as mine:

"Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full noonday beam; purging and unscaling her long-used sight at the fountain itself of the heavenly radiance."

God grant that that vision may be true of dear old England.

God grant that it may be equally true of this glorious Republic of the West.

Bishop Leete: May the Chair make the comment that many of us here were greatly profited at Atlanta last year by the splendid addresses of the delegates from across the seas, and we congratulate those of you that were not there last year on the privilege you have had this morning to hear similar expressions of high sentiment and idealism. We are grateful for this hour.

THE UNITED CHURCH OF CANADA

See Journal, Page 252

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates: I have the honor now to present to this body representing the United Church of Canada, the Rev. Jesse H. Arnup, one of the Secretaries of the Board of Foreign Missions of that Church.

We all realize that the United Church of Canada has shown not only to us in our search for Church Union, but to all the world a very moving example, and we are grateful for the opportunity of receiving here to-day a representative of that body that has shown such success in reaching the union of evangelical Christianity so largely in the country that lies so near to us.

I have great pleasure and great honor in presenting Doctor Arnup at this time.

Bishop McConnell: It gives me very great pleasure to present Doctor Arnup, of the United Church of Canada.

Fraternal Address of the Rev. Jesse H. Arnup

Mr. Chairman and Members of the General Conference:

I would have you understand at the outset that the importance of the Church I represent and their high regard for this General Conference are not to be measured by the size of their representative.

I throw myself upon your mercy. Already I have received as much kindness as if I were grown up. I can only claim to come from the country that produced Bishop Nicholson, who led our devotions this morning, and the late Bishop Warne, and my home Church also sent into the ministry the late Bishop Joseph F. Berry. In fact, you have made so many of our Canadians into Bishops over here that one feels a little nervous about coming over.

The sight of this Conference reminds me of an obligation. At the Christmas Conference of the Methodist Episcopal Church, which met at Baltimore in 1784, a Canadian was present. He was William Black, a twenty-four-year-old York-

shire immigrant from Nova Scotia and he was tremendously impressed by the men he met there. "Perhaps," he wrote, "such a number of godly men never before met in Baltimore, perhaps not in America." To-day I am in a position to appreciate the remarks of my fellow-citizen, William Black. Because of the way you treated that first ambassador of Canada I have returned, after the lapse of one hundred and fifty years, to say "Thank you!" and with your permission, I beg leave to speak for a few minutes about the debt owing from the United Church of Canada to the Methodist Episcopal Church.

Coming from Canada, I represent the first foreign mission field of the Methodist Episcopal Church. In the heart of my home city there stands the tallest building in the British Empire. It houses the head office of one of our largest banks. Upon the outside wall of that building there is fastened a bronze plaque. To passers-by it witnesses the fact that on that site there was erected, in the year 1817, the first Methodist Church in Toronto. It was a Methodist Episcopal Church, holding membership in the old Genesee Conference. An Irish Methodist preacher from the United States mortgaged his Canadian homestead for the money to build that church. Its history, culminating in the great Metropolitan of to-day, represents one small item in the debt we owe to the Methodist Episcopal Church.

A real fighting Irishman was that Elder Ryan who built our first church, and as full of wit as he was courageous. On one occasion, as he rode up to the meeting house a group of lewd fellows of the baser sort were lounging outside the door. "Oh! Elder Ryan," said one of them, "have you heard the news?" "What news?" "Why, that the devil is dead." "Indeed!" Ryan looked him in the eye and then glanced round the group, "Well, he seems to have left a lot of fatherless children."

A full generation before, Canada had welcomed as immigrants Paul and Barbara Heck and the family of Philip Embury, their colleague in founding Methodism in New York City. There on the banks of the Saint Lawrence, not far from the Thousand Islands, these two families once more founded a Methodist community in a new land. Canada holds as a shrine to-day the grave of that devoted woman who startled Phillip Embury into action in New York with her stern words, "You must preach to us or we shall all go to hell together." Another item in our debt to the Methodist Episcopal Church.

I have mentioned the presence of a Canadian at the Christmas Conference and the impression made upon him by the men he met there. He had come to ask them for a Methodist missionary for the Eastern British provinces. He appealed to Coke, the irrepressible missionary, and to Francis Asbury, that great leader who thought in continents; and he found his case

strongly supported by Freeborn Garrettson, who volunteered for the work in Nova Scotia.

Thus the first appeal of Canada met with instant response. Conference took up a collection of $150 to pay the expenses of Garrettson and his companion to Nova Scotia and the party left for the northern wilderness. There Freeborn Garrettson was in labors abundant for the space of almost five years. In Halifax stones were thrown at him, not as an American, but as a Methodist; nevertheless, he bore faithful and frequent witness, as the record of one day's work will show. The account is from his own diary: "Preached at 8 A. M. in the preaching house; at 10 at the poor house; at noon, at the preaching house; at 4 P. M. in a private house; and at candle light in the preaching house."

But this refers only to city work; most of his labors were performed among scattered settlements out in the woods. Of this work the early chronicler says: "He traversed the mountains and valleys, frequently on foot, with his knapsack on his back; up and down the Indian paths in the wilderness, where it was inexpedient to take a horse, and had often to wade through the mud and water of morasses; and frequently to satisfy his hunger from his knapsack, to quench his thirst from a brook, and to rest his weary limbs on the leaves of trees." For this sort of labor he received the regular Methodist salary of $16 per quarter, with board and lodging—but he laid the foundations of a great church in a new land. Is it any wonder that when the time came for that territory to receive regular organization as a Methodist Conference, Freeborn Garrettson was offered the post of Bishop of the Maritime Provinces. To the great regret of the people, however, he was unable to return. The memory of his work remains as part of the debt of Canada and of our United Church of Canada to the Methodist Episcopal Church.

The Canadian, William Black, became Superintendent of the Maritime Provinces and Bishop Asbury used to send to his aid such young men as would volunteer for that work. It was characteristic of the Bishop's dealings with Canada as a foreign mission field that he never once appointed a man there who was not already a volunteer. He complained to William Black, however, that "the young men who returned to us are not so humble and serious as when they went to Nova Scotia." Relations between Bishop Asbury and his young Canadian colleague continued friendly until the close of the great Bishop's life. Indeed, when Bishop Asbury died, William Black was one of those chosen, after the custom of those days, to sit by his coffin throughout the night. At the funeral next day the Canadian was further honored by a place at the head of the procession,

where he walked as the personal attendant of Bishop McKendree, who had charge of the services.

One of the by-products of the work of Freeborn Garrettson is worthy of passing mention. In Nova Scotia at that time were two or three settlements of emancipated slaves. These colored folk welcomed Garrettson as the man who, on his conversion, had set free the slaves whom he had inherited with his father's estate. Methodism made a great appeal to them and several churches were built up. In 1791 the British government repatriated these freedmen in West Africa, forming the colony of Sierra Leone. Among the 1,200 emigrants were many Methodists, who carried on their usual services and built churches in their new home. Thus was Methodism introduced into the Dark Continent.

Continuing our story we return to Upper Canada. When Paul and Barbara Heck and the family of Philip Embury settled along the Saint Lawrence, about 1780, practically the whole country was a wilderness. Following the Revolutionary War, Loyalist immigrants established scattered settlements, but outside of military stations they found no organized church nor regular ministry of whatever name or sign. The native Indians continued in their pagan state. As late as 1790 there were no more than six recognized ministers among a scattered population of 12,000 souls.

Then came the pioneer Methodist preachers. In the early winter of 1790 a man came through the woods riding on a huge black horse. He had only one useful arm, but it is recorded that he rode usually at a gallop. That was William Lossee, of the New York Conference, and he had been sent under the superintendency of that same Freeborn Garrettson who had so endeared himself to Nova Scotia. As Lossee rode, so he preached, at a gallop, and his words were quick and powerful. An ignorant, wicked young man, says the chronicle, attempted repeatedly to create a harmful diversion in one of his meetings while Lossee was leading in prayer. Finally the preacher lifted his eyes and hands to heaven and cried out, "Smite him, my God; my God, smite him." The interrupter fell to the floor and there writhed in agony, "Until the Lord in mercy set his soul at liberty." Some of the settlers had known Mr. Lossee before his conversion when he used to ride in races.

One of the boon companions of those earlier days sent him a message by his sister, "Ask Bill if he still remembers that little black horse he used to ride." The answer was incisive, "Tell Tom to be careful or he'll ride the little black horse to hell."

Horses and horsemanship, indeed, seem to have had a natural association with those early Methodist preachers from the United States. It is written that a local magistrate, lately appointed, attempted to take a rise out of Lossee's later col-

league and successor, the Rev. Darius Dunham. The magistrate met Dunham riding on a fine-looking horse and said, with a sneer, "Elder Dunham, I'm surprised to see you so much better mounted than your Master; he was content to ride upon an ass." "Very true," replied the preacher, "but asses are very scarce hereabouts; the government has made them all up into magistrates."

Within little more than a year of his coming William Lossee had begun to build the first Methodist church in Upper Canada. That building, erected in 1792, still stands along the Bay of Quinte shore and is being preserved as a shrine by the United Church of Canada. It perpetuates the memory of our debt to the Methodist Episcopal Church.

In 1799 a young American school teacher and surveyor left his home on the east branch of the Delaware river to settle in the wilderness of Upper Canada. He was accompanied by his sister and her husband. The two men walked through the woods of upper New York State while the woman and all their effects were carried on an ox-sled. They crossed the Niagara river near where Buffalo now stands and settled on the Canadian side. There, through the services of a Methodist preacher, Joseph Sawyer, the young man was converted, and after what the record describes as "some humbling failures" he began to preach. That young man was Nathan Bangs. He was destined to become one of the most distinguished figures in the Methodist Episcopal Church. Our chronicler asserts that "he just escaped being a bishop."

The pioneer spirit of Nathan Bangs did not suffer eclipse at his conversion. In 1804, while still convalescing from a siege of typhus fever, he attended Conference in New York City. There he sought an interview with Bishop Asbury and volunteered to evangelize the Canadian wilderness farther west. In this stripling the Bishop found a man after his own heart and after being ordained deacon and presbyter on successive days, young Bangs was appointed to the Thames River, which flows into Lake Saint Clair, not far from Detroit. On horseback through the woods he made that trip, preaching to the scattered settlers as far west as Fort Detroit. At that place he found a very wicked community and a reception not at all to his liking. There is a report, which I cannot trace to an historical source, that he said, "When God rained fire on Sodom and Gommorah, he forgot about Fort Detroit!"

From the Detroit river to old Quebec, Nathan Bangs preached the Gospel in the land where he had found salvation. He was one of the first Methodists to preach in what is now the city of Toronto, and one of the first of any Protestant communion to preach to the Canadian Indians. He was stationed in Montreal, where he received forty dollars less than his actual

expenses and lacked money to take him to Conference. In Quebec city his early income averaged one dollar a week and he was obliged to borrow a shilling to pay the woman who brought the milk. Moreover, he was now a married man, having found a wife in Canada.

Beyond peradventure, the seven years' conspicuous service of Nathan Bangs entitles him to rank as one of the founders of the Canadian Methodist Church. When, in 1828, the Canada Conference became independent, Doctor Bangs was strongly urged to accept election as its Bishop. By this time, however, he was already a city pastor in New York and could not be induced to return to Canada. I mention him both as part of our debt and as a contribution from Canada to the Mother Church of the United States.

What shall I more say? For time would fail me if I tell of that eccentric evangelist, Lorenzo Dow, of the saintly Calvin Wooster, of Sylvanus Keeler, of William Case, founder of Methodist Missions among Canadian Indians and in 1924 of our Missionary Society and of many others, who through faith subdued kingdoms, wrought righteousness and—yes, stopped the mouths of lions. One or two incidents of their history, however, simply must be told.

In 1811 occurred a notable event in the visit to Canada of the man who is, with only one exception, the greatest figure in Methodist history, Bishop Francis Asbury. The Bishop was then in the fortieth year of his ministry and in a state of health which would have excused a lesser man from such an arduous trip. But Bishop Asbury was not an excusing sort of man. Two years earlier, in Kentucky, he had written, "If spared, I shall see Canada before I die."

The journey was made on horseback and included crossing the Saint Lawrence at Saint Regis, where the river is from two to three miles in width. According to our Canadian chronicler, this crossing was effected in a peculiar manner. He says, "We hired four Indians to paddle us over. They lashed three canoes together, and we put the horses in them, their forefeet in one canoe, their hind feet in another. It was a singular load; three canoes, three passengers, three horses and four Indians." Arrived in Canada the Bishop received "a welcome worthy of patriarchal times." "Everywhere he was treated as the angel of the churches." His own diary records: "Here is a decent, lovable people. My soul is much united to them." He visited at the home of the Hecks and with the family of Philip Embury. And everywhere, as he went he preached. Canadian friends had him exchange his saddle for a closed carriage, which, however, overturned on the bad roads, endangering the good Bishop's limbs and life. Crossing Lake Ontario on the return journey the sailboat in which he traveled was all but wrecked in

a terrible gale. Nevertheless, the visit of Bishop Asbury to Canada was a triumphant success. I set it down along with all his years of friendly helpfulness, as part of the debt of the United Church of Canada to the Methodist Episcopal Church.

Looking at the situation more seriously, we find the Methodism of that day occasionally demonstrating its unity by rising superior to international boundaries and differences. During the war of 1812-14, the Dunham circuit extended over both sides of the border between Vermont and Quebec. One minister served the combined territory. At the height of the war the Methodists of Dunham circuit met for their love feast. The service was held in an old warehouse built for the convenience of smugglers, with the international boundary line running through the center of the building. Here gathered Canadians and Americans alike. Officially they were at war, but they sang the same hymns, prayed together and in each others' hearing offered testimony to the saving power of the same God. Then, across the low barrier in the center, they gave each other the right hand of fellowship.

In 1820 the Genesee Conference met for the second time in Upper Canada. This second meeting was held near Niagara Falls, at Lundys Lane, the scene of one of the most stubbornly contested battles of the war of 1812-14. Twenty men were ordained to the work of the ministry. Several of these men had fought on opposite sides in this great battle, only seven years before. After the service, says our record, these men could be seen, overcome with emotion and weeping in each others' arms.

These missionaries of your Church faced greater hardships than poverty and long rides through the bush. They were appreciated by those who knew them best, but they suffered much from the attitude and action of high churchmen and high Tories who offered objection to their politics as a means of expressing real opposition to their religion. By the year 1820, out of about two hundred recognized Protestant religious leaders in Upper Canada, almost one hundred and fifty were Methodists—elders, local preachers or exhorters. Various steps were taken to discredit this dissenting communion which was growing so rapidly in numbers and power. Their ministers were denied the right to solemnize matrimony and repeated aspersions were cast upon the loyalty of preachers and people. Finally the worm turned and influential Methodists brought up the matter in the Legislative Assembly of Upper Canada. In 1928 that British body adopted the following resolution in reference to the Methodist ministers of the Province, many of whom had come from the United States. I quote it only in part:

"To the disinterested and indefatigable exertions of these

pious men, this Province owes much. At an early period of its history when it was thinly settled, and its inhabitants were scattered through the wilderness and destitute of all other means of religious instruction, these ministers of the Gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having a tendency hostile to our institutions, have been conducive to the reformation of their hearers from licentiousness, and the diffusion of correct morals, and foundations of all sound loyalty and social order. No one doubts that the Methodists are as loyal as any of His Majesty's subjects."

The Assembly went further and adopted an Address to the King, testifying in similar vein. This was done to counteract the effects of a letter to England from a highly placed ecclesiastical official in Upper Canada. Part of the address was as follows:

"We humbly beg leave to assure Your Majesty that the insinuations in the letter against the Methodist preachers in this Province do much injustice to a body of pious and deserving men, who justly enjoy the confidence, and are the spiritual instructors of a large portion of your Majesty's subjects in this Province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but on the contrary, is eminently favorable to religion and morality; and their labors are calculated to make their people better men and better subjects."

Considering its source, that is one of the most remarkable acknowledgments of an obligation that was ever accorded to missionaries from another land. As a life-long student of Canadian Methodist history I have no doubt that the tribute was richly deserved.

There is one further incident that has to do with our obligation of a later day. In 1867, Virgil C. Hart founded the Central China Mission of the Methodist Episcopal Church. In 1887 he was chosen to re-establish your West China Mission which had been wiped out by anti-foreign riots. Four years later he was convalescing from malaria on his farm on the Canada side of Lake Ontario, not far from the home of Mrs. Hart, who was a Canadian. In that year the Methodists of Canada were projecting their first Mission to China and Doctor Hart was called into consultation. The outcome was a request to your Board of Foreign Missions to loan the services of this natural pioneer to the Canadian Church. As a result he became the founder of our West China Mission, which has grown to be one of the largest missions in all China. It owes much to its founder from the Methodist Episcopal Church.

In that work we have come into partnership with your great Church in the organization and support of the West China Union University, which holds a place unique among all the educational institutions I have visited, right across the world. Its brilliant young Chinese President is a member of this General Conference.

Now I have spent almost all my time and have scarcely mentioned the United Church of Canada, which I came here to represent. In 1904 the Church Union movement in Canada began to take definite form. Nor was American influence entirely lacking in that great adventure. In that year I was a Home Missionary of the Methodist Church on a pioneer prairie circuit. When we came to organize a Quarterly Official Board, its membership, as to antecedents, included Congregationalists, Methodist Episcopals and one Universalist, all recently come from the United States. There were just enough Canadian Methodists to give the composition a salty flavor! Pioneer conditions called upon all supporters of the Church to get together upon any definitely Christian platform that was set up in the neighborhood. Yet what followed? At the first I was the only resident minister; but before twelve months had passed religious services were being held in that community by no less than five different denominations. All the people were newcomers, meeting common hardships and overcoming common handicaps in a new land. With the forthrightness of pioneers those settlers from Eastern Canada and immigrants from the United States alike rebelled against such a fractional presentation of religion, imposed upon them from without. When the movement for Church Union lagged, they began to form local union churches. Before the general Union was consummated in 1925, those local unions on the prairie had spread to more than 1,200 communities. It is safe to say that although pioneer conditions did not furnish the full cause of Church Union the prairies did precipitate the issue.

Since our new Church was formed seven years have passed and you ask me, "What about the Union?" My reply can be given in two words, "It works." Let me follow the fashion of an old-time Methodist and give my testimony. To me the consummation of union with our Presbyterian and Congregational brethren brought great personal blessing. In the joy of a wider and richer fellowship I found a fresh religious impulse the like of which had not come into my life since the day of my ordination to the Christian ministry. Other men have testified in similar vein. Each year I have attended Annual Conferences and a total of scores of Presbytery gatherings and I have never heard a discussion nor witnessed a vote where the house divided on denominational lines. Since the general Union took effect, over eight hundred charges have entered into local unions,

thus further greatly reducing the number of competing churches. And during the first six years of union new members added on profession of faith reached a total of 150,000, exceeding in number those members of the Presbyterian Church who voted themselves out of the United Church.

We of the United Church of Canada have every reason and desire to cherish our former family relationships in the Christian Church. My presence here is a witness to the value we place upon our Methodist heritage. The United Church of Canada is a member in good standing of the Ecumenical Conference, which speaks for world Methodism. In this Conference our relation is still more intimate and personal. "Daughter am I in my mother's house" is what our Church has always claimed the right to say here. Now, a married daughter is no less a daughter. She becomes something more, a living link between two families. Canada is often referred to as an interpreter between our Motherland and the United States. So the United Church of Canada, with membership in the World Council of Congregational Churches, the World Alliance of Presbyterian Churches, and the Ecumenical Methodist Conference would rejoice to stand as an interpreter and an exponent of warmer and closer relationships among these great organized expressions of our common Christian faith.

A Canadian has written a line about the flags of our two countries which I would apply also to our Churches. The United Church of Canada drapes over her doors the white flag of Puritanism, the blue banner of Presbyterianism and the blood-red cross of Methodism. We look at their blended colors and we say,

"There let their varying folds unite
And form in Heaven's light
One arch of Peace."

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

See Journal, Page 252

W. A. C. Hughes, Member of the Committee on Fraternal Delegates:

Mr. Chairman, Members of the General Conference: November 29, 1758, John Wesley baptized the first Negro Methodist. In 1766 the first Methodist Congregation of five met in Philip Embury's home in New York City, and one of that number was "Betty," a Negro servant. To-day, there are 1,543,000 Negro Methodists in the United States, and if you multiply that by the usual figure to get the constituency, we have nearly four

million Negro Methodists. They are divided into four major groups.

We have the honor this morning of presenting to you Dr. Buford F. Gordon, editor of Church School Literature, of the African Methodist Episcopal Zion Church, who will bring greetings to you from that denomination.

Bishop McConnell: I have the honor of presenting Doctor Gordon.

Fraternal Address of Dr. Buford F. Gordon

Bishops, Lay and Ministerial Delegates:

As Fraternal Messenger of the African Methodist Episcopal Zion Church, I bear you the greetings and the good will of more than 500,000 loyal, sacrificing sons and daughters, whose most ambitious task has been to conserve the ideals and principles of Christ, and to extend the boundaries of the Christian kingdom, through the channels of Methodism, to the endless parts of the world.

I deem it a high privilege to appear before you as the representative of my Church—a signal honor conferred upon me by our Board of Bishops. I feel my unworthiness for so holy a task—holy because it is my responsibility to bear a fraternal message of good will from a holy child to a holy parent, whose rightful places in our social order have been made secure by unmeasured Christian devotion and sacrifice.

They wish me to congratulate you, first, upon your continued and insistent emphasis upon the belief in the Trinity; the fall of man and his need of repentance; the freedom of the will; the certainty of future rewards and eternal punishment; the sufficiency of saving grace and the efficacy of the Holy Scriptures for salvation as are set forth in your Articles of Religion, and Wesley's published sermons and his notes on the New Testament. We are happy to note that, in this age, when much emphasis is being placed on an illusive "holy" humanism, you yet maintain that the one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins."

Your phenomenal growth and outstanding accomplishments have more than justified your heritage to this Wesleyan legacy. For since the time that Philip Embury, a Wesleyan local preacher from Ireland, formed a society in New York in 1766 which became known as the John Street Church, your membership has grown from a small nucleus to an aggregate of 5,177,467 souls, whose Christian influence is felt from the frigid north to the torrid south; from the Atlantic to the Pacific; and in nineteen foreign countries.

We congratulate you because of your maternal altruism

toward the Negro Methodists such as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Union Methodist Episcopal Church.

We congratulate you for your 134 schools, accredited colleges and universities with a valuation of over $138,000,000 that are devoted to lifting mankind from the darkness of ignorance and superstition to the marvelous light of cultural knowledge. And we wish to especially congratulate you upon the establishment of 17 schools of learning for Negroes; and for your Freedman's Society, now the Department of Education for Negroes, which has—in the past sixty years—contributed to the education and training of more than 200,000 Negro youths; and has spent for grounds, buildings, and operation of schools for Negroes more than $10,000,000.

We take note of the fact that a distinct contribution has been made to Negro Christian leadership through Gammon Theological Seminary, Atlanta, Georgia, which has adequately trained many Christian ministers to intelligently and effectively administer to the social and religious needs of the people; and Meharry Medical College, Nashville, Tennessee, which has prepared physicians, dentists, pharmacists, and nurses to administer to the physical needs of suffering humanity.

We wish to congratulate you upon the prevalence of your keen sense of justice and your moral integrity which have been exemplified by your relentless campaigns against the imminent sins of our social order, which efforts have been successfully waged by your Board of Temperance, Prohibition, and Public Morals.

We congratulate you upon your missionary adventures that have made possible the establishment of Christian centers in over 19 countries, and that have gathered in an aggregate membership of over 672,000. Your true spirit of missionary enterprise is clearly set forth by the eagerness with which your 1,887 missionaries have entered the foreign fields, and by the results that they have obtained. Your missionary generosity is unquestionably shown by the aggregate investments that you have made in the purchase and maintenance of missionary enterprises at a cost of over $32,000,000.

The 500,000 members of the African Methodist Episcopal Zion Church wish me to say to you that they share with you this common task of evangelization and human redemption; and they also wish me to remind you that our common faith makes us inseparable, though our organizations may remain distinct units, for God is our Father, Christ our elder Brother, and the redemption of the world through the channels of Methodism is our accepted way of meeting this common challenge.

We wish to assure you that since our forefathers decided, in 1796, to effect an organization that would be devoted to the

specific needs of our group, we have not strayed from the true paths of Methodism nor evacuated the praying, shouting camps, but have been true sons and daughters, completely engrossed with our Christian task.

All of our days have not been bright and sunny, yet God has blessed and prospered us. So that as we come to you this day, we are happy to report that since the time we held our first Conference in New York City, June 21, 1821, when we had only six churches, nineteen preachers, 1,426 members, we, too, have had a phenominal growth; so that to-day we have 4,000 preachers, 500,000 members, 2,466 churches, 44 Annual Conferences, 11 Bishops, and 21 General Officers. In answer to the Macedonian call we have gone into Liberia, Gold Coast Colony, Nigeria, South America, and the West Indies and established 120 stations which are operated by sixteen American missionaries and 82 native missionaries and helpers. We now have over 18,000 communicants in our mission field in Africa. We have 24 schools in Africa, two in South America, with a total enrollment of 2,344 pupils.

In our effort to dispel the dark clouds of ignorance and superstition we have established nine schools and colleges, with a valuation of $1,000,000; and our principal institution is Livingstone College, at Salisbury, North Carolina, where we are engaged in training Negro youths for Christian leadership.

Time will not permit me to tell you of the many achievements we have made through our Publication Department, Religious Education Department, Educational Department, Church Extension Department, Home Missions Department, Foreign Missions Department, Brotherhood and Ministerial Relief Departments, and the Bureau of Evangelism. It is sufficient to say that through these agencies our work has prospered and our future is hopeful.

We wish you to know that we are conscious of the grave responsibilities that now devolve upon organized Christianity. For we are yet laboring under the shadow of the World War that is reflected in the low ebb of the morals of the nations of the world; we are greatly impeded and sorely harassed by a strained economic status; and we are much disturbed over the nation-wide revolt against authority—in the home, the church, and in the state; and in this present social crisis, when it seems that we are tottering, we brace ourselves in the knowledge that the words of Lowell are true:

"Truth forever on the scaffold, Wrong forever on the throne—
Yet the scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

If the ultimate objective of organized Christianity is the realization of the kingdom of God, a social order wherein the will of God is realized in the complete good and well being of all men, then it becomes the prime duty of the Christian Church to make conditions favorable for its coming. Therefore, the Church cannot be released from the task of social adjustment and of uprooting those things that have made possible the crime waves that have encircled the western hemisphere and kept in constant danger the lives of the high and the low, the rich and the poor. The Christian Church as leaven must so change the whole social order that no such conditions will obtain as will force our peace-loving, law-abiding citizens to resort to the perpetrators of crime in an effort to rescue their loved ones from villains; and to arm themselves to secure the protection of their families because established agencies of justice have been completely baffled, and have hopelessly failed. No one is completely saved, and the new Kingdom is not absolutely secure until the community is safe and until righteousness is on the throne.

Organized Christianity must not withdraw itself from the arenas of life, but must continue its righteous battles until prohibition has been established, not only hither and thither, but within the hearts of men; and until racial good will has become one of the dominating motives of our social order; so that a "clash of color" will be made impossible and everyone, irrespective of race, color or nativity, will have the unrestricted privilege to enjoy the full rights and opportunities of our native land.

We are thoroughly aware of the fact that efficiency and technique, however desirable, must not so obscure our vision that we cannot see the untold sufferings and the distortion of character that are caused by technical and periodic unemployment. Therefore, we wish you to know that we believe that the Kingdom cannot come fully until organized society gives due regard to personality and recognizes human well-being as the nation's greatest asset. Men must not be considered as mere cogs in the wheel of our social order that may be replaced at will by machinery, but machinery must be the servant of man. Industry and the Church alike must become the holy arms of God reaching out to save men, and to establish, in this age, a Democracy of God.

As we face the future with you, hoping, striving, and tirelessly working for the dawn of a better day, we have no desire to be released from the task of solving these perplexing problems that retard us. We, knowing that you stand for individual and social redemption, are happy to bring you greetings and good will as we share with you this common task. With God as our Father, Jesus as our Lord and Master, we twain

cannot shrink from the responsibility of extending the boundaries of Christendom until it becomes as wide as the expanse of humanity and as everlasting as endless time.

Then in the wake of untrammeled truth we shall see the noontide of a new day when there will be no sordid indifference, no spiritual repression, no racial animosities, no fear of common criminals, no human suffering from a widespread poverty, and no selfish desire for material acquisition at the expense of human welfare. In that day we will find ourselves in the midst of a holy human society where the Spirit of God shall cover the earth as the waters cover the channels of the seas.

THE METHODIST EPISCOPAL CHURCH, SOUTH

See Journal, Pages 263, 288

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. President, and Members of the General Conference: The Fraternal Delegate who is about to be introduced really needs no introduction. He has won his way to our hearts by his delightful social contacts, and gave us proof of his passionate devotion to Christ in the winning appeal that he made in this room last evening. He comes, however, this morning representing officially the great Methodist Episcopal Church, South, our largest and nearest sister denomination.

We have been doing a great deal of courting during many years. In 1930 we sent one of our handsomest and tallest and most winning personalities, Dr. Merle N. Smith, to see this Southern beauty, and to say some words that might attract her affection and her life-long devotion. He tells me that he had a great reception with her at Dallas, Texas.

And now this morning there comes one who is just as handsome and just as winning, to sit here by the whispering waves of the Atlantic and to speak, I trust, some tender and winning words to us. A good many of us think that it is about time this courtship came to an end, and that we both called in the preacher and had something done.

I have great honor in presenting to you, through the Chairman of this meeting, Bishop Arthur J. Moore, of the Methodist Episcopal Church, South, resident in San Francisco.

Bishop Welch: Bishop Moore, I need not assure you of our most hearty welcome as you come to bring your message.

Fraternal Address of Bishop Arthur J. Moore

Dear Fathers and Brethren: As the Fraternal Messenger from the Methodist Episcopal Church, South, to the Methodist Episcopal Church, I stand before you greatly honored, but not

unmindful of the grave responsibility which is mine. The task assigned me calls for ability far beyond any I dare claim, but if a peculiar and tender affection for your great Church, an admiring interest in your activities, and a very keen delight in your spiritual triumphs around the world be considered equipment, then I shall in part be justified in speaking. Let me ask in advance your Christian indulgence and beg you to look beyond me to the more than two and one half million Methodists whose representative I am. I thank God upon every remembrance of you, and pray that your great Church shall be made increasingly beautiful, glorious and triumphant through the conscious life and power of the ever-present Redeemer.

Although I am here as the representative of another branch of American Methodism, I have much difficulty in realizing I am a stranger among you. I feel quite at home. From the hour of my arrival in this city you have surrounded me with gracious courtesies. Many of your distinguished leaders have labored with us in the Southland. No words of mine can adequately express how rich has been the contribution made by them. I am charged with the supervision of the Conferences of our Church on the Pacific Slope. Here our two Methodisms labor side by side.

In this presence I bear glad testimony that from the hour of my assignment your Bishops, pastors and people have given me every evidence of the fine spirit of fraternity and co-operation which is most characteristic of your Church. Bishop Charles Wesley Burns, Bishop Titus Lowe, and Bishop Wallace E. Brown have, by their brotherly consideration and unceasing co-operation, helped to solve many of my problems, and we have faced our common task in the spirit of co-operation rather than competition.

Our entire Church thanks you for sending Dr. Merle N. Smith as your Fraternal Messenger to our last General Conference. No representative you might have selected could have made a more favorable impression upon our people. His charming personality and brotherly spirit captured our hearts the day he arrived. We waited eagerly for his message, and when it came it was worthy of him and of you; it won not only our applause and admiration, but made a real contribution to the spirituality of our sessions. His prophetic insight into world conditions, his insistence upon Jesus as the only cure for the ills of the world, and also his assurance of your love and prayers, gave us light and leadership, which caused us to thank God and take courage.

STATISTICS

I shall not weary you with any statistical display of our activities. My figures will be few. We have many evidences of

the abiding presence of the God of our fathers. The decade ending in 1930 showed the largest membership gain of any ten-year period in our history. Our gains for the past eighty years have been as follows: 1850-60, 161,616; 1861-70, 34,441; 1871-80, 270,112; 1881-90, 371,336; 1891-1900, 267,415; 1901-10, 400,062; 1911-20, 384,170; 1921-30, 402,063. 1931 witnessed a decrease of 39,750, but of this number 26,357 were included in the new Methodist Churches in Brazil, Mexico and Korea. They were not lost to Methodism. Our present membership is 2,656,885. These figures reveal that in its evangelistic spirit and effort our Methodism has not departed from the fundamentals of the faith. Statistics, however, do not reveal many noteworthy advances. Our educational, missionary, benevolent and evangelistic labors are multiplied and reasonably successful.

For a quarter of a century now we have been enjoying unusual material prosperity. During this time we had an era of expansion. Many beautiful and expensive churches, adequate and costly college and hospital buildings were erected. Unfortunately our credit was too good, and now heavy indebtedness strains many congregations, and endangers several of our noble institutions. The consequent financial demands have helped to reduce contributions for missions, education and other benevolent causes. We face a most distressing situation, and only supreme sacrifice can prevent financial loss and spiritual hurt.

Subscriptions for the enterprises of the Church have been steadily declining. Our lack of funds, with which to carry on the program of the Church, is due in part to the economic situation through which we are passing. Truth compels me to add, however, that the old fervor for worldwide missions seems, in not a few, to have been succeeded by questionings, if not by total indifference. This lack of fervor is apparent among the older generation, but is particularly true of the younger generation. The burning zeal of early Methodists to share Christ with all mankind seems to have been somewhat quenched. Apparently we have not succeeded in educating our people in the fundamentals of Missions. Too often our churches have followed the line of least resistance by placing the apportionments for world service in budgets and our missionary education has been left largely to our excellent women.

Some of our most discerning leaders have a growing conviction that the better days for which we long can never come until the Church has been re-impassioned for a missionary effort worthy of Christ and in obedience to the commission which he gave. Our loss of world vision has weakened the Church at home. The prophetic words of the sainted Dr. W. W. Pinson need to be heard again: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and

courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world, and the lone champion of love and good will in a world of hate and war; any lowering of its standards, or lessening of its power, or cheapening of its motives is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

The recovery of the apostolic ardor and missionary passion of other days is an indispensable factor in the problem of the present hour. From the beginning Methodism has regarded itself as the herald of a body of truth which brings the joyful tidings of redemption to those who believe in Christ. This gospel not only brings peace to the human heart and produces in men self-denial and brotherly service, but is also the sure source of power for social regeneration. It points the only way to a safe, friendly and happy world. The great commission of Jesus, "Go ye into all the world and preach the gospel to every creature," furnishes us definite purpose, practical program and sustaining energy. In obedience to it the early Methodists went everywhere proclaiming the good news. They were stopped by no obstacle and discouraged by no difficulty. If the radiant, heroic and romantic features of our greatest eras are to be restored, this responsibility must be laid with a new emphasis upon the conscience of our people.

PROHIBITION

Fourteen years ago the moral and religious leadership of the nation overthrew the legalized liquor traffic, and secured national prohibition. This was the result of a struggle that had continued for more than a century. From the beginning of our nation until that hour the liquor traffic had defied every regulation and broken every law enacted for its regulation. It had been the cause of more poverty, crime, suffering and disease than any other one evil which had afflicted our people. Henry W. Grady, a brilliant leader out of our Southland, accurately described it when he said, "It is the destroyer of men, the terror of women and the shadow on the face of childhood. It has dug more graves and sent more souls to judgment than all the pestilences since Egypt's plagues, and all the wars since Joshua stood before the gates of Jericho."

After only fourteen years of effort on the part of the federal government to banish this corrupting traffic, some of its friends delight to magnify the few unhappy evils that must of necessity accompany every effort to suppress such a gigantic wrong, and now plead that it again be granted a legal status. A widespread propaganda is under way to create the impression that our prohibition laws are a failure.

The nearly three million Methodists for whom I speak tonight purpose to meet all these insidious attacks on our prohibition laws with an unbroken and aggressive front. We are committed both to the observance and enforcement of this law. We purpose to continue teaching our children and youth the menace of the liquor traffic. We intend to preach against it, pray against it, and vote against it; we mean to sustain our officers in the enforcement of the law. Any political party, any organization, any person who is the friend and patron of the liquor traffic, or who encourages the violation of the Eighteenth Amendment may expect no armistice, no compromise from us. War has been declared. We are enlisted for its duration. Against this evil we mean to stand with sleepless vigilance and with loins girt. This we count our high privilege and sacred duty.

UNION OF THE TWO CHURCHES

The Episcopal Address delivered to our last General Conference contained these significant words concerning the union of the two Episcopal Methodisms:

"By all the ties of history and of doctrine and spiritual kinship we hold a relation to the Methodist Episcopal Church closer than to any other of the evangelical churches. Not only are we related; we are brethren. . . . As is well known, the Plan of Unification was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some future time we shall be wise enough to find a way whereby a united Methodism with undivided energies and unwasted resources may deliver her full strength upon the common task."

A Commission on Interdenominational Relations, composed of fifteen members, was set up at this Conference, and its duties defined as follows:

"Said Commission is authorized, empowered and directed to represent the Methodist Episcopal Church, South, in all questions of fraternity with other Christian denominations, and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church, looking toward the ultimate union of these two branches of Episcopal Methodism."

Speaking for myself and representing what I believe to be the spirit of my Church, let me hasten to assure you that our desire for union with you abides. We have a common Methodism. Ours is a common ancestry; we hold a common faith, and live for a common purpose. Everything back of 1844 belongs to us alike. Wesley, Whitefield, Embury, Strawbridge, Coke, Asbury, McKendree, Soule, and that whole brotherhood of itinerants who through infinite toil laid the foundations of

American Methodism—all are ours. Behind us there is a common history, before us a common destiny.

The baffling difficulties and grave dangers which to-day confront evangelical Christianity make it well nigh impossible for us to accomplish our task if we continue with divided ranks. For a time like this only united and mobilized experience and sacrificial devotion will suffice. What we have been able to do for the past eighty-eight years has not been because we were divided, but despite our divisions. If we have done well apart, we could have done better together. The extreme urgency of the present world situation summons us to a united front. It is a startling fact that it is entirely possible in this critical hour for American Methodism to fall short because of its lack of unity.

To win the wholehearted allegiance of the present generation we must prove that we are partners, not competitors. Wise and good people in our pews, both North and South, are weary of our divided policies and plans. Never has the indispensability and victorious power of united planning and action been so burned into the thinking and convictions of our people as now.

Our divisions are more than unfortunate. They are wasteful of time, energy and money. In many places we compete with each other. Such competition does not impress those who support our work as representing the wisest or the most productive use of the funds of the church. They do not object to large expenditures, but they do object to unnecessary duplication of effort caused by our unhappy divisions. The influence of American Methodism will be immeasurably increased by union. The Master prayed for the union of his people, not as an end in itself, but to insure the one great objective of his Church, namely, "That the world may believe."

As early as 1914, our General Conference, by enthusiastic vote, declared in favor of unification by the reorganization of the Methodist bodies in America. The first plan submitted was not acceptable to you. The next plan offered, while acceptable to you, failed to receive the necessary constitutional majority with us. Shall we now cease our labors and abandon our dreams? To do so is to perpetuate the misunderstandings of the past. Let us thank God for the progress we have made. Let us acknowledge to God that the day of discord is gone, prejudices of yesterday no longer sway us, and we can continue our labors in an atmosphere of good will. The differences that remain are infinitesimal when compared with the points in which we are agreed. To grow weary now and drift apart would be a tragedy in a day that cries aloud for a united Methodism.

We have had many noble declarations from General Conferences touching our divisions and the desirability of union. The

chief difficulty has been in making a plan acceptable to both Churches. Each has been prone to lay the blame for failure of negotiations on the doorstep of the other group. We no longer need quotations from *Uncle Tom's Cabin,* nor rebel yells. Whatever the differences of days now gone, let them be buried in oblivion. Let the emphasis North and South be shifted from "What must my church give up?" to "What has my church to give to a new and larger Methodism?"

Twelve brief years and we shall have reached the one hundredth anniversary of our separation. Surely a century apart is long enough. Our spiritual children in Japan, Mexico and Korea are beautifully and effectively united. Maybe the promise that "A little child shall lead them" will prove true with us.

Let us resolve that each Church will at the earliest possible moment create a new Commission to work out another plan. Let our Commissions, with a like Commission from the Methodist Protestant Church, meet and with united desire and prayer proceed unafraid, undiscouraged, and with unwavering determination to seek for a just and lasting basis for a United American Methodism. Let us resolve that the one hundredth anniversary of our separation be devoted to a year of jubilee and a fresh girding for a mighty evangelistic and missionary advance around the world.

To that glad hour let us here dedicate our best thought, our earnest prayers and our constant endeavor, and by so doing illustrate the creed of Saint Augustine, "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish."

THE WORLD-WIDE UPHEAVAL

Your Conference meets in one of the significant and critical hours of history. Days and weeks have the fullness and significance of years and decades. Not in the lifetime of most of us has there been so much grave and deep apprehension. Sinister tides are running throughout the whole world. In this country there is almost universal economic prostration, and multiplied millions of our fellow citizens face life without employment and without the prospect of it. The political cauldron seethes with uncertainty. We face the kind of a situation in which former civilizations have gone down. Many of the causes and conditions which wrought havoc to other civilizations are resident and active in the world to-day.

To many balanced and competent observers, the very foundations of our social order seem to be crumbling. The structure which our fathers labored so patiently to build is trembling, if not tottering. It is a solemn hour, and we dare not be indifferent to the issue of events.

The disintegration of our home life, the break-down of authority, the unsettling of moral standards coupled with a growing paganism and increase of crime, reveal that the world of our day needs redemption. Our deliverance must come from God, or it comes not at all. A world groping for light and help amid the wreckage of a secular civilization turns to the Church of God for leadership and help. The age in which we live is at once our greatest danger and our greatest challenge.

I am concerned as to what shall be the mood and message of Methodism in this hour of world-wide upheaval. In the eighteenth century Methodism proved its power to purify and elevate the life of a people. The moral life of the country was at low ebb, external means had failed when the Wesleyan Revival came and changed the whole tone of English society. The Church was restored to life and spiritual aggressiveness, and the people given a fresh spirit of moral zeal.

Once again we must proclaim the message of Christ in supreme confidence. Admitting all the ugly facts, we must go forth facing every situation with triumphant confidence and undisturbed peace. We will be careful not to underestimate the difficulties nor blind ourselves to the strength of our foes, but looking beyond all these see the eternal and inexhaustible resources at the disposal of the Church of God. What, though obstacles are great and enemies are many, greater is He that is with us than all that are against us. It is our priceless privilege and sacred duty to sustain a mood of hope and courageous faith by declaring: "God is our refuge and strength, a very present help in trouble. Therefore, will we not fear though the earth be removed and the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge."

The darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great Kingdom shall come on earth,
The Kingdom of love and light.

THE MOOD OF METHODISM

From the beginning, the credentials of Methodism have been the evangelistic passion and the evangelistic message. We have always regarded ourselves as the heralds of the joyful message of redemption, both here and hereafter, for all who believe in Jesus Christ. In the face of the unbelief and shocking immoralities of the eighteenth century, John Wesley lighted our evangelistic fires. The early Methodists gave themselves with sacrificial passion to the telling of this good news. Their one mission was to bring men into a saving knowledge of the truth as

it is in Christ Jesus. They felt that upon Methodism a very special responsibility rested for the conversion of the world.

From then until now the normal mood of Methodism has been the evangelistic mood. The stirring story of our advance across this continent is a story of resistless evangelism. We have always been the flying squadron of the evangelical groups. Our supreme emphasis has not been a philosophical theory nor even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and self-sacrifice. We have every reason to be proud of our evangelical traditions.

This is still the supreme function of Methodism. God called us into being to be Christianity in earnest, and no Church can forget its divine mission and have bright prospects. There can be no effective substitute for the evangelistic passion. I do not claim this is the only business of the Church, but I insist that this is the supreme business of the Church. We can live without costly buildings, elaborate ritual or expensive choirs, but we cannot live before God without our hearts being on fire for the souls of men.

We will be recreant to our duty if we do not cry aloud and battle heroically against war, industrial oppression, ignorance, yea, all the social evils which afflict the race. Let us never fail to provide a voice for those who have no speech and a sword for those who have no weapon, but all the while let us strive to teach the boundless love of God toward all men. Our need for social and industrial reconstruction is great, is imperative, but our need for a spiritual awakening is greater and more imperative. Some of us are convinced that nothing will meet the exigencies of this hour except a revival of religion.

It is always easy to generalize about the failure of churches and the shortcomings of ministers. It is not so easy to bring in a bill of particulars with evidence sufficient to sustain it. We are agreed, however, that we stand in sore need of the recovery of a radiant passion for the redemption of the lost. Many of our churches are comfortable and complacent. There is a notable lack of the evangelistic note. Too few of our sermons are directed at the main business of preaching. Sylvester Horne, that prophet of modern times, said: "We have some faith left in education, but almost none in what our fathers called conversion." A new note is required in much of our preaching to-day if men and women are to be won to Christ. There must be more passionate pleading. Scholarly accuracy, literary finish and charm of style we will not despise, but these alone cannot probe the sore of sin or lead men out of bondage into spiritual liberty. The antagonism some would raise between evangelism and religious education is absurd. We must

put more education into our evangelism and more evangelism into our education.

We are hearing too much about the blessings of moderation and the dangers of fanaticism. Our fathers could hardly control themselves as they proclaimed the truth. They told the story with an inexpressible rapture. Preaching was a daring romance, and they lived at white heat. The recovery of that passion will arouse a slumbering church and bring back the heroic and romantic features which marked the life of Methodism in the eras of its greatest glory.

Our soul, as well as the souls of those to whom we are sent, depends upon our faithfulness to this evangelistic message. If I speak with an unbecoming and presumptuous urgency, it is only because I am so deeply concerned that Methodism shall regain her place at the head of the marching battalions of God's army and be in the future as in the past a mighty instrument in the hand of Almighty God for the salvation of men and the building of a new world.

AN ADVENTUROUS AND HOPEFUL CHURCH

What an incomparable challenge comes to us as we face the present world situation! The Church alone is equipped to point the confused mind and groping spirit of the race to the place where light will break through the clouds. We must recover our triumphant spirit. Cease talking of strained resources and inadequate powers. With a new vision of the conquering Saviour, a more perfect allegiance to his will, a more complete surrender to his mastery, and a new yielding to his passion to redeem the world, let us go forth "daringly adventurous and gloriously hopeful."

We heed, O Lord, Thy summons,
And answer: Here are we!
Send us upon thine errand,
Let us Thy servants be.
Take us and make us holy,
Teach us Thy will and way;
Speak, and, behold, we answer.
Command, and we obey!

LATER

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. Chairman: A question of privilege is concerned with the courtesies in connection with the work of the Committee on Fraternal Delegates. Bishop Arthur J. Moore, of the Methodist Episcopal Church, South, whose presence here with us has been

such a delight, is about to return to his work, and I ask for him the privilege of a word of farewell.

FAREWELL WORDS OF BISHOP ARTHUR J. MOORE

My Fellow-workers in Christ: I have no desire to detain you with another speech. My duties demand that I leave during the afternoon; and I did not want to go without attempting to say to you how much I appreciate your kindness and courtesy and reception you have given me during these days.

I think I go away from you thinking of your great Church like an old minister about whom I heard some years ago who for nearly a lifetime had labored in hard country places. The Bishop brought him into a great city and gave him a great church. On the first day of the first month the treasurer gave him a check for his salary in full. The old man had not heard of that, let alone experienced it; but he took the check to the bank and handed it to the cashier, and the cashier said to the old brother, "You must endorse this." And that was not familiar terminology to the brother, but he carried it over to the desk, and with trembling hand wrote across the back of the check, "I endorse this with all my heart."

I came to you as the Fraternal Messenger from the Methodist Episcopal Church, South, very much afraid. I am quite a young preacher, as you know, and I had never served in this capacity; and yet from the hour of my arrival, you have been so gracious and so brotherly and so good that I shall go back to my Southland, and to my Church, to tell them of your courtesy; and to say, unless you tell me not to say it, that what I had to say about the union of our two Churches was enthusiastically received and that I believe in 1944 we are going to have a great jubilee year in America celebrating the reunion of our two Churches.

Bishop McDowell: The presiding Bishop gives me the privilege of saying, in behalf of the General Conference and all of this Church represented here, to Bishop Moore that we are very grateful for his presence, for the high spirituality of the note he has struck in our hearing, for the way he has exalted Christ in his addresses; and, through him, to say to his great Church, that brotherly love continues.

It is the desire of the Commission on Interdenominational Relations that the Sesquicentennial which becomes our next celebration, in two years from now, shall inaugurate as the practical outcome of the celebration of the organization of Methodism, a movement for the union of all the Methodisms in America, anyhow by the year 1944, but whether we can get formal union immediately or any other nearer time, we shall still be joined in heart and hope to meet again.

God bless you.

THE KOREAN METHODIST CHURCH

See Journal, Pages 263, 264

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. President: It is a very happy thing that following these cheering remarks of Bishop Moore on the subject of Church union, we should turn in our thought to that newly established Church beyond the Pacific which is a demonstration of what the two great Methodisms can do when they get together.

In November, 1930, there was established, as you know, the Korean Methodist Church, so progressive and so adapted to modern times in politics as well as in doctrine, growing so rapidly, this daughter of the two Methodisms seems about to adopt as its motto, "Bringing up Mother," or "Bringing up both Mothers," for it seems to me that she stands out ahead of her parents at so great a distance as to be beckoning them to come on.

It is also a very happy thing that the Chairman of this morning was the Chairman of the Commission of the Methodist Episcopal Church who went to Korea that Fall to assist at the beginnings of this new Church. One of the ways in which the Korean Methodist Church differs from our own is that they do not regard the term Bishop and General Superintendent as synonymous. Indeed, they have no Bishop.

It is my happy lot this morning to introduce to you, Mr. President, Dr. Ju Sam Ryang, of Vanderbilt University and of Yale University, and of the Korean Methodist Church, who is no Bishop according to his own statement and confession of faith, but who is every inch a General Superintendent.

Fraternal Address of General Superintendent Ju Sam Ryang

Mr. President, Fathers and Brethren: It is a distinguished though unmerited honor to be permitted to bring to you the most affectionate greetings from your youngest daughter Church far away across the ocean, with the assurance of our gratitude and good will. Even though I should fail to express the true spirit of our people who have been praying during these months that I may be able to convey their gratitude and their cordial regards to you, may the Holy Spirit fill your hearts with gladness and satisfaction. While I am proud of the fact that I have been charged with this weighty responsibility, I regret to say that I have no claim to special fitness for this task, save that I have been nurtured by the hands of Methodist apostles and that I have been in the fold of Methodism ever since I learned the Gospel of Jesus Christ.

I say I have been nurtured by leading Methodist apostles. During the last twenty years I had the opportunity of being a disciple of some of your great bishops—Bishop James C. Baker during the last four years, Bishop Herbert Welch for twelve years previously, and the late Bishop M. C. Harris for another four years. They have been my friends, brothers, and counselors, and imparted their spiritual experiences to me beyond measure. Then when I was a student at Vanderbilt University, some twenty-one or two years ago, I was at the feet of Bishop McDowell, your senior Bishop, for a whole week when he was delivering the Cole Lectures on "The School of Christ." You can imagine what a spiritual feast I must have had then. Before I went to Vanderbilt, I was in San Francisco, preaching to our people on the Pacific Coast for a few years. One day I heard that Bishop David H. Moore, who was just returning from the Orient, was to preach in the Grace Methodist Church of that city on a certain Sunday evening, so I went to hear him. After the service, I went to him with two other Korean boys and told him that we were Koreans; whereupon the good Bishop grasped all three of us and gave us a big hug, showing his inward love outwardly, and he said, "I love you Korean people." In such love I have been nurtured.

There is still something more to tell you. Yonder, in Korea, some thirty-five or six years ago, when I was only a lad, I heard the love of Christ for the first time in my life from your own missionary, the Rev. Dr. W. A. Noble, who is still active in Korea to-day. So, though it is my first opportunity to come before you, I come not as a stranger, but as your own son in Christ, with a full Methodist heritage.

I have longed to have this opportunity, and now I am happy to stand before this General Conference in the presence of your Bishops and great leaders from all over the world. I thank God for Methodism, for what it means to the world, and I thank God for what it means to Korea and to me.

I want, first of all, to thank you very much for your kindness to me. I have no words at my command to express my deep appreciation. Your kindness has indeed touched my heart. I am so thankful for having this opportunity to get into the atmosphere of a true world brotherhood. When I return to Korea I will tell our people all about your kindness and I am sure they will appreciate it.

As it will take more time than I am allowed to consume, I am not going to tell you much about our work in Korea. I hope you will glance at the pamphlet which I have prepared and distributed to the members. That will tell you something about our work, but at this time I will tell you about the resolution which was adopted at our joint Annual Conference last March and which I will present to you directly.

I have been told that before I present some hard and dry facts to an American audience I must tell some kind of a joke, so that I may have a good and responsive hearing. But I regret to say that Koreans are naturally dry and thus I cannot conceive any joke at all. Some years ago, an American friend of mine went to Korea and had this experience. He tried to tell several jokes to a Korean audience, but he failed to get the response that he expected. So he said to a Korean friend of mine, "Look here, you Koreans are very dull. Nobody appreciated my jokes which I told this morning." "Well," said the Korean, "tell me one." "All right," said my American friend. "Have you ever heard about the big trees in California?" "Yes," replied the Korean. "I have read something about them." "You know," said my American friend, "the trees are so big that it takes three people to look at one. It takes one person to look at the top, another to look at the trunk, and still another to look at the bottom." "What?" asked the Korean, surprised. "Now," said my American friend, "you dull Koreans, you don't understand jokes." Whereupon the Korean said, "That's no joke; that's a lie."

Not knowing how to tell a joke, I will just tell you a few hard and dry facts.

Here is the resolution, which has been signed by 505 people—219 Korean preachers, 194 laymen and women, and 92 missionaries. It is a roll of 40 feet in length, and the resolution reads as follows:

"Resolved:

"1st. That we, the Second Joint Session of the East, Central and West Annual Conferences of the Korean Methodist Church, composed of 190 Full Members, 25 Probationers, 108 Associate Members, and 180 Lay Delegates, in session in Seoul on March 21, 1932, do hereby express our hearty appreciation to the Mother Churches in America for their benevolent work in Korea.

"2nd. That we sincerely request the Mother Churches to continue to help us with their spiritual experiences by sending their leaders to us as they have heretofore been doing.

"3rd. That we earnestly request the Mother Churches to send us more missionaries, both men and women, as the needs and opportunities have become greater in Korea in recent years."

There are three points in the resolution which I am going to explain to you briefly.

First, the resolution says that we appreciate the great work which our Mother Churches have done and are doing in Korea. The organization of the Korean Methodist Church did not come in any way for lack of appreciation of the work of our Mother Churches. The organization of the Korean Methodist Church was not for separation, but for union. It is the union

of the north and south, the east and west, and men and women. The circumstances under which we have been laboring compelled us to have a united front, and we have believed that a united Methodism would be a great advance for the cause of Christ in Korea. So we presented the thought and you approved that we should be united in Korea, even though the consummation of the union of the two Mother Churches has been deferred. The first year's experience has shown that this thought on the matter has been justifiable, and we believe that the hand of God has guided us. But I must say right here that as soon as the two Mother Churches are united, we will come back into the great fold of Episcopal Methodism at once. This is not only personal feelings, but it is the common sentiment of all the Methodist people in Korea. The members of your Commission, Bishop Welch, Bishop Nicholson, Bishop Baker, Doctor Shaw, Doctor Sutherland, and Mrs. Avann, who helped to set up our Church in Korea, will certify what I am saying. We have made a few departures in polity from the Methodist tradition, but we believe that we are still an integral part of our Mother Churches. We do not believe in small groups of national churches, but we believe in the great Methodist Church of the whole world. We hope and pray that all the branches of Methodism may be united in one great family. May God hasten the day of great rejoicing in Israel!

Second, the resolution says that we request the Mother Churches to continue to send out leaders to impart spiritual experiences to us as heretofore. I have already stated that we do not regard ourselves as entirely independent of our Mother Churches in spirit or organization. We know that we need to share your expert knowledge of church work as well as your rich spiritual experiences. So we are yearning for your fellowship in the Christian experience, we are yearning for your partnership in the work of the kingdom of God, and we are yearning for your leadership in the plan of bringing the Korean people to the feet of Jesus Christ. Please continue to send as many good men and good women and as often as you can possibly afford. But above all, we want you to appoint a good Bishop regularly to us as you have been doing all these years. Your Bishops have done some wonderful works for us, which fact you know well. We hope you will send a good man like Bishop Welch and Bishop Baker. We need a Bishop on the field all the time, for obvious reasons.

The third point in the resolution is that we request the Mother Churches to send more missionaries, both men and women, to Korea. There are now 125 missionaries in Korea from the two Mission Boards, 90 women and 35 men. They have cast their lot with the Korean Methodist Church and become very important parts of the organization. As their

work is so well known to you, I do not need to say much about them here, but I want to say that you have some wonderful missionaries in Korea. Whatever good has been done in Korea, all should be credited to them. The fruit of their labor is a hundredfold, yea a thousandfold! They are faithful and devoted Christian men and women who are worthy to represent the great Church and the great Saviour. If no other consideration had convinced me of the value of the Christian life, the Christlike work which the missionaries have done in Korea during the last forty-five years for the elevation of the Korean people would have made me Christian. I want to thank God and thank you for the service of the missionaries in Korea.

It may not be true, but I am afraid that the organization of an autonomous Church in Korea may have created a wrong impression that *no more* missionaries are needed. That is far from the truth. Missionaries are more needed in Korea to-day than ever before.

a. We need more missionaries for what has not yet been done. Some twenty years ago the two Methodist Boards solemnly agreed to take the responsibility of evangelizing certain sections of the country, about 28,000 square miles, which have a population of about six millions of people. Now, what has been done since? Methodism has won sixty thousand people for Christ up to date, that is to say, one per cent of the people whom Methodism has pledged to evangelize; and ninety-nine per cent are still waiting to be saved. Unless Methodism fulfills her responsibility and obligation, the six millions of people will not have a chance to hear the Gospel and to be saved. What a great responsibility Methodism has in Korea!

b. Then we need more missionaries for what has been done so far. Unless we have some more evangelistic missionaries in the districts which are superintended by the Korean preachers, no forward movement or pioneering work can be done.

All the Korean District Superintendents are, at the same time, pastors of large churches where they receive their salaries, so they have no sufficient time to look after the interests of the districts, which need close supervision. There are 26 districts, 19 of which are superintended by Korean preachers and 7 by missionaries. We must have two evangelistic missionaries—one man and one woman—for each of these districts.

c. Our institutions are doing very well so far. But they need more missionaries to re-enforce their staff, in order to carry on a full missionary program in them. The missionaries who are there now are so few and so tied up with the routine work which must be done that they have no time to do the work which the Christian institutions stand for. Our institutions must be kept Christian, not only in name but in fact also. Schools need Christ, hospitals need Christ, and stores and shops need Christ.

But without more missionaries, we cannot meet the urgent demands upon us.

Now let me tell you a very important fact in connection with missionary work in Korea. Some one of your statesmen has spoken lately on the world situation somewhat like this: "The Mediterranean Era died with the discovery of America. The Atlantic Era is subsiding since the World War. But the Pacific Era is just dawning, which will be the greatest of all Eras. During the next fifty years or more the eyes of the world will be centered around the Pacific basin." I think this is not a prophecy to be fulfilled, but it is an actual fact to be squarely faced. The whole world seems to be awakened to this fact and the statesmen of the world may spend some sleepless nights over this great problem. Right now the leaders of the nations are discussing this very problem at Geneva. The question is, whether communism, militarism, or Christianity shall rule the world. The entire humanity is at stake. Methodism at this crucial hour must do her best as she has been doing in the past, and an action of this General Conference may change the history of the world for the next fifty years. May God help you!

In the light of the present situation, we can see clearly that the peace and prosperity of the present world largely depend upon the peace and prosperity of the nations around the Pacific basin, and the peace and prosperity of these nations largely depend upon the condition of the Oriental countries, because more than half of the human race live there and all the major problems are centered there. But there seems to be no way to solve the problem. Justice and good will are the only means to permanent peace and prosperity, and these come only through Christian sources. If the Pacific Era is to be a good era for mankind, it must be made a Christian era; that is, Christ must be the Supreme Ruler. The Christianization of the Oriental countries seems to be the solution of the whole problem. It is a great task, and it is a world task. May God bless you, so that you may be able to carry out the world mission of Methodism!

See Journal, Page 252

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. President: The last fraternal delegate to be received this morning bears a name well known in this assembly. For a number of the sessions of the General Conference of the Methodist Episcopal Church, Dr. Hugh H. Cynn has been a lay delegate from our Church in Korea.

It is a matter of peculiar pleasure that one who has been a member of this body should come now duly accredited from

that new Korean Methodist Church established so recently in the Far East.

I have great pleasure in presenting Hugh Cynn, Doctor of Laws, National Secretary of the Korean Young Men's Christian Association.

Bishop McConnell: I have great pleasure in presenting Doctor Cynn.

Fraternal Message of Dr. Hugh H. Cynn

As I stand before you this morning, I somehow have a guilty conscience without being guilty. I have the feeling of a young man or young son who met a young lady, eloped with her, got married, made a separate establishment for housekeeping, then came back to the parents' house and asked for the parents' blessing.

But the facts are far from the picture I have drawn. Four years ago, in Kansas City, the General Conference gave the blessing to the engagement. Two years later, in 1930, the Methodist Church sent a commission consisting of two Bishops, two ministers and a layman in addition to the Resident Bishop, to officiate at this wedding ceremony, and also to witness the union, together with the co-operation of a similar body appointed by the Methodist Episcopal Church, South.

During these intervening months, we have struggled on in this new way of living, but we feel that the task is only half done. There are yet to be done a great many things, among which is the strengthening of the bond of union with the two Mother Churches in America. Perhaps my guilty conscience comes from the fear that there is some suspicion that underneath this union was a desire for separation and independence and freedom. As a matter of fact, the Methodists in Korea enjoyed the full freedom and independence as Methodists elsewhere. The necessity of uniting forces in Korea and meeting the needs of Korea and facing the onslaught of non-Christians brought about our union.

The same necessity compels us or impels us to hope that the Methodists not only in Korea or in the Far East, but Methodists everywhere shall bring about such a union that will unite the forces and make it a strong power for God and for humanity.

It gives me great pleasure and affords me great gratification to learn that so many Methodist bodies in this country have come to such a close understanding that in the near future a real organic union might be brought about. This, together with the Central Conference legislation that was enacted in Kansas City and the proposed Central Conference legislation before this Conference, gives us hope that the genius of Methodism will bring about certain organic relations that will be analogous to that that obtains in the British Empire. We are told that the

British Empire is made up of nations, it is called a family of nations. Perhaps your genius and the genius of Methodists in other lands will work together for a family of churches under the banner of United Methodism.

In conclusion, I would like to revert back to Korea. Nearly fifty years ago you sent your messengers of the Gospel to Korea. They came to a simple people with simple problems. In those days, the problems of Korea and the Koreans were merely internal, but external forces from outside, and largely from the West, have been working on the Korean people. External forces of economics, of social theories, of political alignments, and so forth, they are.

It gives me much sadness to say that this vastness and the suddenness of the new problems have swamped the Koreans in the political world. Now the same difficult problems are confronting the church people in Korea. On the one hand, we are faced with autocracy; on the other hand, we are troubled with communism. On the one hand, we are troubled by fundamentalism, on the other hand, by modernism.

All these new problems are giving us lots of trouble, making our task tremendously more difficult. It requires almost a superhuman leadership. It requires unlimited resources to combat these new difficulties.

So my plea with you is this: You sent us Miss Fryes and Miss Clintons in the early days, and later you sent us Herbert Welches and James Bakers. We still want and we must have more of the leadership that was given in the early days. With our puny hands and empty stomachs, the task is too difficult for us, yet with the help of God and with the assistance of the Mother Church in this country, we feel that we are not going to be swamped as we have in the political realm. We are going to come out victorious in this religious realm. We are going to win our victory for God and for man.

THE AFRICAN METHODIST EPISCOPAL CHURCH

See Journal, Page 264

W. A. C. Hughes, Member of the Committee on Fraternal Delegates:

Mr. Chairman: When I go to a great white church and observe its massive grandeur, I say to myself: Religion is an art. If I am permitted to sit through an hour of worship, I leave the church feeling that religion is a cultural aspect of the white man's life.

When I go to my own church and hear my people pouring out their sufferings in their songs, when I find the anguish of their souls expressed in melody and rhythm that carries them to glory, I go away from that church with the feeling that reli-

gion is life itself. The fervor and the emotional nature of the early Methodists and Baptists appealed to my race so that these two denominations have ninety-five per cent of all Negro church members. I have told you that Methodism in America has about four million followers among my people. We still hold to the fervor and the hearty "Amen" and the "Hallelujah" of the Asburys and the Whitefields, holding to these until your return, which we hope will not be long.

The largest Negro denomination of Methodists is the African Methodist Episcopal Church, with more than a half million members. The Rev. J. R. Saint Felix Isaacs, pastor of the First African Methodist Episcopal Church of Los Angeles, California, will bring the greetings of that denomination to you at this time.

FRATERNAL ADDRESS OF THE REV. J. R. SAINT FELIX ISAACS

Mr. Chairman, Bishops, Fathers, and Brethren Beloved: I present myself before you to-day as the Fraternal messenger from the African Methodist Episcopal Church to convey to you, the Mother Church assembled here in your quadrennial conclave, greetings and felicitations of the membership, ministerial and lay, of the African Methodist Episcopal Church, I, though unworthy, feel myself highly honored in being selected to be the bearer of this message.

This distinguished audience, graced by the presence of your venerable college of Bishops and honored by the spirit and presence of Godly Fathers and brethren in the gospel, presents a picture similar to the one from which I have come—the General Conference of our Church, assembled in Cleveland, Ohio.

It is very significant that several major bodies of the Church of Jesus Christ meet simultaneously in different parts of the country this month. Each one represents a lofty height on which it stands to make its observations of the depth from which it has come and the conditions over which it has traversed to attain these heights, and from this vantage point of experience and opportunity looks backward through the reports that have been made of the progress of the Kingdom of our Lord and Saviour Jesus Christ for the past four years, and from this very vantage point estimates the distance, height and progress to be attained spiritually and materially four years hence. This is truly a time for retrospection of the past, meditation for the present, and forecast or prediction for the future. Truly may we say with the "Sainted Charles Wesley":

Preserved by power Divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear.

What troubles have we seen,
  What conflicts have we passed,
Fightings without, and fears within,
  Since we assembled last;

But out of all the Lord
  Hath brought us by his love;
And still he doth his help afford,
  And hides our life above.

Over the past we have looked with penitent and humble gratitude, and the present with firm and holy resolution and to the future with calm and earnest hope.

The African Methodist Episcopal Church mourns with you the passing of seven of your chief pastors in the persons of:

Bishops: L. B. Wilson, J. C. Hartzell, Theodore S. Henderson, Joseph F. Berry, Isaiah B. Scott, William O. Shepard, Richard J. Cooke.

These men have served well their God, their Country, the Church of Jesus Christ and humanity and have gone to inherit that crown which the Righteous Judge has reserved for those who have been faithful unto the end. That same messenger, death, has visited the bench of Bishops of the African Methodist Episcopal Church and has called from labor to their reward four Bishops in the persons of Bishops J. A. Johnson, John Hurst, Archibald J. Carey and Abraham L. Gaines. They have all fallen at the post of duty in the full triumph of faith. The passing of these leaders in both your Church and ours has emphasized the fact that God is no respecter of persons and we should be thankful that they, along with the large number from the ranks of the ministry and the laity, who have preceded us in the race of life will receive the "well done, good and faithful servant" from Him whom they served.

The African Methodist Episcopal Church will have you know that since last she sent a messenger to you, she has striven, by the grace of God, to go forward both materially and spiritually. She has held tenaciously to the ideals of Methodism—faith in God who is our common Father, as her cherished boast: the brotherhood of man, as was exemplified by Jesus of Nazareth, our elder brother, is still our fond ambition: and the hastening of the kingdom of our Lord and Saviour Jesus Christ in the hearts and lives of men is still our urge.

The African Methodist Episcopal Church is happy to clasp hands with the great family of Methodism and praise God for the progress she has made. This progress has been made possible largely because Methodism has insisted on, and demanded, the preaching of a vital practical burning gospel. She has always insisted upon Christian experience and has brought herself up as a world force for righteousness upon the truth that

underlies such a gospel. The African Methodist Episcopal Church, like the Mother Church, is not unmindful of the fact that the great desire of every man's soul is for peace with God. She ever teaches that in order that this peace be obtained, man must have a sufficiency of grace which would enable him to live a life agreeable to God. We have striven in the ranks of our ministry to fully realize that no man can successfully lead others to find and know God unless such a one knows God for himself and is led by God.

To save others, one must himself be saved. The universal teaching of Methodism is salvation by faith exhibited by purity of heart and life. This doctrine was sufficient to save England in earlier days through the efforts of such warm-hearted souls as our own John and Charles Wesley. And it is this same doctrine that we believe is sufficient to save the world of our time.

It is not enough for Methodism to save men's souls for the Church. The Church must always strive to go at least a little further than that, and strive to save men to Christ. We realize the futility of our efforts to save men to become large contributors or influential members of our ranks. Recent observations of the lives and actions of men who have stood high in the esteem of the Church have raised the question as to how far the Church has gone to save men to Christ. As Methodists, scattered over the face of the globe, we must remember that the souls of men may be lost as completely in Methodism as though they were out in the sinful world unless they are saved to Christ.

The task of the Church may be considered as being in the realm of motives, desires, and ideals. The Church has to do with questioning minds, bruised and troubled hearts, tortured consciences, and enfeebled wills. It is her privilege to give peace and drive out fear. She creates, and, therefore, must satisfy the taste for the highest things of the spirit of man. She demands healthful bodies and minds, wholeness of soul, and holiness in life. She makes of individuals "new creatures in Christ Jesus." She permeates society with Christian principles and ethical passion. She raises standards to the height of the cross of Jesus, and stimulates public conscience to the attaining of that height. Yes, she frees men from the enslavement of sin and raises them to harmony with God and his brother man.

The test of the Church is her willingness to obey the Master and perform her task. If she will reach the heights she must obey, for obedience is no more optional with the Church than it is with individuals. She must prepare herself by meeting squarely every trial and temptation as it comes. She must prepare by refusing to deny truth even when truth herself seems most unexacting.

It may be asked whether or not the Church understands her task or whether she is willing and ready to undertake that task. Her task may be her test. This test may show itself in the sacrificing of an ungodly ambition, or it might be the sacrificing of worthy ambition. It may be the adjusting of her pride or even the acceptance of the truth that all men are brothers—children of one common Father, or yet it may be that her test is the taking of a stand, even though unpopular, which may subsequently induce others to see the folly of their ways and be constrained to do that which is right in the sight of God. All these may or may not be her test. But this we do know, that the test is involved in the surrendering of her will completely to the Christ and saying,

> "I'll say what you want me to say, dear Lord,
> I'll be what you want me to be."

The African Methodist Episcopal Church acknowledges the brotherliness of World Methodism in the recognition given her at the recent Ecumenical Conference held in Atlanta, Georgia, in giving the Senior Bishop of our Church a place of honor on its program. The problems confronting us must be worked out by us together. We realize the worthwhileness of our place in the religious activities of the world. No other body could fill the place and perform the services to our people we are performing, and with God's help, we aim to continue leading our people out of the maze of darkness into the light of truth, knowledge and wisdom that they may find and occupy their rightful places in the scheme of this civilization.

The African Methodist Episcopal Church, the oldest Negro daughter of the family of Methodism comes to-day to tell you that by the grace of God she is striving to face her task, and to meet her test. She comes to you as a child to her mother and stretches her hand across to the great family of Methodism and says, "Together let us face the test." For with her, faith in God is fundamental and absolute. Fads, modern teachings, and popular beliefs do not move her from the moorings to which she is anchored. She believes in the final and complete triumph of the gospel of Jesus Christ, and to that end is committed.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

See Journal, Page 264

Ralph B. Urmy, Chairman of the Committee on the Fraternal Delegates:

Mr. President: There is a peculiar personal pleasure in presenting the next Fraternal Delegate, who brings this order of

the day to a close. In the first place, he is a Pittsburgher. The Chairman of this meeting and the Pittsburgh Delegation will testify that that is distinction enough for any man.

He is pastor of the Shadyside Presbyterian Church in that city, a radio preacher known from the North Pole to Australia, a former Moderator of the Presbyterian Church in the United States of America.

Just a few minutes ago I was talking with him and with Dr. Ray Allen about Church Union, and I told him that Ray Allen was a crank on Presbyterian-Methodist unification. I hope he will not deny that allegation. Doctor Allen said, "It is all right to get the Methodists together, for that is the glorification of Methodism; it is all right to get the Presbyterians together, but that is to the glory of Presbyterianism." I said, "Oh, then, to get the Methodists and Presbyterians together is the only sort of unification that is to the glory of God?" and he said, "Quite right!"

It is my great pleasure and honor to present to you Dr. Hugh Thomson Kerr, fraternal delegate from the Presbyterian Church in the United States of America.

Fraternal Address of the Rev. Hugh Thomson Kerr

Fathers and Brethren: It is an honor to bring to this General Conference of the Methodist Episcopal Church the Christian salutations of the Presbyterian Church in the U. S. A.

Our two communions have been bound in a golden bond of song and salvation for generations and the history of the Church is clear in its testimony that when God blesses our brethren, the Methodists, the same showers of blessing also fall upon the Presbyterian heritage. We glory in your splendid history, your audacity, your prophetic adventurousness. Being slow to change and a bit set in our way we can only follow with approximate success.

It is not my intention to convey to you any wisdom which will help you in your deliberations. It may, however, be pertinent if I tell you briefly something of our own Presbyterian perplexities which our Assembly will face the last week of this month.

We are facing, as all churches are, depleted missionary revenues. Our Board of National Missions reports a deficit of half a million dollars, our Board of Christian Education nearly a quarter of a million dollars, and our Board of Foreign Missions fortunately only $65,000. This deficit, of course, is not alarming. It takes a good deal to alarm Presbyterians. But what gives us concern is that this deficit emphasizes by a sharp drop the curve of regression that has been going on for a decade. It is a common perplexity of all the churches, Protestant and Catholic, so that we must look for the cause and the cure beyond

anything that is local to any Board of Control or any mischance in management. We must seek it in the fading out of the conviction throughout the churches that men without Christ are without God and without hope. The reason for a missionary message is that there is good news to tell and the only reason why missionary work should lag is because people have come to the conclusion that they have no good news to tell. They have compromised their religion. The Roman world would have welcomed Jesus just as Hinduism and humanism would welcome Him to-day. They would put Him in their pantheon. But the Early Church refused to compromise Jesus and they issued the ultimatum that the fight would go on to the bitter end. They were resolved, as Doctor Glover has said, that the old gods should go and they did go. I know what all this leads to. It is a very unpopular position to champion. It makes the Christian Church unattractive to men who do not like to believe that there is or can be any supreme religion or any finality in religion. I know, however, as a matter of history that Christianity survived the dissolution of the Roman Empire and that it endured after its rival had passed forever from the scene.

I do believe, and I am sure I speak for my Church, that the problem we face is not a money problem. Money never was and never can be a pillar on which the Church can rest secure and it would be a strange paradox if we, the prophets and the priests of God, should bemoan the fact that the Church is impoverished and therefore powerless when we preach to men of business that their impoverishment should be their empowerment. It is not money we need. It is a deathless devotion to the supremacy of Christ and to the urgency of His Gospel. The other day I went into the office of one of my men, a man who has been tried as all men are being tried to-day, facing business disaster, and he lifted from the table a slip of paper and quietly read to me the words he had written thereon. He had taken them from the passage which he had read at his breakfast table in his home. These are the words, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Corinthians 8. 2). If a business man, harrassed and hard hit, can dip into the treasury of God and lift out gold that made his heart rich and gave him a new sense of courageous sacrifice, what ought we to expect from the chosen Commissioners of the Church?

The Assembly will speak and act on many living issues, as your Conference has been doing. It will sound no uncertain note about the liquor traffic. We Presbyterians do not believe in backsliding. We will face our obligations toward World Peace and International Good Will. We will seek to enlarge the boundaries of justice for the unemployed and the underprivileged. True to our inheritance we will ask for an account

of the stewardship entrusted to us in the interest of childhood and youth. We will take action on union with our United Presbyterian brethren. Supreme above all issues, however, will be our endeavor to examine anew the charter of the Church written into the New Testament to see if we are keeping faith with our sacred trust. There is within our Church a merging, a unifying of purpose, a crystallizing of thought on the part of Boards, Departments, General Council, Presbyteries to the end that our Assembly may, under God, sound with authority a recall to a religious revival through spiritual emphasis and evangelism. It would be a tragedy indeed if in a day like this the Church should abdicate her supremacy.

We have been rationalizing religion instead of experiencing it; apologizing for Christ instead of obeying Him; trying to make prayer logical instead of effective; carrying on academic discussion about God, limiting Him, restricting Him, soliloquizing about Him; talking about the rediscovery of God as if God were waiting for the Presbyterian Church or the Methodist Church to certify to His whereabouts. There is a touch of humor about it all, as there is about the old Scotch dominie's prayer, "O, Thou who art our only hope and Ultimate Hypothesis." Think of making use of an "ultimate hypothesis" in a sick room!

This rationalization has swept us off our feet and we have been in a hurry to surrender our Christian vocabulary. I think I know how necessary it is to speak in the language of our generation but words are precious jewels and should not be exchanged for others which do not have equivalent value. I am very fearful that the new language does not fully express the old faith. I do not think "sublimation" is an equivalent for "conversion." It do not think "reflex action" is a better term than "repentance." I do not think that an inferiority complex explains the New Testament doctrine of sin. I do not think that the unification of consciousness is an exact term for the New Birth. I do not think "social control" is a substitute for family worship. I do not think Religious Education is an equivalent for evangelism, and I do not think "astronomical intimidation" means the same as "the fear of God." To be quite honest I like the vocabulary of John Wesley better than the language of Mr. Mencken or Professor Dewey. At least I think I know what John Wesley means. I am not sure that the language of John Wesley has been carried over into the vocabulary of the modern pulpit. I am not sure that what John Wesley meant by the "scandal of the cross" has been retained in our socialized and secularized vocabulary. I think our General Assembly, while learning the new vocabulary, is going to display for the world to see some of the grand old New Testament

words that are the glory of the Gospel. We would be glad to have the Methodist Church join us in this publicity.

I have been intensely interested during the last few months in working on the revision of our *Presbyterian Hymnal.* There is nothing that really reflects the changing currents of thought so much as the Church hymnal. We are leaving out nearly 400 of the 750 hymns in our books and one of the interesting things is that many of the new hymns of twenty-five and fifty years ago are being laid aside, but the great hymns of five hundred or fifteen hundred years ago abide. There is one hymn that has interested me. I was especially interested in it because it is the hymn of a boys' school, the chosen hymn of the Mercersburg Academy. Speaking with a Mercersburg boy I said that I was a bit surprised that a hymn with a touch of the morbid in it should be popular with boys and young men. You may remember how the first verse goes:

"Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest."

I repeated my statement, saying that my surprise of a hymn that spoke so much about death should have a popular appeal for young men.

"Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me
In my eternal home."

He looked at me with a strange light in his eyes and said, "O, Sir, you do not understand. It is not death we sing about, it is Jesus. You see it is like this. We sing, "Jesus, I live to Thee, the loveliest and best." "Jesus, I die to Thee, whenever death shall come." "You see," he said, "after you have said that nothing matters. It doesn't matter if it's life or if it's death, if it's here or if it's there, if it's failure or if it's success. You see it doesn't matter if a man can say:

" 'Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.' "

If a college lad can be set on fire for Christ, why not a Church? I pray that it may be true of my Church and of your splendid witness-bearing, truth-loving, evangelistic, adventurous Methodist Church.

THE METHODIST CHURCH OF MEXICO

See Journal, Pages 289, 451

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. Chairman: At the moment of high tide in the reception of Fraternal Delegates, this particular Methodist Bishop, who comes from a neighboring country, was unable to be present. He is with us this morning and I have asked Ralph E. Diffendorfer, one of the Secretaries of our Board of Foreign Missions, to offer a word of introduction upon his behalf.

Ralph E. Diffendorfer: It was in 1873 that William Butler went to Mexico City and became the founder of Mexico Methodism. In 1886 the Rev. William Patterson went to Mexico City and founded the mission of the Methodist Episcopal Church, South. For some years the two denominations served side by side; but, first by chance, and then by agreement, the Methodist Episcopal Church extended its work toward the southeast, and the Methodist Episcopal Church, South, founded mission stations to the north and northeast.

And so it happens that when you are in Mexico and desire to refer to the Mexican Methodists who have come out of the Southern Methodist work, you call them the Northern Methodists; and those who have come out of the Methodist Episcopal Church are known as Southern Methodists, a good illustration of what sometimes happens when denominational differences are propagated into foreign territories.

Both churches grew slowly but steadily and made a deep impression upon Mexican life, especially on the large group who, for one reason or another, had drifted away from the Roman Catholic Church. In July, 1930, our Commission on Unification in Mexico, appointed by the 1928 General Conference, went to Mexico City and met the representatives of the Methodist Episcopal Church, South, and the delegates from the two Annual Conferences in Mexico.

The Commission organized by electing Bishop Warren A. Candler, of the Methodist Episcopal Church, South, Chairman, and designated Juan N. Pascoe, of Monterey, Secretary for the Minutes in Spanish, and gave to me the honor of being Secretary for the Minutes in English. It was in this intimate relationship that I worked with Doctor Pascoe during those momentous days. In all the difficult and intricate problems of the discussions in Mexico City, Doctor Pascoe showed keen insight, steadiness of purpose and qualities of able leadership.

The Methodist Church of Mexico was formally constituted an independent religious body on Tuesday, July 8, 1930. The first General Conference of the new Church met in Mexico City

on Friday, September 19, 1930, and elected Doctor Pascoe as the first Bishop. Two days later, on Sunday, September 21, in a most impressive ceremony in the old Gante Street Church, Mexico City, three Mexican Elders consecrated Doctor Pascoe a Bishop.

Bishop Juan Nicanor Pascoe was born forty-three years ago in San Telmo, State of Mexico. His father was a missionary of the English Quakers to Mexico, and his grandfather, on his mother's side, a full-blooded Mexican Indian, was one of the first martyrs of the evangelical cause in Mexico.

Bishop Pascoe went through the mission schools of his country and received his higher education at Vanderbilt University in Nashville, Tennessee, where he met his future wife, then attending the Methodist Training School in that city. They went back to their native land and Doctor Pascoe held important churches in some of the larger cities of the Republic.

He has always been an outstanding leader in young people's work, and has been in the heart of the Nationalist Movement in Mexico. Mrs. Pascoe is quite as favorably known and as widely known as her husband, especially in women's activities. She is the president of her Conference Missionary Society, of the National Union of Women's Missionary Societies, as well as of the Evangelical Confederation of Women's Societies in Latin America.

Mr. President and Members of the General Conference: It gives me great pleasure to present to you Bishop Juan Nicanor Pascoe, of the Methodist Church of Mexico.

Bishop Johnson: The Bishop is asking Bishop Anderson to receive and present to you our distinguished visitor.

Bishop Anderson: I wish to express my appreciation to the presiding Bishop this morning for the courtesy that he has thus extended. This incident is the reminder of the fact that it is still true for Methodism that our field is the world. I have very great pleasure in presenting Bishop Pascoe.

Fraternal Address of Bishop J. N. Pascoe

Members of the 1932 General Conference of the Methodist Episcopal Church: It is a great privilege for me to bring to you greetings from the Methodist Church of Mexico.

I have come in the official capacity of a fraternal delegate, duly appointed by the first General Conference of the Methodist Church of Mexico. But it seems to me that a new name or phrase needs to be adopted here, for I feel that I should be more than a fraternal delegate, a filial delegate, and still more than that, your own son coming back home, and a visit home is very appropriate when we have just celebrated Mother's Day.

Recently I visited a home, where I knew they had five children. I asked, "How many children do you have?" The

answer was, "We have six children." I asked, "How is it? Has another child been born?" "No," they said, "Our eldest daughter married, and we count her husband as our boy." I feel sure that is the way you feel in reference to the Methodist Church of Mexico. One of your children married. But you have not lost any member of the family. On the contrary, your family has increased.

You have given us the privilege of uniting the two Methodisms in Mexico; you have given us the privilege of organizing our own General Conference so as to draw our own ecclesiastical laws. You have given us the privilege to supervise our and your work by electing our own Bishop, formulating the conditions in which he may lead the Church. You have given us the privilege of organizing a Council of Co-operation as a nexus between the Mother Churches and the new Church—all these great privileges, great opportunities, and at the same time great responsibilities, you and the General Conference of the Methodist Church, South, have bestowed upon us. But shall all these privileges and responsibilities, which mean in your missionary policy in Mexico and Korea, not a step backward, but a step forward—that your son has reached, if not maturity, at least young manhood—change your attitude toward us? Should this make you feel that we do not belong to you, and a visit home is not a real visit home?

Even the change of name, what does it mean? Does not a girl change her name when she marries? But does that change her personality? Does that change her relations to her parents?

We certainly want you to feel the same interest in us that you felt before. Certainly we need your prayers as much or much more than before. We certainly feel the need of your counsel and guidance, now more than ever before, because we are beginning to feel our way. We also need your financial support, now that we are having new and larger opportunities for service.

I know that some questions have been raised in reference to the establishment of this new Church. But let me tell you frankly that there was nothing else to do. The Mexican laws and situation demanded this step. Unification with the Methodist Episcopal Church, South, demanded this step. Your Mexico Annual Conference could not participate with any of your Latin American Missions in a Central Conference and elect their own Bishop, without making it imperative that only a Mexican could be elected as Bishop, as the Mexicans limit the ministry only to Mexican-born citizens. That would have been unfair for Chile and Argentina. The Methodist Episcopal Church, South, had rejected the Central Conference plan in 1930. How could a plan of unification be carried out, keeping all these factors in mind?

There was but one way—the establishment of the Methodist

Church of Mexico and with it of a Mexican General Conference. That took us beyond certain unwritten principles, but not beyond facts and needs, and that is the marvelous thing in Methodism that it adapts itself to new times and conditions, so as to carry out the main purpose—the establishment of the kingdom of God in Mexico, and throughout the world—through the salvation and sanctification of human beings.

Let me assure you that you will never be sorry for what you have done for Mexico. You have undergone a great sacrifice, but self-sacrifice is a Christian law and it has with it a great blessing.

What are the actual results of this step?

(1) Powers of initiative and a deepened sense of responsibility have been developed in its native leadership. The present Mexican situation, in the midst of evolutionary processes as it is, presents every day and every hour new emergencies, which call for prompt, energetic, and wise action. As the various leaders are living on the field, it is possible upon very short notice for them to meet, pray and study any new development, and therefore are in a position to cope with the unexpected.

(2) The financial crisis is being met with courage and determination. Missionary work is being carried on at present with one half the amount of the missionary funds spent six years ago which has left our young Church with many serious and difficult situations to meet.

Self-support has increased considerably, in spite of difficult conditions, quite as bad as those prevalent in the United States.

(3) The Church is undertaking a building program, in spite of the situation, and chapels are being built to the amount of about 10,000 pesos per year.

(4) At our last Annual Conferences action was taken to raise a fund for the families of deceased preachers, a very small beginning, but at least a beginning.

(5) *As to evangelism:* The reports of the Border Annual Conference, which met in Torreon, September, 1931, and those of the Central Conference, which met in Cuautla, January, 1932, give us the achievements of the first ecclesiastical year in both Conferences—give a total number of church members received in full connection during the year—927, close to a thousand. This number does not represent the net gain in membership, but it represents the results of the evangelistic efforts of the year—*a thousand souls won for Christ.*

Now let me finish by presenting before you the real situation so as to show you how you can help us.

In the midst of the financial crisis which affects the work in Mexico as it does in every other missionary field, both from the reduction of funds from the home base and from the impos-

sibility of increasing the collections of the local churches so as to meet actual needs, we find the work caught between two strong currents which are fighting for supremacy. On the one hand are efforts of the Catholic Church to regain what has been lost, and to drive the people into complete submission to their plans, leading to fanaticism; and on the other, the tendency of some men in authority to oppose all religion in order to break down Catholicism. Between these two currents in Mexico, both alike fatal, the Gospel is the only solution. Therefore, it becomes imperative that in our missionary policy we give at this time special emphasis to evangelism and propaganda work.

In the second place, we have before us the fact that restrictive laws relating to religion continue to be enacted. The last ones enacted for the Federal District and for the State of Nuevo Leon, limit the number of preachers and forbid them to preach and officiate outside of their own church building, or to allow any other minister to preach and officiate, under a penalty of a thousand pesos to both. We do not know exactly what the next restrictive law may be, but we will readily obey it, as has been our custom and policy, continuing our work to the best of our ability. But this brings to us the need of a great propaganda campaign that the Mexican people, and especially the thinking and leading classes, may understand us, trust us, and may give us a chance to save them from fanaticism on one side and from irreligion on the other. Unless we undertake this work immediately and with all earnestness, within a year or two our opportunity to do missionary work in Mexico may have completely passed. The words of the hymn comes to our mind: "Work, for the night is coming."

In the third place, additional restrictive laws relating to private educational institutions are being enacted, forbidding all religious instruction in the Primary Schools, then in the Secondary Schools, going so far as to forbid offering the blessing at the table in our boarding departments, etc. On the other hand, the government schools are improving in efficiency, though they are by no means sufficient to furnish education for all the children of school age in Mexico. But with no religious instruction allowed, and many restrictions placed upon private schools, and the urgent need of a great campaign of evangelism and efficient propaganda, so as to cope with the actual need of things and to strengthen our most important work, church work, religious work, and really put the new Church on its feet, it seems to me that the time has come for the two Mission Boards, co-operating in Mexico, and the two Woman's Missionary Societies to appoint an efficient Joint Committee to study the real situation on the field, together with the Council of Co-operation of the Methodist Church of Mexico, so as to readjust the work to the principles of unification and autonomy, but more than that, to the

facts and needs, so that we may do the work the Lord commanded us to do in Mexico.

It seems to me that this General Conference should request your Mission Board and your Woman's Foreign Missionary Society to appoint this Joint Committee, and authorize its Executive Committees to act according to the results of this investigation.

This, brethren, besides your prayers and Christian love, is the urgent need of the Methodist Church of Mexico.

LATER

The presiding Bishop (Nuelsen): May the Chair ask you to grant him a minute on a question of high privilege? Bishop Pascoe has been with us these days, Bishop Pascoe, of Mexico, and he is required to leave in a short time and he asks the privilege of saying a parting word to the Conference. With your permission, I shall ask Bishop Pascoe to come forward.

FAREWELL WORDS OF BISHOP PASCOE

Dear Fathers and Brethren: Suffer me just for a few words to thank God for the privilege of attending this great General Conference as fraternal delegate of one of your daughter Churches—the Methodist Church of Mexico.

I have remained throughout the sessions of your Conference to learn from you, to understand your problems, and to catch your spirit, so as to take back to the Methodists of Mexico the best of what you have.

Let me thank you most earnestly and sincerely, in behalf of my Church, and in my own personal name, for all your courtesies toward me. You have established a precedent in the treatment of fraternal delegates from your daughter Churches that will mean great things for our future mutual relations and mutual influence.

Let me congratulate you for the faithful work you have done as a General Conference. In spite of the depression, you are holding your lines and pressing on with faith and courage. We certainly believe that these times will be of great spiritual awakening throughout the world.

Let me congratulate you furthermore for the re-election of your Foreign Missions Corresponding Secretaries, Doctor Edwards and Doctor Diffendorfer.

Please do not forget that the Methodist Church of Mexico is your own daughter—faithful to your heritage. It has joined forces with another great Church—the Methodist Episcopal Church, South—but we form part of the same family, have the same spirit, are co-workers with you in a common task.

A short story comes to my mind: An American Bishop, starting on a long trip across the seas, solemnly asked his boy to

remember who was his father. When the boy went to the depot with his father to tell him good-bye, the boy gave to his father —a Bishop, let me remind you—the following departing words: "Now, father, please remember who is your son."

Fathers and brethren, if you are a real world Church, and I certainly believe you are, please break down all barriers, racial, constitutional, parliamentarian, etc.—go beyond, set down principles, to facts, and needs, and realities—go beyond your local problems, and remember who is your daughter—the Methodist Church of Mexico. We need your love, your prayers, your guidance, and your material help to establish together with all Christendom the kingdom of God.

THE COLORED METHODIST EPISCOPAL CHURCH

See Journal, Pages 306, 307

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. Chairman: There has come to us very happily, but very unexpectedly this morning a Fraternal Messenger from the Colored Methodist Episcopal Church, Bishop Randall A. Carter. This is an opportune moment, it seems to me, for this privileged matter and I ask the consent of the Conference to present this fraternal messenger to this body at this time.

Bishop Richardson: Bishop Carter, of the Colored Methodist Episcopal Church.

Fraternal Address of Bishop Randall A. Carter

RETROSPECT

Bishops, General Officers, and Delegates: When I was but a fledgling Methodist preacher, thirty-two years ago, I was honored by my Church to bear its fraternal greetings to your General Conference, then in session in Studebaker Auditorium in the city of Chicago. Among the great captains who walked your quarter-deck at that time were the parliamentarian, Stephen M. Merrill; the apostolic preacher, Henry W. Warren; the versatile linguist and scholar, John F. Hurst; Charles C. McCabe, of Libby Prison fame; William Taylor, the spiritual adventurer; the stately John M. Walden, the true and tried friend of the Negro; and the erudite Earl Cranston. Among the junior officers present at that General Conference were the great James M. Buckley, the walking encyclopedia of Methodist history and polity, and the golden-tongued Negro, Madison C. B. Mason. The eloquent United States Senator, Albert J. Beveridge and the astute statesman, Governor Leslie M. Shaw, were prominent among your lay delegates.

After serving my Church in other ministerial spheres, and as a Bishop for eighteen years, I come back to you to-day, again bearing the fraternal greetings of my Church. But I find only the venerable Earl Cranston left of that illustrious company, while the greatly beloved Bishop Isaac Lane, who passed his ninety-eighth birthday, March 3, last, is the only one of the Bishops of my Church still with us who were living thirty-two years ago.

These changes in the leadership and personnel of our two Churches wrought by old age and death keep constantly reminding me of the warning which the old Greek philosopher tells us death gave to him: "Death plucked me by the sleeve and said, 'Live, I am coming.'"

On behalf of my Church I come to felicitate you, the mightiest of the Methodist clans, upon your great achievements for God and mankind along your far-flung battle line. The Colored Methodist Episcopal Church is one of the least of the many divisions of the Methodist family; yet, as has been wisely said: "There is a hearty reaction which comes to a small denomination as it feels itself a part of the greater Christian fellowship which is engaged in the work of Christ's kingdom."

It would be unseemly for me to waste your valuable time telling you of our numbers, operations and goals reached. And yet, I may be pardoned if I remind you that it was the increase in membership of the Colored Methodist Episcopal Church in 1925 which prevented the Methodist statistics from showing a decrease in membership that year.

As I look over this great General Conference, composed of men and women of many races and tongues, who journeyed from where the sun rises and from where the sun sets to this fair city, I am reminded of the description of the gathering in Jerusalem on the Day of Pentecost: "Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God."

It has been truly said that "the General Conference of the Methodist Episcopal Church is Protestantism's most pretentious attempt to give organized and directed leadership to the message and mission of the Christian religion. In its history and fruitage it has shown certain results which go far toward proving that the secret of its power lies in the fact that it has concerned itself with the central and major tasks of Christianity's creative life." Therefore all Methodism—yes, all the Protestant world—is waiting to hear a great word from this General Conference—a bugle call for an advance all along the line.

THE DEPRESSION

For almost three years the world has been in the throes of a disastrous economic depression. Due to the shrinkage in values, great fortunes have shrivelled away almost to the vanishing point. Millions of men and women are walking the streets of the great cities haggard and hungry, seeking work and finding none. Our so-called best minds have proven woefully inadequate to the task of finding a way out. Lawlessness is rampant in our land and in all lands. A psychosis of fear paralyzes the hearts and arrests the initiative of leaders in business. Various political nostrums are being fostered by vote-seeking pseudo-statesmen and blatant demagogues. Even some of the leaders of the Church of Jesus Christ are advocating retrenchment and the sounding of a retreat all along the line. We look to this General Conference of many races to speak to all Methodism and tell us to go forward.

WAR

We wait for a great pronouncement from this body concerning this monstrous thing called war. Born of the land-grabbing hunger of selfish statesmen and the conscienceless greed of the manufacturers of munitions of war, periodically, the world's choicest youth are used as "cannon fodder." The Church of Jesus Christ disappointed both God and men during the last Great War. It forgot that its founder is the Prince of Peace. The heathen world was treated to the amazing spectacle of so-called Christian nations praying to the same God to give them success against each other in a war that was the most ferocious and destructive in all the annals of history. We wait to hear this august body say that Methodism will have no more of war whatever governments shall say or chancellories shall decree.

Your Methodist sisters wait to have this General Conference say a word concerning whether "it is right, in the sight of God, to hearken unto men rather than unto God," whether we must obey the Supreme Courts of men or the orders of the Supreme Ruler of all men, the emblems of whose kingdom are a sword converted into a plowshare and a spear turned into a pruning hook, and whose almighty fiat is: "Wars shall cease unto the ends of the earth."

RACE PREJUDICE

It seems to me that the cloud of racial prejudice, as it relates to the Negro, grows darker day by day. We are discriminated against and segregated in more ways and more places than ever. College dormitories are closed against us. Public schools are shut in the faces of our children. Public places of amuse-

ment and conveyances, supposed to be operated for the public, are not open to my race.

The Negro sees his jobs of long standing taken from him and given to others. Even the cemeteries refuse a last resting place for our dead. This humiliating treatment is accorded to all of the race, whether wealthy or poor, ignorant or learned, black or near white, in spite of the fact that the Negro constitutes one tenth of the population of the United States and is native born. This is the treatment given to a whole race which, to say nothing of its other achievements in peace and in war, its unswerving patriotism and unchallenged loyalty to the flag, has given to America, according to competent critics, its only original music, the Negro spirituals, "so beloved of all the civilized world," and which have "charmed the heart and uplifted the spirit of all mankind."

The late Walter B. Page, sometime ambassador to the Court of Saint James, once gave this humorous definition of the term "Negro": "A Negro is a person of African blood (much or little) about whom men of English descent tell only half the truth, and because of whom they do not act with frankness and sanity, either towards the Negro or towards one another—in a word, about whom they easily lose their common sense, their usual good judgment and even their powers of accurate observation. The Negro in America, therefore, is a form of insanity that overtakes white men."

Would you know how it feels to be a Negro? Do you ask why, at times, the best of our race seem to lose their bearings in public places, why we seem a bit bewildered and unable to orient ourselves? The following story will illustrate our mental and spiritual dilemma:

During the war hysteria of 1918, when everything German was anathema in this country, a very distinguished gentleman of German name and birth went to a Jewish friend of his and said: "I know now what it is like to be a Jew. Wherever I go there is a moral atmosphere that forces upon me a moral decision. People are cold to me and I wince, they are kind to me and I wince. In their coldness is disdain, in their kindness is an inescapable tinge of pity and patronage. The psychical fabric of my social behavior is in shreds. I know exactly now why you and your people are accused of bad manners. How can one's manners be good when all agreements and social certainties are lacking? Whatever one does will be considered an excess. And indeed it is always an excess, a sinking below or reaching above norm. But the reason is the norm is shifting, is unstable. I never know where I am. So my behavior is apt to be blind. Can you blame me, if for comfort, for self-respect, for inner peace, I am more inclined to associate only with my cultural and racial kinsmen? They bore me sometimes and

surfeit me. But I cannot always be living on a knife's edge."

That is a perfect statement of the Negroes' condition in these United States to-day.

Your venerable Bishop Earl Cranston spoke these heartening words through the *Southwestern Christian Advocate,* June 9, 1927: "My life-long conviction has been—and never was it stronger than to-day—that the Negro in America has earned of America in times of peace by unrequited labor and its incidental sufferings far more than has been accorded him in the way of compensation. Men fight for rights or freedom or religion or to avenge insult. The American Negro has given his life blood for the honor of the flag that does not yet protect him in his nominal rights as an American citizen."

"The touch of human hands—
That is the boon we ask:
For groping day by day along the stony way
We need the comrade heart
That understands. . . .

"Such care as was in Him
Who walked in Galilee
Beside the silver sea:
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands."

THE REACTION OF THE NEGRO TO RACIAL PREJUDICE

Do you ask me what effect this segregation and discrimination and denial of the most elementary rights and courtesies is having upon the Negro's attitude towards Christianity and the Church?

First, let me emphasize the fact that, like all Orientals, the Negro is naturally religious. He comes from the Orient, whence have come all of the great religions. We older Negroes have become accustomed to taking refuge from these humiliating and depressing conditions in the consolations of religion and the hope of a righteous adjustment hereafter. We older people like to say with our brilliant young poet, Countee Cullen:

"I count it little being barred
From those who undervalue me.
I have my own soul's ecstasy.
Men may not bind the summer sea,
Nor set a limit to the stars.
The sun seeps through all iron bars,
The moon is ever manifest.

"And more than this, and here's the crown,
No man, my son, can batter down
The star-flung ramparts of the mind.
So much for flesh, I am resigned,
Whom God has made—shall he not guide?"

But the case is far different with the young Negroes, especially with the college and university graduates. They fiercely resent this treatment. They are putting Christianity and the Christian Church to the laboratory test. They are deciding that it does not function in the daily lives of its professors. They are being told by socialists and communists, orators and writers, that "religion is the opiate of the oppressed and denied." The young Negroes are beginning to believe the Negro race is a race without a country—a racial pariah among the races of these United States.

Therefore, the young thoughtful Negroes are forsaking the Church and turning to socialism, communism and any other ism which promises and practices human brotherhood and equality without regard to race or color. When the Negro preachers talk to these bitterly resentful young men and women about the perfect work of patience and the power of prayer to alleviate conditions, they laugh scornfully and tell them:

"The race that wheedles mercies from its God
Shall be the beggar always at His door:
It shall debase itself before the rod,
And live among the shadows evermore.

"But when, with growing pride in self, it stands
Asking no favors of the clouds or men,
To it God reaches down His mighty hands,
To it are all to-morrows given then."

THE DUTY AND OPPORTUNITY OF THE CHURCH

Permit me to suggest with all emphasis that there must be a great and forceful restatement of and a living up to the fundamental doctrine of Christianity, the fatherhood of God and the brotherhood of man, by the white Christians, if the Negro churches are to attract and hold the young educated Negro. The noted English writer, G. K. Chesterton, says: "There is enough dynamite in the social teachings of Jesus to blow all modern society to rags." But of what service is dynamite if every one shuns it and no one will use it?

Professor John Dewey says: "Primitive Christianity was devastating in its claims. It was a religion of renunciation and denunciation of the world: It demanded a change of heart and entailed a revolutionary change in human relationships. A religion that began as a revolutionary change and that has

become a sanction to establish economic, political and international institutions should perhaps lead its sincere devotees to reflect upon the sayings of the one worshiped as its founder: 'Woe unto you when all men speak well of you,' and 'blessed are ye when men shall revile you and persecute you.'"

WHAT THE NEGRO THINKS OF THE METHODIST EPISCOPAL CHURCH

The entire Negro race in this country holds the Methodist Episcopal Church in affectionate remembrance because from its origin until this year of grace, led on by its great Bishops and catholic-spirited men and women of the clergy and laity of the yester years and to-day, it has spoken bravely and acted courageously on all great social questions which affected the Negro. When I bore the fraternal greetings from my Church to your General Conference thirty-two years ago, I told the story of the captain of a passing vessel who had seen the signals of distress of a disabled vessel in a terrible night storm and had shouted through his trumpet to the captain of the distressed ship: "Shall we lower boats to take you off?" The reply was: "No, but stand by us until the morning." Your action in electing Robert E. Jones and Matthew W. Clair to the regular bishopric, the resolution of your College of Bishops to hold no meeting in any city in the future where all the college cannot be accorded equal courtesies on all occasions, the refusal of your Committee on Entertainment to hold this session of your General Conference in any city that would not give definite assurances that your Negro bishops and delegates would receive the same accommodations and entertainment everywhere that any of your other bishops and delegates should receive, and a similar action by this General Conference, show that you are still standing by us in the storm and darkness.

WHAT THE METHODIST EPISCOPAL CHURCH HAS DONE EDUCATIONALLY

The Negroes of all the Methodist Churches will never cease to hold the Methodist Episcopal Church in grateful memory for the colleges, universities and secondary schools established and maintained for them through its unselfish generosity. But some recent events have caused serious apprehension and forebodings among us who were trained in colleges officered and controlled by the Church of Jesus Christ. We are fearful lest you surrender the control and management of your Negro colleges into the hands of the great educational boards whose policy of thinking more of faculties whose members have high-sounding titles than they do of teachers of Christian character and training will completely alienate our young people from the church. It will be a sad day for the Negro churches

when you turn the training of our young men and women over to these organizations.

A NEW PENTECOST

In the Episcopal Address read to the General Conference of the Methodist Episcopal Church, South, May, 1930, occurs this thought-provoking passage: "Methodism in the beginning was essentially and distinctively evangelistic. And if, for any reason, this be lost sight of, then we shall surrender our place of high privilege and responsibility to take some lower and less significant place in the work of extending the Kingdom." I am wondering if we Methodists have not lost sight of that fact already, "busied here and there" with less vital matters.

As has been well said: "On the Day of Pentecost, when the Spirit came, these barriers of race and color and tongue were broken down." After Pentecost signs and wonders were done through the holy name of Jesus, "and as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold and laid them at the apostles' feet."

It seems to me that the times are ripe for a new Pentecost. As the inhabitants of Jerusalem, after Absalom's rebellion and death, asked of their leaders, so all Methodism is asking of this General Conference: "Why speak ye not a word of bringing the King back?"

A poor man once said to Saint Francis of Assisi: "Art thou brother Francis of Assisi?" "Yes," he replied. Then, said the poor man, "Try to be as good as all think thee to be, because many have great faith in thee and therefore I admonish thee to be nothing less than people hope of thee." I leave that admonition with you.

Again I assure you of the affectionate regards of the seven bishops and the more than 2,000 ministers and the more than 300,000 members of the Colored Methodist Episcopal Church.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

See Journal, Page 314

The Secretary of the General Conference: By order of the Conference on the recommendation of the Committee on Privileges, time has been given for the representation of the interests of the Federal Council of the Churches of Christ in America; and those in charge of the program have provided for this representation now in the person of Bishop Francis J. McConnell.

It is the pleasure of the Secretary to present Bishop McConnell to the presiding officer.

Bishop Burns: The Chair, with equal joy, presents him to the General Conference.

Fraternal Address of Bishop Francis J. McConnell

It has been the custom in General Conference years ever since the Federal Council of the Churches of Christ in America was organized to have some representative of the Council appear before you to thank you for the support of the Council and to indicate to you something of the directions in which the activities of the Council are moving.

There is a brief report of the Federal Council work published in the *Handbook*. It is not necessary for me to do more than to say just a word about certain general directions in which the thought of the Council and the activity of the Council are now moving.

The Council has been in existence something over twenty years, a long enough time for us to see just about what our function in the church life of America is. At the time it was organized, it was supposed to have been a movement looking in the direction of Church Unity, in the sense of leveling churches down or up, as the case might be, into one organic body. It is true that the Council never had that as its avowed aim, but a great many persons looked upon its activities with fear, saying that it would inevitably tend in such a direction.

As a matter of fact, all we are trying to do is make an arrangement and a machine—if you wish to call it that—by which we can do together certain things that we can best do together, and remain apart for certain things that we can best do separately.

When I was a boy, my father, though he was a Methodist minister, had a farm, and every summer when we went to that farm, the boys of the family were "warned out," as it was called, to work on the roads. In that county of Coshocton, in the State of Ohio, back in the days of my boyhood, the farmers did not believe in any kind of centralized control of a road system, so every farmer responded to a warning to work on the roads nearest presumably his own place of residence. Against my will, I was repeatedly "warned out" to work on those roads, and you should have seen them when I got through with them. All we did was to plow a furrow along each side and throw the heavy clods up into the middle of the road, and wait for the passing traffic to beat it down.

As a result, all the part of Coshocton County in that neighborhood was what we call mud-bound from the last of December until the middle of March. It took a long time to get the farmers of that community to see that if they would just have some kind of centralized arrangement for doing the work, they could attend especially then to their own business and the harvests in the summer time. They finally got that through their

minds and now, at much less expense than in the old days, they have an adequate road system.

SAYING CERTAIN THINGS TOGETHER

All we are trying to do is, in matters like expressions of opinion on social themes and international themes, and matters of that kind, to prepare an organism that will enable us to say together certain things that ought to be said together, rather than have them all said separately. And they are being said with considerable effect. In the discussion of social questions, I am in a position to know, because I deal with what comes back from these expressions, and if you think they are not read, you ought to see the line of readers coming into my room occasionally after an utterance upon a social or international question. If you do not think they are read, you ought to hear what some of those people say.

As a matter of fact, what we are aiming to do after the work of these twenty years, is to leave each organization a chance to do what it can specifically do, leaving it to make its contribution as best it can make it, with some provision for these things in which doctrinal matters and matters of ritual do not enter, leaving the individual denominations free to do things in their own way.

Out of it all we have come to certain very important, practical conclusions which stand over against theoretic conclusions very forcefully. In the first place, it is perfectly amazing how well you can get along with another denomination if you have any kind of an opportunity to sit with the representatives of that denomination long enough, no matter what your theory may be.

In the year 1914, it became my duty as the representative of the Methodist Church to go down into Mexico and see if any arrangements could be made to put into effect what was known as the "Cincinnati Plan." The Cincinnati Plan was a missionary plan devised by Mr. Robert E. Speer, of New York City, providing for doing away with the duplication of work, for union effort in seminaries and matters of that kind.

I went down to see what could be done in the meeting in Mexico City to bring that plan to some kind of practical application. It was to a degree applied and for a number of years worked very successfully. But there was one Baptist leader down there, a very good man, who opposed everything on the ground of Baptist principles. This man said to me in committee, or said in committee, but not to me, "The Baptists will not surrender the right to go into any part of Mexico they choose and all parts of Mexico, and proclaim their thought of independent autonomy and congregations, and the importance of certain rights in the Christian Church."

I said, "You won't yield on that?"

He said, "Not a bit. I will never yield on it."

I said, "My brother, I happen to come from the City of Denver in the State of Colorado. We have on the top of Pikes Peak a Methodist family, rather two families, a man and his wife and then across the way, if you can call it across the way, up there, another family, the son of this man and his wife and two or three children. They are there during certain months of the year for weather observations. They are all Methodists. Would your Baptist principle, theoretically, allow you to go up to the top of Pikes Peak and put up a Baptist Chapel?"

He said, "Certainly, that is the very thing I am talking about."

"Well, now," I said, "as a matter of fact, you don't do it, do you?" "No," he said. "As a matter of fact we don't do it, but we will never surrender the principle." "All right," I said. "Since you don't do it in that case, can we come to this kind of an understanding? We will concede that over Mexico the Baptists have the right to go out and put chapels and preaching places if they choose to do so on condition that they agree not to do it."

He looked at me a moment and said, "Why, that sounds like good sense." And as a matter of fact, we worked for some years on that understanding. Nobody would dispute the right of a Baptist congregation anywhere to organize in Mexico and then we had the most thorough understanding between gentlemen that they would not do it, except according to a plan.

DEALING WITH PRACTICAL SITUATIONS

Now you smile at that, but that is going on in a great many directions. In our church activity we get around the theoretical point. We just let it hang there, if you please, or to use the slang expression, we just let it ride, and we go and do the best we can practically in dealing with actual situations. That is one step, as I shall show in just a moment, that I think is leading us to closer union.

Then we have come to see that we don't have to understand everything about a man or denomination to come to some kind of working agreement with him. There are some phases, brethren, of doctrines of other churches that I could not understand in a thousand years. I don't see why anybody would want to believe those things, and yet they turn on me and they say, "We can't see why anybody would want to believe as you do"; but as a matter of fact we do get together. We have learned the psychological truth, that even if you can't understand one another fully you can understand one another far enough to get along. That is the main thing.

People are saying at the present time, "You can't under-

stand different races." Well, you don't have to clear down to the depths of the Indian or the Chinese or the Japanese psychology. You don't have to get clear down there. You can stay in a region a little above that where you can get along, at least get along well enough to keep from fighting, I should say.

So it is in this matter of relation of churches. Why, the most important institution we have is the institution of the home, and that is founded down upon differences, and the closer the union becomes the more distinctly masculine the man becomes and the more distinctly feminine the woman. A man can't altogether understand a woman's mind, at least I never found one who could. When a man says he can, why within a few minutes he will give you data that ought to furnish him at least with grounds for reconsideration.

We think things through, at least I do. We think things through and come out at conclusions rather ponderously arrived at. Then we go on out to the conclusion and find our wives have been there for some time waiting for us. Now how they got there we don't know. As Abraham Lincoln said of soldiers once, "They don't dig under the earth and they don't fly through the air; they must walk across the open spaces," and yet we never see the women walking across, and yet they are there. It is one of the miracles. Yet on that basis of difference the home is established.

THINK AND LET THINK

Now why do I have to think I have got to understand everything about another group of men? Let them think what they please as long as they let me think what I please, and do not bother me over-much. We can get together and we can come to adjustments that make it possible for us to achieve certain practical results, and that is what we are trying to do in all this effort.

You know, just being together after all helps us around the theoretical objections. I was a delegate to the Lausanne Conference in 1927, I think it was. Nothing very practical came out of it, but there did come a wonderfully fine spirit of mutual understanding. After that Conference had been in session for a few days, a group of persons came to us and said they could not any longer engage in our deliberations because they could not accept the premises from which we started.

Now the only logical thing for those one hundred men to do, then, was to get up and go home, but they didn't. They sat around all the rest of the three weeks telling us that they could not accept what we had. I sat in the Committee with one or two men who just put in their time telling us they could not accept it, and when we would say, "Well, what is the idea of talking about it?" Well—they wanted to stay and talk. It

was a human situation, not theoretical at all, and there were certain great advantages in it.

I was a roommate in the Theological School with a man who was the most persistent suitor for a woman's hand I have ever known. The first of his three years' stay there he went and asked this woman for her hand. He told me what happened. She refused him in terms, which, it seemed to me, left no doubt. I could understand that English, but he didn't seem to. He went back the next month and the next six weeks and he kept that up for two or three years going up patiently, persistently and receiving her refusal.

I don't know why in the world he ever continued it so long except possibly due to the fact that he was a Scotchman, and having invested that much in it, he didn't want to lose his investment. A week or two before graduation he went to her and passed the evening with her. Then he said, "This is the last time I am coming."

"What," she said, "the last time you are coming?"

"Yes, this is the last time. I have spent three years' time; now I am through."

"What," she said, "you are through?"

"Yes, I am through."

"Well," she said, "if this is absolutely the last time you are coming I must have till tomorrow morning to think it over."

Now I want you to get this. In the morning she accepted him with this profound philosophical statement which contains in it the principles on which we are working toward closer forms of church union. This is what she said, "By your continuous coming to me to receive my refusals, you have made yourself indispensable to me."

That is about the whole story as far as I can make out, and that is about the way things are coming along. You can't get union just by passing a resolution about it. You have to work together. You have to think together; you have to live together in terms of Christian fellowship, and the first thing you know then, union is simply the ratification of a condition that already exists. You are there before you realize really what has happened.

Then after we get together we can straighten out the formal statements about the matters or if we cannot straighten them out, just leave them alone. Now that is the way living organisms get along, and that is what we are trying to do in this attempt to bring about better understanding among the Churches.

CREATING CONDITIONS FAVORABLE TO UNION

We are estopped in the Federal Council from any direct planning for direct organic union, but the distinct understanding

from the beginning has been that we can do all we can do to create the conditions out of which union might conceivably come. That is understood all around, and we work together on such terms that possibly some day union will come.

Of course we can't have it till we have it on the right terms. We can't have it till Churches are measurably agreed. If you hitch together two horses or two mules or two anything, the slowest going animal sets the pace, which indicates pretty well that you have got to have them able to move at something the same kind of speed if you are going to gain anything by putting them together.

And so we are trying to bring about conditions where on the things that concern the union itself we can get together. Largely, anyhow, it is a matter of temperament. Why am I a Methodist? Because I was born one and I have never seen any good reason to change. The fact is I never raised the question. The question has not seemed worth raising. As a matter of fact, I suppose it is not a matter of doctrine, either. I have heard some strange things in my day from Methodist speakers along the line of doctrine, amazing things.

However, it isn't a matter of doctrine, it is a matter of temperament. I feel comfortable with Methodists, even with Methodists in a General Conference, more comfortable than I do with Presbyterians, or with Congregationalists. With Protestant Episcopalians I am hopelessly out of it and yet I suppose I agree with about everything they have to teach. Well, now, there ought to be some way of conserving those temperamental values. There ought to be some way at the present time of conserving anything religious that is worth while, and we ought not always to be whittling away on our doctrines and our statements to get down to a minimum. You can't do much in this world on a minimum anyhow.

That is not the place to start. We are trying to work out some expression of a maximum, the most on which we can get together. I think that will help us along better than always the minimum. The trouble with these minimums—or minima—is that they roll off into the corner down the crack and the first thing you know you don't know where they are. They never get you anywhere.

"THE TIDE IS TURNING AND IS COMING IN"

Well, I think the tide is turning. They say down on the coast of Maine that there are certain seamen there, longshoremen rather, who are so familiar with conditions of weather that they can stand out, if any kind of breeze is blowing at all, and tell you just by the play of the wind on their faces when the tide is turned and is coming in. I have always thought it

was a good deal of a story, especially if a nautical almanac is handy. You can find out better than you can in that way.

Nevertheless, there are persons that have that power to see that there are significant changes, and I think there are some significant changes at the present time. Phillips Brooks used to have a little cottage down on that same coast of Maine. One time he walked out at low tide. He said, "I came on that broken coast to various pools. Here was a deep pool. Here was a shallower pool. Here was another pool. I said to myself, 'This typifies and symbolizes the broken-up condition of Protestantism. Here is a pool separate by itself; marine life there, but it knows nothing about the other pool, 100 feet away. There we are—all broken up.' "

He said that he went back in great distress until, toward evening, he looked out from the porch of his little cottage, and he saw something or didn't see something. There weren't any more pools because the tide had come in; and, of course, the weak spot in the illustration was that the tide would go out again. Nevertheless there is a point to the illustration. There are tidal movements taking place at the present time. Now when the tide comes in, the spiritual tide, so it is deep enough to wipe out all trace of the pools and the pools lie down below anybody's plummet line, I don't care—the Presbyterians can come along and say, "The water is five feet deeper under where I am than it is where the Methodists are." I don't care. It does not make any difference as long as we have got water enough to float the biggest ideas and the biggest enterprises we could master.

Well, that is what we are working toward, and in the minds of some that see changes taking place it does seem to us as if the tide had turned, and as if in a comparatively short time we would find ourselves together with enough of sea depth under us and enough of sea wave before us to float the great enterprises of the kingdom of God.

THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

See Journal, Page 326

Bishop Edgar Blake, the presiding Bishop:

By your action last week and by your vote this morning, it is my very great privilege to present to you at this time that great prince of the Church of Christ, whom we have always claimed as our own with great pride, but whom, with Christian spirit, we have been sharing with the Christian leadership of the World. It is my pleasure now to present Dr. S. Parkes Cadman, the friend of everybody.

Fraternal Address of Dr. S. Parkes Cadman

My dear Bishop Blake, Fathers and Brethren of the Conference: It has been my experience for many years to face various assemblies without any considerable trepidation; but I never speak in a Methodist Conference without being under severe inhibition. The awe and reverence which was shot into my youthful blood, by my Methodist father, for the Conference—not this, but its mother—have lingered with me till this day; and I could wish myself elsewhere than where I am, but for the deep and passionate devotion I feel for the great Church which you are privileged to represent. For I, too, am a Methodist, in so far as my local standing in God's kingdom is concerned; and since you must be firmly fixed if you are to freely float, I am very thankful that I have a tying-up place in my Christian experience.

All that I have been able to do, little enough in conscience, has been vouchsafed to me by the spirit of the Living God through this great and wonderful Movement, which began with the Wesleys, and which in its institutional forms finds its least expression; for Methodism is infinitely more than an organization—a reflection which should keep the legalists on the floor in a proper state of Christian humility. It is infinitely more than a question of Church organization and procedure, though these in their own place have great importance. It is, as John Richard Green pointed out many years ago in his *Short History of the English People,* a charism, an affluence of the soul, the great over-soul, into the souls of men. That is not his language. It is my own. But it is his sentiment.

And it has found its largest channels beyond those in which it must necessarily move for perpetuity—in the infusion of clemency and humanitarianism throughout the belated, and somewhat brutal, conditions of national and international life, in all its diversified aspects.

So that the response to Methodism's song of hope and glory is found in the antiphony of legislation which has purified the penal code, of efforts to uplift the desolate and the fallen, to give industrial justice to those who wait long and seemingly vainly for it; and to spread abroad, beyond any merely literal interpretations, the good news of the kingdom of God.

INDIVIDUALISM TEMPERED BY CATHOLICITY

But it has also shared the great advantage of comparing a vivid and vital personal experience of the saving grace of Christ in the heart with the witness of the Church Universal. So that the eccentricities of pure individualism have been restrained; while the catholicity, the real catholicity of the Church, has been preserved through the happy combination, in

John Wesley, of great evangelical zeal with statesmanlike wisdom.

What would become of the energies which he, under God, was able to kindle, had they been not more or less canonized by historic consciousness, I am not here to speculate. But I am here to say that there is no Church of the Protestant faith and order—and I think I speak with detachment as well as with intimacy when I refer to this—which is more intended by its design, its scope, and its functions to co-operate in ecumenical Christianity than is Methodism.

In the first place, we have Bishops, and are likely to have more. And since about eighty-five per cent of the Christian Church lives under the Episcopal rule, I am not for a moment going to don my Congregational robes and begin to denounce it. As a matter of fact, the fifteen per cent may be exhibiting what Matthew Arnold called the "dissonance of dissent," which sometimes interferes with the proper working of the liberal mind to its disadvantage so far as real progress is concerned.

And in the next place, it has, of course, this freedom of approach in its theological position (if I may be allowed to say that, as one who has rather lingered under the smell of heresy in certain Methodistical circles) for we are not so highly articulated in our theological system—I am now speaking, sir, as a Westerner—we are not so committed to the whole body of a given and formalistic doctrine, that if you cut off a single finger, the body bleeds to death. That is a disadvantage, and very decidedly.

The lack of flexibility, of spaciousness, in any doctrinal system bound up in the rigid bonds of some metaphysics, has been demonstrated on its bad side by denominations I shall not name for obvious reasons. That has not been the result in Methodism; because, may I say it with all humility, the doctrines of our fathers arose out of their experience of the saving grace of God in Jesus Christ, its boundlessness, its enduement; and always that realm of mystery which is the very essence of truly spiritual religion.

Some men, in their efforts to limit the scope of theological and religious thinking, have dealt rather severely with that realm, in their efforts to find what they deemed, and falsely, a scientific frontier for their theological thinking; they surrendered vast provinces in which the mighty prophets of the Living God ever and anon found what our fathers called Liberty, and used it well. But I am not here to speak on these matters. I am only here to explain why I am here. But I know the time is very valuable to us all.

UNIVERSAL CHRISTIAN CONFERENCE FOR LIFE AND WORK

I am requested to seize this opportunity which has been so

generously given me, my dear Bishop, by the Conference to lay before you a request; that this, the supreme body of our Methodist Episcopal Church, follow the precedent which was established before 1925, when you appointed certain delegates to the Universal Christian Conference of Life and Work, which held its first session in the beautiful city of Stockholm and in that golden month of August, 1925. Some who were then with us have now gone beyond, passing from peace to greater peace; and among these was Bishop Beauchamp—if I pronounce his name correctly, sir—of the Methodist Episcopal Church, South; and that ubiquitous scholar and ecclesiastic of the best type, the late Archbishop Sodderbloom, and also that prince of the Anglican Church, the Bishop of Winchester, the late Doctor Woods.

Others might be named who were at that Conference, but the delegates that you appointed were as follows:

Bishop Bast, Doctor Holman, Doctor Hough, and I shall pause at the name of Bishop Nuelsen to say that as the President of the Federal Council of the Churches of Christ in America, and also later as the Chairman of the American Section of this Universal Christian Conference of Life and Work, I have found the guidance and counsel of Bishop Nuelsen simply indispensable; and I wish to make public acknowledgment of this and to thank him for it. There are times when even a Bishop comes in usefully.

While speaking of him, may I also refer to the great services rendered by the Bishops you have appointed to the Continental Area of Europe; besides Bishop Nuelsen, who has made its affairs in a peculiar and distinguished sense his own, everywhere maintaining the honor and dignity of a great Christian Church, in the face of those who are rather inclined to make wrong estimates of America; and, therefore, to judge her type of Christianity in a very critical, not to say, hypercritical, temper.

And Bishop McDowell has rendered glorious service in his excursions to this territory, which is covered, in part at any rate, by this Universal Council. I need not refer to him; because, wherever he is, there grace moves with him. And Bishop McConnell has shown us, and still more shown Europeans, that we have men who can think through, as well as on, any subject which they take in hand.

At a recent meeting at least a year and a half ago or more of the Faith and Order Commission which followed the later conference held at Lausanne, in which Bishop McDowell and Bishop McConnell and others played their distinguished parts, the Bishop of Gloucester, who is a great scholar—and also thoroughly aware of it—prepared a list of learned men which he submitted to us, and he didn't have a single American (and that includes Canada as it should) upon the list. Whereupon

two Anglican deans of theological seminaries belonging to our own dear land, here protested to me personally that this could not be; and I took pains to inform his Lordship of Gloucester that there were men in the United States, who, indeed, had erudition enough to sit with him and his fellow scholars, drawn from every land beneath the sky except our own.

They think we are practical—a thing I sometimes doubt—but they never think that we have that necessary learning, which is to them one of the choicest gifts of the spirit; that is, the Bishop of Gloucester and those who think with him.

That, however, I hasten to say is not a general opinion. And I am wondering, if you cannot repeat for us the representation that you gave in 1925, in the succeeding Conference of 1935, which will be held, God willing, in that forthcoming year. I cannot imagine a gathering of the children of God, without our Methodism of this great continent being represented; and I throw myself upon the mercies of this Supreme Court of Jesus Christ and ask you to consider this supplication in view, not only of what we are in ourselves (for there is a danger, if I may be allowed to say so, in the constant discussion of our internal economies, of becoming somewhat provincial), but of gaining those farther views which enabled Anglicanism, despite its admixture of Sadduceeism, to rise up from 1830 to 1840 and renew its vigor, as it had not done for several hundred years before. In other words, the incursion of Continental ideas into the rather close and stuffy Anglicanism of the first Oxford Movement gave it, at any rate, with other things not so desirable a certain opulence of outlook which it is well to cultivate in these days; especially when we are rather inclined to trust to financial means, more than to recollect that the glory of this Church was at its very height, and shown the farthest, and with most healing power, in the days of her poverty, and when she was misunderstood of men.

I remember some years ago, speaking to one of the choicest scholars of our Universal Methodism who still lives, at eighty-three, and who taught me much I know—and I wish I reflected more credit upon his tuition—William Theophilus Davison, a name fragrant to all who know the real scholars of Methodism, and he said to me, "We have always been poor in our colleges here, but by the help of the Lord we have turned out good men." Poverty and goodness go hand in hand. The Lord himself selected them in the cradle where he slept; and Saint Francis married that bride, who is so repulsive to our New York bankers, and rejoiced in her companionship. And so, my dear friends, let us not halt before the mere fact of lack of temporal means.

My grandfather, when he died, was trustee of fifteen Methodist churches; and they were all heavily in debt. In fact, I am paying it now, and to be perfectly frank, I am spoiling the

Philistines of this land to give it to the children of God in another.

CONTACT ESSENTIAL TO COMPREHENSION

So that we need not hesitate, it seems to me, on that line; and the more so, because alone we overestimate ourselves. It is only when we gather and make contact with all Christendom, except, Mr. Chairman, our Roman Catholic brethren, in such ecumenical Conferences as these at Lausanne, and the first one at Stockholm, that we begin to feel the pulse beat of the Church as a whole; and to gain those different viewpoints which are so essential to-day as points of comprehension, if we are to enter into more sympathetic and intelligent relationships, not only with the Church Universal, but with the objectives to which she is committed and her deathless life is forever consecrated.

I submit that point of view. I will appeal to these Bishops and other brethren who have been in these Ecumenical Conferences, as to whether one of the chief gains concerning them is not to be found in the personal contacts; the realization that other communions, which have been but names to us, have the same deep devotion to the Christ of God, the same jealousy for the honor of every cause which is dear to God, that you shall find here this morning.

And, then again, consider that, without this co-operative effort, this growth which has been maintained steadfastly now for seven years of the decade intervening between 1925 and 1935, would not have been possible. There has been a steady development of the forces, the actual working forces, inaugurated by the Stockholm Conference and of the theological discussions inaugurated at Lausanne; and, here again, what may be called the higher genius of Methodism, find its place, not in circumscribed limits which are about as wise as trying to give an eagle a cage big enough for its flight. I saw an advertisement recently in a paper asking for a cage big enough for an eagle. The last eagle I saw was three miles up. I think it would challenge the Steel Trust to erect a cage for a real eagle.

METHODISM'S LARGER OPPORTUNITIES

So, my brethren, it is in this instance that these various movements have given to Methodism its larger opportunity; the greatest contribution to debate on the Holy Eucharist (in which the Greek Catholics, the Anglicans, the Lutherans and every denomination of Protestantism joined) was made one quiet evening on the shores of Lake Geneva by another of those great scholars of our Methodist order, the late Professor Peake, born in my country; and, when he died, ranking with men like Adolph Deissmann and the family of the late Moultons, and our own scholars here, as perhaps first among peers. Every

man who is well informed knows the name of that little frail layman—for he was never ordained. He seemed, like Sir Francis Bacon, to have taken all knowledge as his sphere.

These are the things for which I ask you to make your contribution toward appointing this delegation; that it may join in the general effort; that the simplicity and the unsophisticated naïveness, if I may so phrase it, of the Greek Catholic Church, may know the vast gales of the practical mind of our civilization. The Archbishop of Canterbury said to me, "So far as the Greek Catholics are concerned, they were in the Fourth Century." Well, they were, and believe me, there is something there! The mighty fathers of that country, you know. Then somebody else has remarked that the Roman Catholics are in the Dark Ages. Apart from the fact that there never were any Dark Ages, and one of the darkest began in 1914, that remark might well be scrutinized. Let us, with intelligence, be conscious of the growing dealing of God with all Israel. Let us not be as Jonah, that sulky and petty little fellow who only went to Nineveh, when he had to do it; and showed not a trace of magnanimity, except when he asked the sailors to throw him overboard. Let us keep out of that temper. And we shall.

EVILS AGAINST WHICH WE CO-OPERATE

Why shall we? Because it is absolutely contrary to all we have seen and felt in our own Church, and in our own faith. And when we co-operate, what do we co-operate against, as well as for? In the first place, against the militant spirit, the truculence, the barbarism, the atavistic ferocity which has just murdered the Prime Minister of Japan; and is found in this country, registered among the high-born dames of not so long descent, but still considerable. One of them said to me the other day she had descended for six generations. I said, "Madam, why not ascend for a change? You will find it very agreeable."

We can combine against that form of nationalism, rooted in past prejudices and watered by the blood and tears of generations of the slain, and those who are almost worse in their bereavement, which you can find in nationalism to-day, as the chief obstacle to the kingdom of God on earth—this spirit of super-patriotism which removed the golden candlestick of ancient Israel from before the throne of God; and in came the dim and flickering light of Judaism, to wind up in utter darkness of Phariseeism, which nailed our Christ to the Cross.

What about this? Isn't it about time we joined our brethren in every place, and gave to them the advantages that we have received, and also shared those which they have to impart to us? Here is the path of statesmanship. Here is the breeding of great men in your own ranks, for great men are made by greater tasks. It is pretty hard to cultivate a Matthew Simpson or a

Randolph S. Foster on a, "When and where shall the next Quarterly Conference be held?"

If that thing is all we have got to say, God knows it is hardly worth saying. This Church will develop her larger life, and gain her greater vision, when she enters upon something stupendous before she shrinks. Like Isaiah in the Temple, after his vision crying out in despair, "I am a sinful man, depart from me, O Lord"; then after the touch seraphic from the flame which consecrates but does not scorch, hearing a voice once again, "Whom shall I send?" and the reply was, "Send me! Send me!" That is the attitude of Methodism. It always has been. Shock troops against the bastions of Hell, and never so happy as when in the thickest of the fight!

A LEAGUE OF CHURCHES SUGGESTED

Then what again have we to contend against? Not only this militarism, but divisions; and it has been suggested by Doctor Langdale, whose advice to me as well as that of Dr. Robert Bagnell, has been of greatest assistance: that we have a League of Churches as well as a League of Nations. We don't propose to reduce all our principles to a common level, or remove from our insignia those things which are of value to us. That is not the way to enrich the life of either a state or a church.. If we were all reduced to the dead level of Boston, this country would die of stagnation. I take Boston because Boston, on her own claim, is the leading center of sweet reason and light.

What we want to do is commingle what we have as Methodists, with the studied intellectualism of our Presbyterian brethren. To purify that from its over-speculation in theology, we want the reverence of the Anglican. I am glad another of our Bishops, Bishop Thirkield, is working in that direction: for reverence, so often lacking even in sacred assemblies like this, is the gateway into the presence of God. We want also the quiet and tranquil strength of the Friend who finds his God in his priestless worship, and absolute silence before him. We need the catechetical fidelity of the Lutheran; and, I will say, we want the historic consciousness of the unbroken witness of the Christian Church, and the undeviating loyalty to all its interests, of our Roman Catholic brethren. We can learn from all these; because, brethren, if I may be permitted to prophesy without knowledge, I am convinced that this world will never be Protestantized, and I am equally convinced it will never be Catholicized; but I am absolutely sure, by the grace of God in Christ, it can be Christianized.

COMMENDATION FOR EPISCOPAL ADDRESS

I must not go on, except to say in closing that the splendid address of the Bishops, which was read by my dear and honored

friend, Bishop Anderson, with whom I was a member in the New York East Conference when I had my own dreams which have long since faded away—the road in that Conference, to be frank, was a little hazardous for a beginner—that great address has gone out to the whole nation; and I would that it were put in such wide circulation that every President of every educational institution, and every pastor, and every Governor of the Commonwealths of our forty-eight states, to say nothing of those at Washington, and the members of the Congress, could read it, mark it, learn and digest what that great and statesmanlike document has to say, not only to Methodism here and abroad, but to the whole world, standing to-day at the cross-roads.

A few weeks hence and Bishop McConnell will probably be, as the elected delegate to the Union Meeting of our British Methodism, addressing ten thousand people, or thereabouts, in the Albert Hall, London; and there he will have to convey the congratulations of thirty million Protestant Christians in America, for he speaks in his capacity as President of the Federal Council. I sincerely hope that others may come with him, especially Bishop Nuelsen and others in the European section.

WHAT ENGLAND IS FACING

What do they face from that island where I was born, where John Wesley was born, where John Bunyan was born; and a few others who need no defense, and for whom I make no apology, what do they face out there? They face three castellated arrangements of the European Powers which draw within the sphere of their influence some other states beyond. The first of these groups of powers is headed by France, which for seven hundred years was the eldest daughter of the Christian Church, and had the last word to say in matters of theology even against the curia. France stands in the path against disarmament, for the reason that she has that fear, which in turn, has a thousand eyes to plague its beating heart. France is afraid. She has a dozen compacts and protocols and implementations for her defense, in which other nations are more or less implicated; but still she shivers at the thought of war, and because men in fear—even in the General Conference—do foolish things, so France does them.

She has aligned a cordon of powers around Germany, who heads the second group. That cordon of powers is intent upon maintaining Germany as a vassal state. France, holding sixty millions of people with the highest technique and best education of all civilized peoples, is in a permanent state of vassalage under fear's dominance. Why, my dear Bishop, the scheme itself would seem insane; if it were proposed, and were not actual. So these groups are lined up against each other; with

Italy, once against Germany, with her; and Germany, having the power under the articles of the Treaty of Versailles to resume armaments in 1935. And, if nothing can be accommodated to meet that new change in her disposition before the time shall come, I shall feel like saying with Alexander Pope, "Let the curtain fall, and universal darkness cover all."

WE MUST STOP QUITTING

Our English-speaking nations, including ours, must stop quitting. We began the League of Nations, and left it in the care of Nurse Lodge after it was brought home. A clear case of infanticide! We began the World Court. That is now in cold storage, with its consideration indefinitely postponed by a Senate, which is using every exigency of debate upon the part of an active minority, to prevent our entrance into that court; notwithstanding the fact that it has been recommended by every President and Secretary of State, since it was first voted as a plan.

And we have begun other things which we have left high and dry. We have got to stop this business of bearing children who are afterwards allowed to starve for lack of godly sustenance. I speak as a Methodist who paid his last quarterly class assessment; and it must not be said of us, as Newman said of his Mother Church, that she never yet had a child that did not drop dead from her withered breasts.

We must maintain God's cause, and we can never do it more effectively beyond the seas than when we desert mere political parliaments and conclaves, and put not our trust in legislatures; but seek to place beneath the ribs of these nations the spirit of the Living God, and the program of Jesus Christ.

THE METHODIST PROTESTANT CHURCH

See Journal, Page 395

Ralph B. Urmy, Chairman of the Committee on Fraternal Delegates:

Mr. Chairman and Members of the General Conference: I would not rise on this question of privilege were it not an imperative matter—imperative from the standpoint of courtesy to one of our guests and of deference to a sister denomination with whom we have been recently, especially, in consultation concerning unification. The General Conference of the Methodist Protestant Church is now in session in the city of Columbus. On Saturday last, day before yesterday, they appointed their fraternal messenger to this body, one of their choicest men. He has arrived this afternoon and must leave by six o'clock. I ask

the privilege of a few moments of your time in having him present to you the greetings of his denomination.

Mr. Chairman, I have the pleasure of presenting Doctor Humphreys.

Bishop Leete: Permit me as a member of your Commission on Interdenominational Relations during the past four years to say that nothing could be finer than the attitude of the members of the Commission connected with the Methodist Protestant Church in their relations with our Commission during the past four years. I am sure you are happy to have Doctor Humphreys with us.

Fraternal Address of the Rev. Gideon I. Humphreys

Mr. President, Fathers and Brethren: I have the honor to bring to this Quadrennial Session, of the Methodist Episcopal Church, the fraternal greetings and Christian love from the Methodist Protestant Church, now in session at Columbus, Ohio. I am conscious of the privilege accorded me and the task delegated to me by my brethren.

Our General Conference received with a hearty cordiality your Bishop Meade and heard him with real fellowship unto profit.

Permit me, therefore, to offer sincere assurance that to be the bearer of this fraternal expression to this great and honored body of Methodism is personally a keen delight even as our Church delights to send such greetings.

I am come, Fathers and Brethren, to ask of the elect Mother of American Methodism this single question: "How soon will the old home be ready for a re-union at the family hearthstone, that together we all may feed the fires of spiritual purpose and enjoy the warmth of a common experience?"

I earnestly hope you will not deem me in any sense presuming—to ask this. It is my humble conviction that the great mass of Methodist folks in this land is asking this question. It is a pertinent question, finding its reason in the heritage, relationships, and desired end; and having its occasion emphasized in the needs of the day that is upon us.

I believe that the Methodist Protestant Church is a fair cross-section of average Methodist life with its faith and hopes—and our people, North and South, are asking the question.

For nearly twenty centuries, the Christian Church has been working on the theory that the Kingdom Program of the Christ can best be realized through organized Christianity: praying, planning, working through the group, that the pooling of our agencies, resources and objectives best fit for most efficiently carrying out the Master's commission.

Either the theory is right or wrong. We believe it is right. Certainly if it is, then Methodism can best meet its respon-

sibility to the world by a pooling of spirit, purpose and powers that shall enable it to throw the full impact of all its resources into the battle for Christ and His Kingdom Program. There is something dynamic in the thought that ours is a common heritage, the heritage of a heart passion that is able to make Christian enthusiasts. And this is what we do have in common. For governmental polity is not nearly so important as spiritual passion. And Methodism is only poor that knows not power.

The way of the great commission was in its witnessing. And the genius of Methodism is that it has an experience and an energy that make it a witnessing Church.

This is a heritage that no principles of government can change, no sectional lines destroy; for Methodism in America, North—East—South—West, still strangely warms its heart at the altar of a common fire divinely kindled.

I bring to you the testimony of a group of Methodists, who after one hundred years of separation from you, still witnesses with you, to the spiritual rebirth; and who still travel with you in the steps of John Wesley—venturing forth for the recreation of life and the revaluation of human relationships in the light of the Christ ideal.

There is something vitalizing in this knowledge of a common birthright. We are separate armies, but moving out under a common impulse to do battle for a common cause. For ours is a common objective—to exalt the Lord Jesus as a Personal Saviour and the world's Redeemer; and to assure mankind that it may know His saving power and come under the compulsion of a witnessing discipleship.

This is the common purpose unto which we, as Methodists, are dedicated. This is both the reason for and the mission of Methodism. And we must hold steady here or else sacrifice the heart of the Church on the altar of false concepts and barren hopes.

But this common objective is inspiration enough to charge all our armies unto a passionate enthusiasm that knows no difficulties too hard, no barriers insuperable, no odds too great—inspiration enough that the world shall hear the tramp of Methodist hosts on the *march* to win a world for Christ and His Kingdom.

I rejoice that I can bring assurance to you to-day from the Methodist Protestant Church that we still hold this to be our greatest purpose, and that we still track, with you, the trail that challenges Methodism. I rejoice in our heritage—I glory in our objective—but I am particularly concerned in this—our's is a common challenge. A challenge coming out of the needs of life, peculiarly accentuated by these days of reconstruction efforts. The apparent collapse of our national financial structure, the seeming futility of economic programs, the evident selfishness of concentrated wealth, the indifference of organized

finance to the crying needs of establishing the purchasing power of the masses; the cheapness with which human life is held, the power of gang rule, and the quickness of mob reaction; and on top of it all, the seeming inability of the leaders of the nation to promote a constructive program—an evidence that politics is greater than statesmanship—all these are a terrific indictment of modern civilization in a land where resources are abundant and churches abound.

There is a striking evidence that American life and American institutions are facing the test as to security and permanency. And in the final analysis that means that organized Christianity is facing the acid test of life.

Conditions reveal the fact that we have permitted the wrong emphasis. It has been on the material. American life has glorified the intellectual, magnified the physical and worshiped the dollar. The Church of Christ must preach with a new authority that puts the emphasis on the spiritual, and teach with a new idealism that will recreate a new sense of proportionate values.

The hour has struck for the Church to dare to undertake to set up for men and women a finer appraisal of life and service; to shape for them an outlook that is eternal; and to awaken in youth a larger response to the Christian ideal. *This must be done,* or else permit the materialistic, the communistic, and the purely individualistic attitudes of life to crucify anew the Christ, and doom the coming generation to a moral chaos that will wreck our civilization.

There are blind Samsons in this land of ours, feeling for the pillars that support our national edifice and Christian Temple—praying with a blinded passion of purpose that they shall find these pillars and tear down and destroy.

The problem of human progress and a finer civilization is the problem of individual adjustment to and social responsibility for human relationships. That means the task of developing an individual and group consciousness with a conscience.

Social adjustments and reconstruction will only come by an impulse born of soul purpose and power. But this purpose and power will only give the *right* impulse for such reconstruction as they come out of highest truth, fullest light and finest aim. So, we are forced back to the principles and teachings of Jesus to find the needed impulse and power for these days that demand reconstruction.

Glenn Frank in *Thunder and Dawn,* says, "The new reformation will not be born of an attempt to thrill the world with any new doctrine." I think he is right. But, I have the sincere conviction that the new reformation will come only as the world is thrilled by a doctrine; a doctrine, not new in prin-

ciple, but always new for life conditions—the doctrine of transformed lives. Lives with hearts, minds, concepts and contacts transformed under the renewing power of spiritual enduement!

I believe that the Church of Christ has the secret words that tell the hope as to the needed reformation, that Doctor Frank talks about, not alone for the West, but for the world. The secret words that all may read—GO; and as you go, preach and teach. Evangelism and education—and Christ at the heart of both! Jesus put the two methods together as the way of carrying out His missionary program; neither is complete without the other. And what God hath joined together let not His Church put asunder.

Our democracy not only will not be safe for the world, but it cannot be safe for America, unless its individualism and freedom make both the surrender and service that insures the greatest good for the greatest number. In short, unless the teachings of Jesus Christ are the Magna Charta of our people. And to evangelize and educate under the dynamic of rugged cross and bursted tomb are the only means to set such a great charter in the hearts of men—in thy land or all lands.

The way of America is the way of the Church in America. And Methodism, by birth, genius and mission, is challenged to a militancy that shall proclaim it indeed the army of the Lord of Hosts, battling unto victory for Christ and men.

And, Fathers and Brethren, this challenge brings to Methodism the call to dare another Venture—that of Methodist Unification. No divided army can fight as well as one united.

The causes of our division are of human opinion—but the reasons for our union are under divine constraint.

And so I revert to my opening question—when will the house be ready for the home coming?

I am one of the younger group of Methodist preachers. But for twenty years I have heard the sound of unification agoing in General Conferences—and still it seemeth but a sound. How long, O Lord, how long, before the sound shall be a trumpet call with no uncertain tones?

Our common heritage, our common objective, and the common challenge growing out of these days brings to all houses of Methodism a compulsion unto Unification. A clarion note, methinks, is even now falling on our ears. Greater than any explanations as to why we are divided are the conclusions that we ought to be united.

For twenty-five years I was privileged to discipleship under Thomas Hamilton Lewis, the apostle of Methodist Unification. For us, he was the prophet of the Unborn Day, but the Enthusiast for the Cause!

Under the thrill of his leadership yesterday, in the glow of

his memorial in our hearts to-day, the Methodist Protestant Church lifts its eyes to the morning of a glad day for *American Methodism* the day of unification.

How long before the dawn shall come, we know not; but this we do know, that come it must. It cannot be forever delayed; it cannot be for long unduly stayed. For our Lord of Hosts is marching on, and follow we must—

Lead on, O King Eternal,
We follow not with fears;
For morning breaks like gladness,
Where'er thy face appears.
Thy Cross is lifted o'er us,
We follow in its light—
Lead on, O King Eternal,
Lead on, O God of Might.

MEMOIRS

THE IMPLICATIONS OF IMMORTALITY

Memorial Address by Bishop Charles Edward Locke

(See page 241)

What is life? How baffling and adventurous, and enthralling, and full of intriguing surprises is life, human life, as we seek to discover some of its many formulæ, and solve some of its many fascinating secrets and necromancies.

What is this labyrinth, cryptic mystery? Is it a bubble, a whimsical, tawdry pastime, a fugitive phantom, or a battle?

Is it a tantalizing jest, or a subversive gesture, or a fabulous treasure?

Is it a vagabondage, a quixotic, hectic chance, or a debacle? Is it a satirical sinister lie, or a spacious, celestial love? Is it a prickly thorn, or a summer rose? Does it end in victory or in futility and frustration? Is it the beginning, an impasse, or the end?

Is it a seductive saturnalia, or a resplendent soul? Is it a cataclysm of rapacities, of prunes and prisms, of complexes and inhibitions, or is it a perfect day?

Is it a grotesque apparition, or a radiant, chivalrous reality? Is it an epic, or an orgy? Is it a clashing discord, or a sweet symphony of Love and Light? Is it a goal, or a catastrophe?

Is it a droning liturgy or a vibrant, delectable oratorio? Is it an experiment in dilettante finesse, or is it God's superb masterpiece and man's thrilling and sacred obligation and opportunity and ecstasy?

Whatever this enchanting thing of life is, it is too soon over. There are too many lonely spots where great men once stood and our choicest friends frequented: too many "lonesome places against the sky."

Yes, it is too soon over. There is not time for all challenging endeavors; for plotting the curves of soul development; for divinities to be revealed; for the alluring serenities and enchantments of love and friendship; for thought realms to be explored and for gentle ministries to be rendered; for integrating life and co-ordinating all diversified capacities and conflicting desires; and for unifying all paradoxes and perplexities, and for gathering all the best things into one inclusive synthesis.

We must find the way and not lose it. If we dally in prim-

rose paths it may be too late when we reach again the elusive trail. We must discover the secret and sorcery of how to make living on worth while. We must early find out the right theory of life and get what Schopenhauer called "the will to live"; and we must adopt the philosophy of Sir Thomas Browne, who, three hundred years ago, said, "When life is more terrible than death, it is the truest valor to dare to live"; and we must also get the will to die, for "we are not deathless till we die." This is no longer a question for superficial doctrinaires!

It is our confident faith, borne out by experience, that it is propinquity with death which gives dignity, and poise, and motivation, and sublimity, and high purpose, and orientation, and reasonableness to life. Those get the most out of life who are on most intimate and tranquil terms with death. It is the alembic which transforms the dross of life into golden expectations. Death solves the puzzling enigma of life and explains what life is all about.

Everything points to the expectation that for the completest fulfillment of life our most triumphant destinations must be Beyond. "The paths of glory lead but to the grave."

Not only "to the grave," but through the grave; the grave is a through-street and life's most ecstatic realizations and culminating coronations lie beyond the grave.

In that now quite forgotten poem entitled "The City in Which Nobody Died," it is told how in the beginning the place became crowded and over-crowded with people, but that later it was discovered that human life became increasingly irksome and monotonous as the occupants found they had nothing to which to look forward except an endless repetition and round of inconsequential humdrum details. At length one by one the inhabitants moved out of the city in which nobody died, and, with returning hope and vivacity in life's realizations they also joyously contemplated the future Celestial City of peace and perfection.

We are, therefore, not here to celebrate our defeats, but our victories. Death is not despair, but hope; not tragedy, but triumph; not a sob, but a song; not the end, but the beginning; not the twilight, but the morning. We do not, therefore, say "Good-bye" to our friends when they leave us, but "Good-night" for we shall see them in the morning. Death is sacrosanct.

Jesus defined death as a sleep; "The little maid sleepeth"; "our friend Lazarus hath fallen asleep." It is well to sleep. "Nature's sweet restorer, balmy sleep."

"There is a natural body" for this life; "there is a spiritual body" for the next life. Two bodies, but only one personality. Death has no poisoned arrows for personality.

We believe unfalteringly and ecstatically in a future life, for Jesus said: "Because I live ye shall live also"; and again, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." "Shall never die"—a soft refrain which murmurs its soothing cadences over every flower-embowered bier—"shall never die"—"shall never die."

Through the ages all along to live again seems to have been a hunger of the soul.

From the days of Job, the patient man of Uz, there has been the recurring, insistent question "If a man die shall he live again?" In ancient Greece a disciple of Plato became so enamored of his great teacher's belief in immortality that he naïvely took his own life that he might immediately commence his explorations in that undiscovered country. "If a man die shall he live again" has been answered with a positive and hopeful affirmative by the philosopher, the islander, the cosmopolite, the savage. The ancient Egyptians mummified their dead to preserve the body as an habitation for the spirit. The American Indian placed a pot of corn and bow and arrows in the grave of the chieftain for use in the Happy Hunting Grounds; and recently I read that in Arizona a box of matches is now also added to the necessary equipment in the grave of the Hopi Indian brave.

While it must be frankly conceded that there has so far not been a mathematical demonstration of a future life, and while we can present no absolute, definite, scientific proof of a life beyond, yet we are always trying to prove it because we cannot help believing it. Cicero thought that ideals were overtures of immortality. The hypothesis of a future life makes possible and natural the intricate algebraic equation of human existence—the unknown quantity.

Man is nature's costliest and most magnificent achievement. Is there not a strong probability that nature, after spending an eternity of time and an omnipotency of power in the preparation of a world for him, and then manifestly in creating man in his creator's image, has something more for man than a few transitory years and then oblivion?

Is it conceivable that the Creator would take multiplied ages to develop a Gladstone, a Lincoln, or a Shakespeare, or a John Wesley, or a Jane Addams simply to produce material to fill a grave?

From the viewpoint of a reverential and meticulous evolutionary science the most cogent word was spoken by the late Professor Joseph LeConte, of the University of California, when he piquantly and comprehensively said:

"Nature through all the whole geological history of the earth was gestative mother of spirit, which after its long embryonic development came to birth and independent life and immortality in man.

"Is there any conceivable meaning in nature without this consummation? All evolution has its beginning, its course, its end. Without spirit immortality—this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream—an idiot tale—signifying nothing. I repeat, without spirit immortality—the cosmos has no meaning."

Thus has the best scholarship of a generation been forced to a logical and inevitable conclusion that the physical evolution must in the end find its goal in the complete realization of man's ethical and spiritual and immortal nature, compelling the incomparable Emerson to write, "Man is to live hereafter. We carry the pledge of this in our own breast," and the discriminating John Fiske to say: "On earth there never will be a higher creature than man. So far as our knowledge goes the whole momentum of it carries us onward to the conclusion that the Unseen World has a real existence."

The foremost experimental psychologists are committing themselves to the pragmatic belief that the evolution of mind has built up mental aptitudes, and these aptitudes have built up a physical basis to rest upon. The rising scale of organic evolution has thus been due to the development of mind; and, therefore, there is no reason to believe that the mind dies when the body dies.

The really great thinkers are now accepting what they call emergent evolution. It is replacing Henri Bergson's fantastic creative evolution with its flamboyant elan vital, and primordial urge, and teaches that by unexpected combinations of molecules there result unknown emergent qualities, the organic from the inorganic, and the psychic from the organic. The universe is not limited or running down, but is ever creating out of itself new and more vital forms; Professor Arthur Eddington, of Cambridge, insisting that "the physical impinges on the spiritual world and derives its actuality solely from the contact." The late Doctor Steinmetz held tenaciously to the position that the next significant discoveries will be in the realms of the mental and spiritual.

There has been the completest break-down of the decadent mechanistic theory of the universe. The old atavistic nineteenth-century materialism among the alert scientists lies in ruins to such an extent that Dr. J. S. Haldane, the outstand-

ing English biologist, says, "Materialism once a scientific theory is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as a belief in witches and devils."

Yet men at length are discovering empirically that only the things of the spirit remain. After a long, ill-starred, arrogant and bizarre regnancy, a truculent and banal materialism, with its Protean, fatuous idiocies, is running out. It is increasingly suspect. It is finding out its Icarus-like limitations and impotency and casuistries.

Every tiny seed which furtively "pushes away the clod" is God's silent pledge of immortality and personal Providence, and points like the compass needle unerringly to that

> "One far off divine event
> To which the whole creation moves."

Could Thomas Gray write an immortal "Elegy" and not be himself immortal? Could Handel compose an immortal "Largo" and himself not be immortal? Such are the sublime implication of immortality.

The end of the acoustic nerve, named for its Italian discoverer, "the organ of Corti," is separated into infinitesimal fibers or filaments like the most miniature of pipe organs. It is by this remarkable device that music reaches the brain. In this tiny pipe-organ the lowest vibrations possible are twenty-seven and one half, and the highest are four thousand two hundred and twenty-four. Can anyone doubt that there must be musical tones below and above these recorded vibrations, but since it is impossible for nature to make these delicate filaments any finer out of material substance, are we not justified in concluding that there are exquisite depths and heights of enthralling music impossible to be registered by a physical brain, and is not Corti's mysterious organ a powerful and persuasive and even uncanny implication that in the eternal world of spirit the soul of man will be regaled with musical sublimities not within the reach of our present human limitations?

> "Man's reach should exceed his grasp
> Or what's a heaven for?"

It is man's capacity for immortality which gives him his innate expectation. I wonder if immortality is not inseparable from personality? Tolstoy said that when men renounce their individual happiness they never doubt their immortality. A dying soldier cried out "Here!"—when asked if he wished anything, he replied, "Oh, nothing. They were calling the roll in heaven and I was just answering to my name."

Do not the martyrs prove immortality? "When one of the glorious company of the martyrs prefers to lose his life rather than his faith, his virtue, does he keep his virtue any longer than he keeps his breath?

"It is the self-preserving instinct of the moral life that prompts the martyr to part with his life to preserve his conscience. We must believe that though he loses his body he keeps his virtue. But he cannot keep his virtue unless he keeps his life which is inseparable from his virtue." "Nature never lies."

The grave is not a lugubrious, blind-alley, a *cul de sac,* but it is a shining thoroughfare. Victor Hugo said there must be a future life for he had not said the thousandth part of what was in him, and that he heard around him the immortal symphonies of the world that was inviting him.

We confidently believe in the immortality of the soul because of the universal, intuitive longing of all people in all lands and ages.

There is a universal thirst for water and water is plentifully supplied. The very thirst predicates the existence of water. So the universal thirst for immortality will be assuaged. "Nature never lies."

If we should take a ship from some port on our Golden Sunset shore and sail out into the boundless sea, and should discover an unknown island, and find upon it a tribe of people who had never heard of nor seen a white man, we would find they had a religion, and their rude belief would include a place of plenty and ease and reward after death. A belief in immortality is universal, perhaps because it may be innate and thus it becomes intuitive—a racial primal instinct.

The animals follow their instincts, which correspond to man's intuitions, and make no mistakes. The birds with their architectural astuteness, the bees with their geometrical exactness, the ants and the spiders, and the clever chameleons with their protective coloration, and the ground squirrels which burrow their hibernating quarters deeper if the coming winter is to be most rigorous—each and all obey the promptings of an unerring instinct and fulfill their lives; and "Nature never lies." Immortality is no longer an academic question.

One Saturday afternoon during the Buffalo Exposition I was refreshing my soul in the midst of the exquisite color scheme of this most beautiful of all exhibitions, when some men brought out into the plaza a huge wicker basket from which they released a dozen of twenty homing pigeons. The dauntless little messengers made several circles amidst the architectural Giralda splendors and then each started to its destination: Toronto or

Nashville, Philadelphia or Atlantic City, etc., and each little birdie arrived safely home. How did they do it? There were no traffic officers nor guide boards. The little swallows which annually migrate between the old San Juan Capistrano Mission and Jerusalem are said by an ancient padre to carry twigs on which they rest on the waves as they journey across the seas.

"He who from zone to zone
Guides through the boundless sky
Thy certain flight
In the long way which I must tread alone
Will lead my steps aright."

Yes, man has an intuitive longing for immortality. Cannot he trust his intuition as the animals their instinct? We believe that nature would not give to the migrating bird the instinct to seek a warmer clime unless there was a warmer clime to which to go; nor to the homing pigeon the instinct to go home unless there was an awaiting home.

Would nature give to the soul of man the intuitive and unquenchable desire for a life after death unless there was a life into which to enter—a place to which to go? "Nature never lies." Nature is our unimpeachable witness.

"I go to prove my soul
I see my way as birds their trackless way
I shall arrive
In good time, His good time, I shall arrive
He guides me and the bird."

Therefore, with all holy faith and intuition love confidently demands a future life. We shall live again! We shall meet each other there! One of man's greatest questions is answered.

Even the Scotch atheistic philosopher and historian, David Hume, poignantly said, "When I think of my mother I believe in immortality."

As the celebrated Dr. William Osler recently came to the end of his distinguished career thinking of his son who was killed in action in the Great War, he exclaimed—"The harbor almost reached—and my son awaiting me." "Love can never lose its own."

One blissful afternoon, during my happy pastorate at Hanson Place Church, Brooklyn, in my pastoral visiting, after a good hour with Dr. Theodore L. Cuyler, I called upon Mr. Ira D. Sankey. I found him in a room golden with the late afternoon sun, lying upon a couch. He was pitifully thin, and cruel cataracts blinded his kindly eyes, but he was debonair as usual.

I told him that down at the church on the Sunday night before, we had sung nothing but his own songs. "The Ninety and Nine" and "There'll be no Dark Valley," and others. Evidently much gratified, he said, "I can sing a little yet"; and when I urged him to sing for me, he said he would sing the song he sang at Mr. Spurgeon's funeral in London. With infinite pathos he sang all of the verses of one of his favorite songs: "Only Remembered By What I Have Done." With a heart full of emotion I bade this sweet singer in Israel a tearful goodbye, promising to come back soon.

A few days later, unexpectedly, he did "steal away gently and lovingly." Mrs. Sankey asked me to take charge of the funeral services. There was a great throng of bereaved friends, and many appropriate addresses. In my remarks I recalled this little episode which I have here described, and then said: "Yes, Mr. Sankey has gone; only remembered by what he has sung."

As we contemplate the names and gracious personalities of the Christian princes and princesses whom we are tenderly recalling in this service, we know they will be "remembered by what they have done"—by what they have sung, by what they have said, and by what they have been. Robert Browning's last words were "Do not say that I am dead!" Nor shall we say of these, our translated friends, that they are dead, but alive, alive forever and forever more. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "There will be no dark valley when Jesus comes." Sankey sang all the mists away, for there can be no blinding gloom with Jesus the Light of the World. O. Henry, with his parting word, said: "Turn up the light. I do not want to go home in the dark."

When the daring airplane shall have been made increasingly powerful we will keep up with the sun and girdle the globe in twenty-four hours. Oh! if in our venturesome faith we could in the journey of life keep up with the Son—the Son of Righteousness—the Light of the World, we would outride the night—the night of death—and "there would be no dark valley when Jesus comes." We must outride the night!

When the *Lusitania* was slipping down the silvery pathways of the sea, Mr. Charles Frohman said to a friend, "Why fear death, it is only another adventure in life." We lovingly felicitate our translated friends for whom our lonely hearts are longing this Memorial hour, that they have already entered upon the superbest adventure of living.

Upon the right interpretation of death depends a practical working theory of life.

"There is no death!
What seems so is transition;
This life of mortal breath
Is but the suburb of the life Elysian
Whose portal we call death."

"And ever near us though unseen
The dear immortal spirits tread,
For all the boundless universe
Is life—there are no dead."

"I cannot say and I will not say
That he is dead—he is just away."

"And with the morn these angel faces smile
Which I have loved long since and lost awhile."

And this is our unfaltering faith!

A man who had lost his way in the Alps said to a bright little boy, "Can you tell me where Kanderstag is?" The lad, pointing to a rather obscure trail, replied, "No, sir, I don't know where it is, but that's the way to it."

O, my dear colleagues and comrades. Theodore Henderson, and Joseph Berry, and Luther Wilson, and Frank Bristol, and William Shepard, and Richard Cooke, and Francis Warne, and Joseph Hartzell, and Isaiah Scott, if I could find the path you took when you left us I am sure I could go straight to the gates of pearl. What our late beloved colleague, William Quayle, said of our late beloved colleague, Robert McIntyre, we say of these our more recently translated beloved colleagues, "A faraway look was in their eyes and now they have gone where they looked." Hail and farewell, my brothers! my brothers!

"Home is the sailor, home from the sea,
And the hunter home from the hill."

Home! Home! Home!

The Roll of Honor

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

Bishops

Joseph Flintoft Berry.....February 11, 1931
Frank Milton Bristol.....April 24, 1932
Richard Joseph Cooke.....December 25, 1931
Theodore Sommers Henderson.....February 11, 1929
William Orville Shepard.....November 30, 1931
Francis Wesley Warne.....February 29, 1932
Luther Barton Wilson.....June 5, 1928

Missionary Bishops

Joseph Crane Hartzell.....September 6, 1928
Isaiah Benjamin Scott.....July 4, 1931

Bishop's Wife

Mrs. Clotilda Lyon McDowell.....December 27, 1930

Ministerial Delegates-elect

William Claudius Rivers (Southwest Conference)
December 19, 1931
Timothy Asbury Speckman (Central German Conference)
December 13, 1931

Lay Delegates-elect

Axel Ferdinand Benson (Central Northwest Conference)
January 2, 1932
John Nathaniel Dryden (Nebraska Conference)
December 11, 1931
Theodore Henry Maytag (Iowa Conference)....October 6, 1931
William Henry Pratt (Pittsburgh Conference).February 17, 1932
Frederick William Vandersloot (Central Pennsylvania Conference).....July 30, 1931

Ministerial Reserve Delegate-elect

John Russell Rich (Erie Conference).....February 29, 1932

Lay Reserve Delegate-elect

Frans Alfred Karell (Finland Swedish Conference)
November 3, 1931

Member General Conference Commission on Entertainment

Ira Burton Blackstock.....July 24, 1931

Others Who Lived and Died Well

(See p. 912)

BISHOP JOSEPH FLINTOFT BERRY

Joseph Flintoft Berry, born in Canada, May 13, 1856. Married Olive I. Johnson, of Canada, October, 1876. Ordained as a minister in the Methodist Episcopal Church in 1874. Pastor at Memphis, Algonac, Port Huron, Caro, and Mount Clemens, all in Michigan. Associate editor, *Michigan Christian Advocate,* 1884-1890. Editor of *Epworth Herald,* 1890-1904. Elected Bishop in Los Angeles, May, 1904. Bishop resident at Buffalo, 1904-1912; at Philadelphia, 1912-1928. Senior Bishop, 1916-1928. Doctor of Divinity, Lawrence College, 1898; Doctor of Laws, Cornell College, 1904, and Syracuse University, 1905. Retired, May, 1928, at Kansas City. Entered into life eternal, February 11, 1931.

The Methodist Church, in the course of its long history, has had many kinds of Bishops. Many of them have been well known. No two of the long list have been alike, and that is a real advantage. A church that only produces one kind of character would not be an ideal or potent church. A church that only uses one type of person in its responsible places would not be a wise church. Always the group that Jesus chose to be with him must give us the model. For we must always use every good type in order that we may reach all types in the name of the universal Person who seeks to bring all types to Christlikeness. And we must also always observe the principle of expecting from each person the contribution or service that he can best give. That puts every man at his best, and saves him from any sense of inferiority because he cannot do what another can do. We are not all of us feet nor all hands, but we all belong to the body and are to be tested by the standard of doing well what we are built to do as a part of the body. Each part has need of every other part. And we ought to be enthusiastic in our praise of those members who, keeping themselves at their own best, perform well and capably the service expected of them and not of others.

Bishop Berry and I used to talk intimately of certain of our colleagues, of their excellences and outstanding qualities, of the things they could do well which neither he nor I could do at all, of things we all had to do but which they did surpassingly well. We took more than one lesson together in humility and, what was quite as important, in self-respect and courage, never in self-conceit. And we two, who were so very unlike, came to rejoice with real joy in the high qualities, rich and varied as we saw them to be, belonging to our colleagues. And we braced ourselves to do as well as we could the things that we could do by God's good help. We saw our classmate Bashford, for example, doing things that neither of us could do, in our Board and out of it, carrying audiences, and producing, under God,

impressions far beyond the power of either of us. In other ways we saw others doing the same thing. But Berry did not know that Bashford and I also talked more than once of the fine qualities and abilities which he possessed which belonged to neither of us. And Bashford would chuckle and cough as he would say to me: "We must rejoice in every man at his best, must put every one at his best, and thank God that our Master wants and has so many types for his use." It is a very sound principle, and its application would save many a heartache. Berry could not adorn our ceremonial occasions, like the reception of a fraternal delegate, as Warren could. And as senior Bishop he suffered in his spirit because he could not. Who else, indeed, could meet those special occasions as Warren did? But Berry could sweep a Conference at times and a camp meeting always as many others never could. At Delaware, Ohio, in 1927, when the three Conferences of Ohio were meeting there in the same week, the three senior Bishops were presiding, Berry, McDowell, and Wilson. Every report and comparison of what happened on Sunday morning made it perfectly plain that Bishop Berry's sermon in Gray Chapel had lifted, stirred, and blessed the great audience as neither of the other two had done in the other places. And Bishop Wilson and I told him so when that afternoon in utter exhaustion and racking pain he believed that his work was over and that his end was near. It was the kind of climax with which one could happily close a long life of preaching. And he could see the way through a practical problem in administration as certain other men could not at all. I am saying this in his name, not for his sake, but for all the men in our ministry who are, as he was, as we all ought to be, keenly conscious of limitations and imperfections, saying it so that no one shall be conceited over the qualities he has nor beaten by the limitations that beset him, but all be exultant that the Master of all good work can use every one of us and wants every one of us at his own best.

Together we are the body of Christ and individually its parts, and we ought always to have in mind the things that are fine and admirable. If there be any virtue and if there be any praise in other men we ought to think of them as they exist in those other men more than we do of them as existing in ourselves. The Master has a bad time with men who have either the superiority complex or the inferiority complex no matter with which he has to deal.

I am trying to say as clearly as possible that Bishop Berry's contribution to the ministry through a long life, and through the office of a Bishop for a quarter of a century, was a very real one, a very necessary one, and a very valuable one, not less real or necessary or valuable because it was unlike some others. The Tree of Life bears at least a dozen good kinds of fruits. He

was one of the good kinds. And we ought to thank God for all the good kinds.

I wonder if I should say a word about his relation to the Episcopacy before outlining what seem to me the major interests of his life. He never concealed his wish to become a Bishop, having the natural desire that the Church should put that mark of approval upon him and his work. But I think he never fully enjoyed the life and work of a Bishop as a whole. Parts of the experiences of the office he did not care for. He did not take much interest in the details of Board meetings. He did not suffer debate or committee work gladly. In the administration of Conferences men said that his heart and his judgment were often at war with one another. Certainly he wanted to do for many men what at last he found himself unable to do. And this did not lead to peace in his own soul or theirs. He undoubtedly told many good men what he wanted to do, what at the time he really meant to do. And these expressed desires were regarded by brethren as definite promises, some of which it was found later could not be kept. And he suffered in his soul, as many other good men did, over what followed. He probably never did learn how to keep his fulfillments far in excess of his desires, as those desires were both held and often expressed by him.

He set a very high value upon the office of a Bishop and upon the Episcopacy in its relation to our Church, but was not always comfortable in it. But I have seen him do one or two things that were as fine as anything that has happened in my lifetime. I saw him calmly tell the Board in session at Evanston that he had been to consult his old friend, Doctor Danford, and was ready to undergo a serious, major surgical operation in order that he might be designated to make the official visit to Africa. The older Bishops were overwhelmed by his spirit in the matter and refused to let him take the risks involved. At Saratoga in 1916 he was ill, suffering from troubles that he carried with him for much of his later life. He was unable to sleep or to digest his food. His nerves were all in a jangle. For half a forenoon I sat with him, almost restraining him by force from asking for the retired relation just as he was about to become senior Bishop for the long period of twelve years. I doubt if the Church as a whole ever suspected the physical conditions under which he did much of his work for many years. He was glad and proud to come into the Episcopacy, he held it in honor and as a sacred trust; he was fond of his brethren, and loved much of the work of his office, but he would have been glad a hundred times if an honorable way had been opened for him in the field of editorship, to which his heart always inclined. He performed his duties often in pain, or with pain and illness hanging over him like a threat, never wishing to reveal or have the Church know his actual condition, but for six quadren-

niums he did his work with diligence, fidelity, devotion, and a constant sense of the vows he had taken. In these years he lived in contact with many types in the group of Bishops. Some of them were more congenial to him than others, which is true of most men; but he had, among these men, an influence and place all his own. And he laid down his office at last, having kept it in honor and conscience through the years.

He had many interests but also lacked many. Certain questions and interests, burning and vital for many men in our generation, have not been burning and vital for other men. It was true of him, as it is true of men generally, that certain interests and movements, even large interests and vital movements, never got deeply into his life or thought. Every man makes his own emphases, at last, and determines the proportions that current concerns will hold in his life. The real question is as to the interests that are major and the spirit one holds toward them and others in which he is only mildly concerned. Streeter says, "The quality of a man's life or character must be judged, not by the number of different things he does, but by the nature of the particular things he elects to do and the way in which he does these."

Among the major interests of Bishop Berry's life I think his friends would name these at least (I could name at least twice as many):

First: His interest in childhood and youth. There were two elements in this, one a pathetically personal interest in all children, born possibly of the tragic loss of his own children when they were little and he was young. Many of us have seen him on railway journeys going through the train, making up to such children as he might find. Many of us have been guests with him in homes where there were children, and we never had any doubt as to the guest of honor as shown by the children's opinion. We might take the chief place in some groups, but with children, when he was present, we were fortunate to get even second place. Thousands of people have laughed and wept over his own story of the boy for whom he bought the apples, whose clothes, pockets and all, he filled with apples. The boy was amazed, but those who knew understood in that case as they always did in homes or on trains or anywhere else, that this man was lavishing love and entertainment upon other children, but seeing and thinking all the time of those whom he had lost out of his sight. I saw a woman once in that same way gather in her arms not only her own, but the children of all the world in the person of a dainty little orphan girl in India. Bishop Berry had an understanding heart when he read the story of the Master taking the children in his arms and blessing them. He never doubted that the kingdom of Heaven belonged to such as these.

When he was thirty-four he became editor of the *Epworth Herald* and continued in that office for fourteen years. That relation to the youth of the Church was not an accident, nor was it a minor event in his life. The youth movement itself was young. He was part of it. His place in it constituted one of those supreme opportunities in life that do not come to every one, the opportunity to have a great relation to a great movement in its early, formative, creative years. He went to the *Herald* at thirty-four, the year I went to the University of Denver at thirty-two. That related him officially to the Epworth League youth and me to the college youth, and for exactly the same period, fourteen years, and made those relations permanent in our lives. His relation far surpassed mine in its touch with the hosts, the vast multitudes of the youth of our Church. Mine was limited as compared with his. Each was important as a major interest. Neither is to be set over the other or over against it. But many a time, when alone, we humbly and reverently thanked God together for the opportunity he had given us in our different ways with our youth. But he had the relation with the Church's thousands, I only a contact with a more limited number.

Second: I think we must place his interest in our periodical literature as another of his majors. He had a real concern for it. From the days when he was associate editor of the *Michigan Christian Advocate* with that princely man, Dr. James H. Potts, down to the end of his days on earth he was really an editor in his heart and spirit, the "man with the inkhorn," who was the predecessor of the man with the fountain pen. Bishop Berry recognized the distinction between books and current or periodical literature. He did not have the taste or desire to be an author, but he never lost the passion to be an editor. And it is an open secret that he constantly indulged his editorial passion even much more than was evident, by writing regularly for the Church and other presses, much of his matter being unsigned. He saw clearly the extent of our periodical literature and the inevitable influence of it. He saw also how largely the very life, spirit, and direction of both nation and Church depend upon the people who do the writing for nation and Church day by day and week by week. He looked upon this not as an occupation, but as a high and holy calling, to be interpreted in the light of its meaning for life. He thought an editor ought to test all his stuff by "its power to cleanse life from the stains of the world, free it from the chains that bind it in slavery, redeem life from smallness and evil and create within it freedom, sanity, greatness, and even a measure of glory." He believed in a new sanctification of the press, and the writing and printing of stuff that we should "dare to show to God." He believed for the current press in the "supremacy of the spir-

itual" and longed for a new breed of editors who would write daily and weekly as moved by the Spirit. For he saw that no other agency could be more potent than the press to make us a Church and people of the Spirit and our Church and country "a spirit in the world." He wanted our periodical literature written and published not chiefly for profit, but chiefly as the fourth Gospel was written, that men "might believe that Jesus is the Christ and that, believing, might have life through his name."

Third: His interest in Christian experience and evangelism. Maybe those who are reading this sketch think it is easy for me to write it, easy to be saying what were the major interests of the comrade who has fallen just in front of me. I have spoken at the funerals of more than a dozen of my colleagues, always in the light of the best things I could remember, in the light of the kind of men I believed they genuinely wanted to be, and in the light of what they would think of what I had said of them. I can easily imagine Foss, and Andrews, and Bashford, and Henderson, and now Berry saying at certain points, "Touch that lightly, it is not the most essential thing," but at certain other points: "Bear down on that. That is at the center and heart of all I meant to be." And here is the point where Bishop Berry would want me to be emphatic. He would not claim at all that he had sounded this note perfectly, but he would regard it as the perfect note, the dominant note, to which all others must be keyed and to which they must all be conformed, the note he always meant to sound. I have reached and perhaps exceeded the limits of this sketch, but I must relate this one incident to make clear what I am now trying to say as to Bishop Berry's major interest in evangelism and Christian experience. It will be remembered that at Springfield his voice, which he never treated as fairly as that very splendid voice deserved to be treated, gave out long before he had finished reading the Bishops' Address to the General Conference. He had feared that exactly this would happen and had warned me to be ready to take up the address and read on. I was not deceived at all about what would take place. I knew without being told the place in the address where he would want to take it again and himself read to the end even with cracked and broken voice. He could not let anyone else read the closing pages into which he had put all the passion of all his years. He could not let the chance go by, the supreme chance for him, to bear in his own tones, his own manner, his sure testimony to the grace of Christ and to make his appeal for redemption through Christ. No matter that he had grown hoarse and might not even be able to finish. He must try. And if anyone will now reread that address he will see in the last dozen pages or so the vision of a man pouring out to his Church the

supreme passion of a lifetime, not in a document formal and official, but in an evangel warm and living.

And that way, chiefly, I like to think of him now and think that in that way he would prefer to be thought of by the Church. He closed his address with the words:

"Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His father, to Him be glory and dominion forever and ever. Amen."

And in that same way I close this sketch.

WILLIAM FRASER MCDOWELL.

BISHOP FRANK MILTON BRISTOL

For Bishop Bristol the dates that are usually given in a biography are as follows:

Born in Jeddo, Orleans County, N. Y., January 4, 1851.

Moved to Kankakee, Ill., where at the age of seventeen, in 1868, the youth was markedly converted.

Graduated from Northwestern University in the Class of 1877.

Preached before he was twenty-one years of age.

Joined the Rock River Conference in the Fall of 1877.

Married Nellie Frisbee, of Chicago, in 1877.

Pastor of prominent churches in the Rock River Conference from 1885 to 1898, ending as pastor of First Church, Evanston, Ill.

Transferred to the Baltimore Conference in 1898, becoming pastor of the Metropolitan Church and enjoying close relations with President William McKinley.

Elected a Bishop at Baltimore in May, 1908.

Resident Bishop, Buenos Aires, Omaha, Chattanooga, 1908-1924.

Retired, 1924, at the Springfield General Conference.

Died, Montclair, N. J., Sunday, April 24, 1932.

Buried, Chicago, Ill., April 28, 1932, Gracelawn Cemetery.

All the above named calendar events give little real impression of the vitality of Bishop Bristol's career. In his very young manhood a good woman saw the large promise of his gifts and aided him through college. He quickly took rank as an extraordinary preacher and, while he was still boyish in appearance, he came to the pastorate of leading churches: Englewood, Wabash Avenue, Trinity, and Grace. Even up to the time of his retirement, the mark of youth remained with him. His figure was trim, his voice vibrant, his step quick, his mind alert. When the General Conference voted his formal retirement, his first word to his friend was, "Is it all over so soon? Can it be possible that I have been preaching more than fifty years?" I suppose that past life always impresses a man as having been

brief, but this impression of brevity must be particularly vivid with one who has ever lived at splendid speed.

Bishop Bristol excelled in two things that usually hinder each other—lecturing and preaching. He was one of the final survivals of the old lecture days that glorified Beecher, Talmage, Willitts, and Wendling. We have had some Bishops among us whose Conference lecture concealed the Conference sermon, and some others whose sermon threw the lecture into the shade! But he kept a high repute in both respects. His lecture on "Brains" became one of the best known in the land; while Monday of Conference week was always filled with praiseful comment on his Sunday sermon.

He had another infrequent combination—the gift of written rhetoric and the gift of spoken oratory. His words thrilled, and so did his voice. Yet any reading of his books, especially, *Providential Epochs,* and the *Ministry of Art,* will prove that he was not merely a purveyor of striking sentences without special substance. His vocabulary did not run away with his mind.

Some parts of the Episcopal work were irksome for him. He was a poor correspondent. Loving the pen for writing sermons, he detested it for writing letters. Even telegrams did not always stir him into an answering mood. He intimated once to a friend that he had made "a forty year long fight against 'correspondencelessness' and had been conquered." Details of administration, also, were not to his liking and he whipped himself to their attention. Yet the big oustanding duties he did in an admirable way; while for inspirational work that made the ministry in itself seem supreme, he had few equals.

He was a good parliamentarian, one of the best in the Church.

I think that he was not a good presiding officer! He presided so torrentially that he communicated his nervous speed to the General Conference, and soon the body was waving with excitement. Yet his knowledge of parliamentary law was most accurate, and as a member of the Bishops' Committee, dealing with questions of law, he was always a valuable aid.

He was very companionable, very witty, very entertaining in the social group, very true to his friends, very forgiving of his enemies, eager to speak, and equally eager to confess the hasty tongue. He enjoyed the absolute moral confidence of all his Episcopal colleagues. We have only good memories of his unfailing integrity, and of his generous and loving spirit. He was conservative in theology but not bitter toward the new type of minister. He had an ample heart, and in its rooms all his ministerial comrades had their places of love.

When he wrote the life of Bishop Charles C. McCabe, he explained why he called the book "The Life of *Chaplain* Mc-

Cabe" rather than "Bishop McCabe." If I were to write Bishop Bristol's life, I would be tempted to follow his example, for while he did not at all fail in the General Superintendency, our thought is apt to rest most upon his work as preacher, and we hear clearly his piercing voice with its fine oratund, as he proclaimed through long years the Gospel of the Redeemer at Evanston and Washington, never ascending the holy rostrum unprepared, evidently feeling that in the pulpit he faced One who was more than President, or Senator, or Congressman, or Judge—even the King of all Kings. Jesus he honored, and when Bishop Bristol appeared in the nearer presence of his Lord, Christ honored him and gave him a wealthy place among His Own.

EDWIN HOLT HUGHES.

BISHOP RICHARD JOSEPH COOKE

Richard Joseph Cooke was born January 31, 1853, in the city of New York. His father and mother, Richard Cooke and Joana Geary Cooke, were Roman Catholic immigrants from Ireland. Their son was sent to a parochial school in Brooklyn and educated in their faith until he was a young man. At nineteen, without the education or training to enter on a business or professional career in the East, he went to central Tennessee as a worker in a railroad construction gang. In Tennessee he came into contact with the warm-hearted Protestantism of the South. The eager and generous idealism of his Irish temperament was captured by the confident faith and genuine religious experience of the simple people from whom he first learned the meaning of a personal religious experience and under whose influence he was soundly and thoroughly converted.

He soon felt the call to preach and began his work as a circuit preacher in the Tennessee Conference in 1874. He quickly realized his educational deficiencies, however, and located in 1877 for the purpose of securing further educational preparation. He graduated from East Tennessee Wesleyan University at Athens in 1880 at the age of twenty-seven. He had been readmitted to the Holston Conference, within whose bounds he was attending school, in 1879, and upon graduation became an active pastor in this Conference. His eager desire to continue his studies not only made him a constant student in his leisure hours as a pastor, but led him to cross the ocean for a year's work in Berlin University in 1885.

He became especially interested in the study of Theology and Philosophy and quickly acquired considerable reputation for his scholarly attainments. As a result of his training and ability in this special field he was invited to teach New Testament exegesis

and Historical Theology in the School of Theology of the U. S. Grant University, Chattanooga, Tenn. Later he served the university as vice-chancellor and acting chancellor. While in the university he also edited the *Advocate-Journal* for thirteen years, from 1891 to 1904. His editorial work was of such high order that it quickly brought him the attention of the Church and laid the foundations for a reputation for sound scholarship, wide reading and ready writing, and with the passing years his numerous books and frequent articles in the Church press fulfilled the promise of his earlier years.

In 1904 he was elected Book Editor, and filled this difficult position admirably until his election to the episcopacy in 1913.

The Holston Conference sent him as the leader of its delegation to every General Conference from 1896 to 1912, and he held an influential place in the important committees and on the floor of the General Conference.

Bishop Cooke was a member of the Commission on the Federation of Episcopal Methodism, of the Joint Commission on the Hymnal, published in 1905; of the Commission on the Constitution, of the Commission on Unification, of the Commission on the Revision of the Ritual, and was secretary of the Commission on Judicial Procedure in 1908. In 1906 he was appointed fraternal delegate to the British and Irish Wesleyan Conferences and discharged this duty in a way that was greatly appreciated by our Methodist leaders of Great Britain and Ireland.

Bishop Cooke wielded a trenchant pen and has a large number of important books to his credit, including: *Doctrine of the Resurrection, Reasons for Church Creed, Christianity and Childhood, The Historic Episcopate, History of Ritual of Methodist Episcopal Church, Christ and His Critics, Digest of Judicial Decisions of General Conferences of the Methodist Episcopal Church, The Wingless Hour, Incarnation and Recent Criticism, Freedom of Thought in Religious Teaching, The Church and World Peace,* and *Religion in Russia Under the Soviets.*

Bishop Cooke served eight years in the effective ranks of the episcopacy. He was resident Bishop at Portland, Ore., 1912-1916, and at Helena, Mont., 1916-1920. In 1920 he asked to be placed on the retired list because of infirm health. After his retirement he returned to his home in Athens, Tenn., and spent the closing years of his life reading and writing and doing such public work as his strength permitted.

Bishop Cooke married Eliza Gettys Fisher, of Athens, April 20, 1881. Four sons were born to them: Richard Warren, James Fisher, William Rule and Francis Joyce. Mrs. Cooke died in 1904. Four years later Bishop Cooke married Miss Ella B. Fisher, a sister of his first wife. Bishop Cooke is survived by his widow and two sons.

Thus ends this brief account of the remarkable and romantic

history of this great man. Methodism found him untaught, untrained, knowing neither himself nor his Heavenly Father. Brought to God by men who knew the Lord, he was brought to himself by the Holy Spirit, who opened out before his sight a vision glorious, of personal development, of Christlike service, and of worthwhile achievement. He was not disobedient to the heavenly vision. With all the vigor and earnestness of a great personality he strove to realize his vision. For fifty years he was a commanding figure in the Methodist Episcopal Church as preacher, educator, journalist, author and Bishop. He labored incessantly for the Church of his choice and for the kingdom of his Lord and Master. He leaves behind him, as he passes on to his home beyond, a glorious record of work well done and of worthwhile and conspicuous achievement of which any man might be justly proud.

He died on Christmas Day, December 25, 1931, in his quiet little home on the hill in Athens, Tenn., surrounded by loyal and loving friends and neighbors who had known him and loved him for more than fifty years.

H. Lester Smith.

BISHOP THEODORE SOMMERS HENDERSON

Theodore Sommers Henderson was born at Milburn, N. J., May 14, 1868. His more advanced schooling was obtained in the Centenary Collegiate Institute at Hackettstown, N. J., in Wesleyan University (where he graduated in 1892), and in Drew Seminary. In addition to the usual degrees in course, he received honorary degrees (D.D. and LL.D.) from several colleges. He was a member of the Alpha Delta Phi and Phi Beta Kappa fraternities.

In 1896, soon after he had entered the itinerant ministry, he was married to Dora J. Mooney. She and their one son, Frank, live to mourn and to honor him. His entire pastoral career was spent in the New York East Conference, where, after his trial period, he occupied some of the most conspicuous pulpits. Even then his interest in evangelism was so marked that within ten years he was designated for special work, and from 1906 to 1908 he served as Executive Secretary of the General Conference Commission on Aggressive Evangelism. In 1912 he was elected a Bishop, and after four years as resident at Chattanooga and eight years at Detroit (during part of which time he was head of the Methodist War Work Council), he was assigned to Cincinnati in 1924, and died in that city, February 11, 1929.

Within these threescore years was compressed a life of immense activity and remarkable achievement. His unusual bodily vigor was supplemented by an unfailing and almost irresistible energy. He had power enough to use the elaborate machinery

which he constructed. If he made any mistake, it was in supposing that others, of lesser strength, could employ his methods and follow his lead. His courage and faith were such that he did not hesitate to undertake the seemingly impossible, and again and again accomplished it. In unstinted devotion to foreign missions, in the development of home missionary work in Kentucky, in the rescue and expansion of educational and benevolent institutions, as well as in a spiritual leadership which was ardent, intense, penetrating, he rose to great heights.

His life was a unified life. Many men are busy about disconnected affairs; their lives are like a patchwork quilt, brilliant, it may be in color, but with no well-defined pattern. Theodore Henderson did many things, but they all had one governing motive. From his student days on, his steady ambition was to lead men individually to Jesus Christ and to establish the kingdom of God on the earth. The unity of his life was not that of outward pursuit, but that of inward purpose and passion. His career was not a thing of shreds and patches, but, like the seamless robe of Christ, woven in one piece throughout. From early manhood he was marked out as a leader, and his enthusiastic and tireless labor was all directed to the one great end.

To this work he gave all that he had. Sometimes he seemed lacking in prudence, he so completely forgot his own interests and threw himself with such apparent recklessness into his chosen task. His was no cautious and partial surrender. I have thought since his death of the widow casting her two mites into the temple treasury. This man had more than two mites to give; he was not a one-talent or two-talent man; a full five talents had been intrusted to his keeping. But with a lavish hand which held nothing back he flung his all into the treasury of his Lord, dedicated to the service of the Church of Jesus Christ.

It is for this reason, as I see it, that his life presents a picture of completeness. He was not yet old, and it doubtless seems at first thought as though for one who dies at sixty, at the very summit of activity and achievement, the broken pillar would be the only emblem we could use. But not so in this case. We could bring with the flowers the sheaf of ripened wheat as the sign that his life had reached its harvest season. His going might seem untimely, but death does not spell failure for any man who, whether he die at thirty-three or at eighty, can cry with thankfulness, "I have finished the work that Thou gavest me to do."

His was a growing life. While the personal applications of the Gospel were those which made the earliest and most powerful appeal to him, he recognized also as he went on the application of the same noble standards and ideals to the social groups

of industry, commerce, education, politics, international relations. Consecration to him was not dedication in a vacuum to some intangible task, not merely a devotion to evangelistic activity, but a resolution to put the mind of Christ into all realms of life as the only possible solution for the world's problems and cure for the world's ills.

Yet, when all is said, it was as an evangelist that he was pre-eminent. In preaching, in calling men to the altar of repentance and consecration, in personal dealings with individuals, in winning young people to Christian life-service, in creating a new technique for college evangelism, in bringing out the Junior Laymen, he showed a spiritual genius which was only excelled by his ardor and his sincerity.

Let me quote at length from the admirable portraiture presented at the funeral service by Bishop McDowell:

"The obvious thing, that everyone saw sooner or later, was his amazing, apparently untiring industry. What his hands found to do he did with his might, did heartily as unto the Lord. But you will all agree that his hands had an uncanny ability to find things to do. Some find abundant tasks for other than their own hands. They estimate their ability by their skill in getting other people to work. This man had a real genius for finding work for his own hands. Men sometimes complained that he drove them, but he never drove anyone else half as hard as he drove himself. . . . It was not work for work's sake, as though industry in itself were a virtue. He had not, as perhaps some thought, a lust for activity and doing things. In his heart he was repeating the Carpenter's words, 'My Father worketh up to this hour and I work,' and, 'I must work the works of him that sent me while it is day. The night cometh.' So he worked on and waited on the Lord and renewed his strength, though we did not see how he could do so much and keep at it so constantly. He kept the zest of it, not because he was a worker, but because he was evermore a worker with Christ.

"The next equally obvious thing in this man's life, as I see it, was that he clearly saw the vision of redemption and was steadily aflame with the redemptive motive and passion. No other word was more often on his lips or in his speech. The occupation of these nearly twenty years has been administrative, as it had to be, but the flaming passion of the years has been redemption. This was the dominant, controlling note in his life. Always there was 'that strange Man on the cross' before his mind and eyes. He was not concerned to build hospitals simply that sick people might be scientifically and skillfully treated, but that in every room and on every cot they might feel 'the healing of Christ's seamless dress beside their beds of pain, and be made whole again.' He was not careful to build orphan-

ages and children's homes simply that certain children might be cared for, but that childhood should in these homes get its chance at Christ, the Saviour of childhood. He was not concerned for Mount Union or Ohio Wesleyan, Ohio Northern, Baldwin-Wallace or Union, simply or chiefly that these colleges might compete with others in the extent of endowment or perfection of equipment, but that in them all and in them forever students should come to know Christ for redemption and life service. To-day on more college campuses than could be named are holy places where this man in public address and personal interviews has brought students face to face with the Redeemer. And when the news of his translation shall go around the world there will be countless college graduates who will cry out like Elisha long ago, 'My father! My father!' and will pray for a double portion of his spirit.

"This vision of the Redeemer was Bishop Henderson's clearest, steadiest vision. It was perpetually the bush that burned before his eyes and was not consumed. I can easily imagine the heavenly Father saying to His only begotten Son: 'There is one of our truest fellow workers. He sees and shares, as few have done, our purpose of redemption. He has a wide, sweeping view of the Kingdom on earth. We work; he works. Nothing seems too hard for him to undertake. Nothing seems to him too good to be true. He evidently believes that faith, not doubt, is the victory that overcomes the world. He does not count his own life dear to himself. Therefore he makes it very dear to us. He is not saving his own life, nor tithing his endeavors. He is utterly giving himself that he may save others. He will bring many with himself when he comes at the end of the day.'"

All that is true. Theodore Henderson has joined "the choir invisible of those immortal dead who live again in minds made better by their presence." "He, being dead, yet speaketh"; and the word that he leaves to us is this: "That which is supremely worth while is to spend and be spent that we may bring men home to God; that we may change men, and out of these new men make a new earth 'wherein dwelleth righteousness.'"

HERBERT WELCH.

BISHOP WILLIAM ORVILLE SHEPARD

The mere dates of a lifetime are readily given. In the case of the beloved and distinguished man whom this sketch inadequately characterizes, they are as follows:

Born at Sterling, Ill., April 11, 1862.

Married Miss Emily Odell, August 15, 1883.

Graduated from DePauw University—in arts, 1885; in theology, 1886.

Ordained, 1886.

Received degree of doctor of philosophy in Syracuse University, 1895; degree of doctor of divinity, DePauw, 1896.
Pastor in the Rock River Conference, 1886-1909.
Superintendent of the Chicago Northern District, 1909-1912.
Elected a Bishop, May, 1912.
Received doctor of laws from DePauw, June, 1912.
Resident Bishop, Wichita, Kan., 1912-20.
Resident Bishop, Portland, Ore., 1920-28.
Resident Bishop, Paris, France, 1928-31.
Died at Paris, France, November 30, 1931.

So reads the calendar, but it all means little save as it is interpreted in the terms of experiences and services.

Bishop Shepard came early to strength and renown in the pastoral life. Very soon after his graduation from DePauw, our largest churches sought his services. He had a dignified bearing, and a persuasive voice. He had diligence, as well. He was, for the most part, a manuscript preacher; and a manuscript has usually been anathema among Methodist people. As a Bishop, he preached usually without the written pages before him; yet he kept the careful precision of his former method. In his pastoral days the manuscript seemed to steady him, and to free him somewhat from timidity—until he really made the pages thrill with the praise of God. If one were to make a list of the five most successful manuscript preachers in the Church for the last forty years, he would be compelled to include William Orville Shepard's name on the chosen roll. He was always prepared, and well prepared. Intellectual laymen affirmed again and again that he invariably preached splendidly and never insulted an audience by pious extemporaneousness. Therefore the placing of him was not a problem. If one were asked to name the strictly Rock River Conference pastoral career than which none had been more marked by success, one would name this friend of ours.

I am quite ready to add to that statement this other: that in each of his three episcopal residences Bishop Shepard succeeded in all the great essentials of service. Tireless and faithful, he went on the longest journeys; faced the most difficult conditions; traveled through the darkest and stormiest nights; and has come to the end of his earthly career with an unbroken record of consecrated toil and an immense deposit of deep spiritual achievement.

On his election Bishop Shepard was sent to the farthest southwest residence; after eight years, he was sent to the farthest northwest residence; after eight years more, he was sent from the Pacific Basin by way of the Atlantic Basin to the Mediterranean Basin. Thus episcopal duties carried him about as far as he could go from his customary environments. His three assignments were colossally important, but they were not cen-

tral; and especially in these last four years he lived on the far rim of the Church's life.

Beyond this, Bishop Shepard's last residence was in an Area no part of which naturally used his language. So another element of reserve came upon him. He saw lips moving, but knew not what men said. He saw faces smiling or beheld the signs of laughter, and could only guess the cause of merriment. These last several years must have added to his loneliness—his great and dear refuge in a foreign city being the faithful wife who must often have been his social world.

Yet he held to his work heroically—endeavoring to put more and more of an evangelical foundation under coming empires of Christian living and working. My own judgment is that later Methodist history has seen few heroes that belong in the class with this quiet man who followed often the footsteps of the Great Apostle to the Gentiles over large sections of the Mediterranean region and who knew much of Saint Paul's tribulation and faced it with apostolic consecration.

Who's Who in America has been called by someone an "excellent collection of autobiographies." Bishop Shepard's record in that book comprises only twelve lines, and it omits events of distinction that he could well have included. But I think that I can see him looking over the blank sent to him and making his brief and modest entries, and then later giving no additions —not even the list of his episcopal residences, nor yet his chairmanships of Boards.

I deem that when on November 30, 1931, he went from beautiful Paris to a far more beautiful city, and was asked to give testimony for himself, he would declare, "I have not much to say, O Lord, my God. Be it unto thy servant as thou wilt." Yet I do deem again that, if he were more deeply pressed by the triple question, "Lovest thou me?" he would at last break his reserve enough to reply, "Lord, thou knowest all things: thou knowest that I love thee." Perhaps beyond the veil in the sweet fields of Eden his Redeemer will still give him the pastoral task of feeding the sheep and tending the lambs.

He passed from earth in a Paris hospital. The French have a lovely name for the palace of pain and healing: they call it *L'Hotel de Dieu*—the Hostelry of God. But the final hotel of God knows no sickness, nor death, nor pain, nor weeping. There the Lord wipes away all tears from the eyes of his beloved; and there our friend has found his third nativity among the sons of God.

Once, years ago, I heard him speak at the Men's Meeting in Indianapolis. There was a vast audience that appalled him; and, as he sat beside me on the platform, he whispered to me the woe of his misgivings and fears. Yet, introduced, he thrilled the crowd with a message of wonderful power—with restrained

fervor, and with a grand emphasis upon the real fundamentals. The deeps in the speaker spoke to the deeps in the hearts of the hearers; and the great crowds gave him appreciative cheers. Then after the ovation, he slipped quietly away from the side door of the hall—and when we sought him to tell of our pride and gladness over what he had done, we could not find him! That incurable reserve had conquered once more.

Again, he has gone away, leaving us by that distant door and giving us no opportunity to speak our love and praise. I could honestly wish that we had given him more flowers while he was still with us in the flesh; that oftener some of us had said: "You will hear this appreciation, even though for the moment you shrink from our just words." Now God lovingly compels Bishop Shepard to listen. No reserve can put our friend beyond the eulogy of the Lord's voice.

I love to think that the Heavenly Father, who will comfort the widow and the sons on earth, will comfort their beloved in heaven with a praise that covers all faithful work as pastor and district superintendent, and all the five quadrenniums as Bishop, but that especially covers these last four years with the verdict, "Well done, good and faithful servant; thou hast been faithful over the few and limited things in the Paris Area: I will make thee ruler over many things. Enter thou into the joy of thy Lord."

There where modesty cannot refuse crowns or decline robes, and only brings one more surely into the kingdom of God, we leave this Leader of the earthly Church in the nearer fellowship of the Shepherd and Bishop of all our souls.

EDWIN HOLT HUGHES.

BISHOP FRANCIS WESLEY WARNE

"An apostle of wholesome holiness" perhaps best describes Bishop Warne to those who knew him. His life was radiant with the joys of unselfish living, and he will be regarded as one of the greatest spiritual leaders of our generation. He combined in his character depth and simplicity in an unusual degree, while his life exemplified in a remarkable way some of the greatest Christian traits.

Bishop Warne was born at Erin, Ontario, Canada, December 30, 1854. He was converted at an unusually early age, and at eighteen preached his first sermon, at Ballinafad, Ontario. In 1873 he started on his ministerial work, being junior preacher in the double circuits of Brampton, Georgetown, Maple, New Market and Oakville. He attended Albert College for two or three years, and in 1879 was married to Miss Marguerette E. Jeffries, who survives him, living at Toronto.

The missionary spirit soon manifested itself, and the Warnes

went to the wilds of Manitoba, Carmen being the first circuit, thirty miles square in extent. Great physical hardships were endured there, and in winter the risking of life from the storms. At the end of three years of genuine missionary work, the young preacher decided to take his theological course, and entered Garrett Biblical Institute in 1882.

Pullman, Ill., was his first pastorate after his studies had been completed at Evanston, and then he was appointed to Austin, Ill., where he served three years, until he accepted a call to India, largely through the influence of James M. Thoburn, then on the eve of his election to the missionary episcopacy.

Frank W. Warne succeeded James M. Thoburn as pastor of the Calcutta (English) Church, and lived to become the natural successor of Bishop Thoburn in India. His service, from his arrival in 1888 until his election to the missionary episcopacy in 1900, was given very largely to the great city of Calcutta. His pastorate of our large English-speaking Church, now known as the Thoburn Memorial Church, was one of the most notable in the annals of the Church in India. His energies and responsibilities extended far beyond the work of the local congregation, and he soon became Methodism's great leader in Calcutta, both as regards the Calcutta schools and the district. During his twelve years at Calcutta the impress of his personality was on all our work in that city.

Soon after reaching India, Frank W. Warne became an acknowledged leader in the Central Conference of that field, and gave distinguished service to the work of the Church in the wider field of Southern Asia. On his election to the episcopacy, he was called to upper India on account of the illness of his newly elected colleague, Bishop E. W. Parker, who died in June, 1901, without having presided at any Annual Conference. Meantime the health of Bishop Thoburn had necessitated his leaving India, and for the quadrennium Bishop Warne administered the entire work of India, Burma, the Malaysia field and the Philippine Islands. It was a strain that almost broke him down. With the election of John E. Robinson and William F. Oldham to the missionary episcopacy in 1904, relief came. Upper India then fell to the lot of Bishop Warne, which great field he continued to administer until 1924. Here he gave his most distinguished service to India, becoming the great leader in the work of the "Mass Movement." It was during his administration, from 1904 to 1924, that Indian Methodism baptized six hundred thousand people in the villages, an average of thirty thousand a year for twenty consecutive years. His evangelistic zeal and enthusiasm in the cause of the Mass Movement found remarkable expression in the work of these years. He was not only a leader, making plans and inaugurating cam-

paigns, but a devoted evangelist himself, visiting the villages, teaching the people who had recently been baptized, and pleading with multitudes to turn to Christ. No task was too humble, and no personal discomfort too great for him, and it was his constant personal touch with the people in the movement and the workers engaged in it that enabled him to direct the great effort so wisely and successfully.

In 1924 Bishop Warne was given the Bangalore Area in South India, and for the next four years administered the widespread work of that southland. During the quadrennium he was attacked by the disease of sprue in a virulent form, and had to battle against it under heavy odds. Despite this he did a spiritual work of far-reaching value in the South, especially in inspiring the Indian ministers and the missionary group. He gave himself with great energy to the task of deepening the spiritual life of the workers in the Church, and met with a response and success that gladdened his heart.

In 1928, after forty years given to India, Bishop Warne retired, and took up his residence in Brooklyn. Here he and Mrs. Warne lived most happily, being frequently visited by missionary and other friends. The period of retirement proved to be one of unusual activity. Bishop Warne's wide experience and marked platform abilities kept him in great demand throughout the Church. His travels and missionary addresses, sermons at camp meetings and addresses at retreats for ministers, along with devotional addresses for the Woman's Foreign Missionary Society and at young people's gatherings, led one to feel that he never spent a quadrennium more fruitful for the Church he loved. From September 28 until November 6 of 1928, he was absent from home on a trip that took him to the Pacific Coast and up into Canada. During these five weeks he made twenty-six public addresses which, omitting the days on the train, was an average of more than one address daily. This is a sample of his strenuous labors during retirement.

Bishop Warne's closing years were remarkable also for an unusual literary output. *The Life of Lizzie Johnson, A Tribute to the Triumphant* (the life of Mrs. Lois S. Parker, of India), and *Ideals That Have Helped Me,* became a blessing to many and, incidentally, threw much light on the life and character of the writer himself. A completed manuscript of nine chapters entitled "A Prayer-Answering Christ," is among his papers, and is worthy of publication.

Bishop Warne was pre-eminently an evangelist, and for this work he was highly gifted. His own clear-cut experience of conversion led him to place great emphasis on a personal experience of God in the life. He had a nature tender and sympathetic that drew him naturally to all who were in need, while

his brotherliness and humility made it possible for him to approach everyone in a winsome way. His consciousness of the reality of the spiritual realm and his faith in the unseen were ever present, and enabled him, in an unusual degree, to depend on spiritual means for the accomplishment of his work. Prayer was so constant a factor in his life that it seemed easy and natural for him to turn to it on every occasion. His unselfishness and utter forgetfulness of his own needs or comfort made his personality most attractive to all who met him. His enthusiasm was genuine and contagious, and he put his whole soul into any task that he accepted. Francis Wesley Warne fully deserved all the success he attained.

On February 29, 1932, at the age of seventy-eight, Bishop Warne's lifework was completed, and he was called into the presence of his Master. He died in Brooklyn, N. Y., and, at his own request, was buried at Ballinafad, Ontario, Canada, in the little country churchyard adjoining the church where he preached his first sermon just sixty years before. His life was happy and successful, and in his death he was honored and beloved. The Church will remember him, for he interpreted Christ to all.

BRENTON THOBURN BADLEY.

BISHOP LUTHER BARTON WILSON

Luther Barton Wilson was born in Baltimore, Md., November 14, 1856. He was well born. His father's middle name was Merryman. This was the name of an ancestor who was one of the first converts of American Methodism and a member of Strawbridge's first Society. The first Methodist sermon preached in the vicinity of Baltimore was preached in his home. The earliest Methodist Church and parsonage built anywhere near Baltimore were erected on land given by the Merrymans. Bishop Asbury's first sermon near Baltimore was preached in the Merryman home.

Bishop Wilson's mother's maiden name was Eliza Kelso Hollingsworth. Jesse Hollingsworth was one of Francis Asbury's first Baltimore converts. A "dear son" of Asbury's and a transcriber of his *Journal* was Francis Hollingsworth, son of Jesse. Another forbear of Bishop Wilson on his mother's side was Thomas Kelso, well known in earlier Baltimore Methodist history. Bishop Wilson's ancestry roots back to earliest Methodist days in America. He inherited a tendency for strong evangelical faith and experience. His life fulfilled this promise.

Luther B. Wilson graduated with distinction from Dickinson College when only eighteen years of age. He intended to be a physician, following in his father's footsteps. At twenty-one he was graduated from the University of Maryland as an M.D. But then came an irresistible call to the Christian min-

istry. He turned aside from a medical career to become a circuit preacher on a five-point charge near Baltimore.

Like his Master he could not be hid. We soon find him in leading pastorates in Baltimore and Washington. His administrative ability and judgment was early recognized. They secured for him the appointment as presiding elder. From this office, in 1904, he was elected to the General Superintendency. His Episcopal assignments were Chattanooga, 1904-08; Philadelphia, 1908-12; New York, 1912-28. By age he retired in May, 1928.

Bishop Wilson was happily united in marriage with Louisa J. Turner in February, 1881. They remained happily married until his passing. Three children were born to them. The widow, one son, and one daughter survive him.

Soundness of faith, strength of purpose, steadiness of judgment, clearness of intellect, devotion to lofty ideals—these were characteristics of this man of God.

On an Episcopal tour in Africa Bishop Wilson nearly died. His life was saved by the skill and care of Doctor Gurney, one of our devoted missionaries. But the seeds of that illness remained in a permanently impaired heart. Often in his last few years against the advice of his doctor and contrary to his own medical knowledge he persisted in carrying on when he should have been resting. No one who was there will ever forget the brave effort he made to read the Episcopal Address four years ago. To the address he had given his best. He deeply desired to fulfill the task his colleagues had entrusted to him. The effort was too great. He retired to his bed, from which he did not again rise. In a few days he was not for God had taken him. On June 4, 1928, his white soul was at home with his Lord.

ERNEST G. RICHARDSON.

BISHOP JOSEPH CRANE HARTZELL

A prince and a great man has fallen in Israel. Bishop Joseph C. Hartzell was a Christian statesman, a citizen of the world, a forceful preacher of the Word, a builder of empires for our Lord Jesus Christ, a friend of down-trodden humanity, and one of the best-loved Bishops of the Methodist Episcopal Church.

I have before me data from the *Compendium of American Genealogy,* Vol. IV, 1930, which recites the first families of America. It traces the Hartzell ancestry back for three centuries. Many notable names are in the list. On his father's side Bishop Hartzell was a direct descendant of the Prussian Reichsbaronne van Hartzell of the Holy Roman Empire. The family, however, became Protestant and remained such, excepting that branch which became established in Bavaria. On his

mother's side he was a direct descendant of the House of Hohenstaufen, who ruled Germany until dethroned by the House of Hohenzollern. His mother's American ancestors came to Maryland in 1675, and owned large plantations.

I am privileged to quote from a letter written by the Bishop to the daughter of the Honorable J. R. Hartzell in 1925 in which he says: "My father's family came from the Palatinate in Germany, and were Protestant refugees from Roman Catholic persecution. My great-great-grandfather was one of three Hartzells who arrived in America. My paternal grandfather, Adam Hartzell, was born in 1780 and lived in Westmoreland County, Pa. My father, Michael Bash Hartzell, was born and grew to manhood in that county. My mother, Nancy Wormen Stauffer, lived in the same county. Her father, John Stauffer, was a descendant of the Hohenstauffen Clan who reigned in medieval Germany for a period of years. In 1835 my father went to Rock Island County, Ill. He took up several farms; built a good log house, the first plastered house in that section of the country."

The Bishop was born in Moline, Ill., June 1, 1842. He was the fourth of thirteen children. The first Methodist class meeting and Sunday school of that great Central West was organized in this log cabin home. Later, at the neighborhood schoolhouse, Joseph, at the age of sixteen, with his father and the class leader kneeling on either side of him, committed himself to the Christian life and ministry.

His father, his pastor, and his presiding elder unitedly urged him to accept a local preacher's license and enter upon his chosen profession at once. They argued that he had sufficient education with which to begin, that he could pursue the Conference Course of Study while preaching, that he was a good public speaker, and that if he carried out his intention to go to college and theological school, he would spend several years in preparation and souls would be lost which he might help to save. His father urged this and the boy left the team of oxen he was working, went beyond the fence and finding a quiet shady place, laid aside his straw hat and sat down determined to know what God would have him do. In due time the answer came, "Take time to get ready." He learned of a school in Evanston, Ill., where a young man could study for the ministry. He thought he could prepare to preach in about two years and felt certain he could earn enough to pay his way. Thereupon he launched into his life of self-reliance. He finished high school in a year and a half, then taught four months. In due time he was graduated from Illinois Wesleyan University, being the valedictorian of his class, having carried grades around one hundred throughout his course. He was one of the early graduates of Garrett Biblical Institute. He spent seven years in preparation for his life work.

Bishop Hartzell, through all the years, bore the mark of his nobility and his training. He was lithe as a boy, erect, dignified in his bearing, courtly in his manners, pronounced in his convictions, generous, open-minded, and personally attractive. He was one of the most genial of companions. One who met him frequently through all the years can easily understand how in the prime of his life he had access to royal courts and easy fellowship with the greatest men of his generation in half a dozen different nations. He received the degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws from different institutions and some of these degrees from more than one institution. All scholars who knew him recognized his right to these academic distinctions. He had the scholar's mind and the scholar's attitude toward the problems of life at the same time that he was one of the most practical and resourceful of men.

In 1870 he was pastor of the Methodist Episcopal Church at Pekin, Ill. Within three months after his graduation and in the beginning of this pastorate Bishop Matthew Simpson urged him to accept a transfer to the pastorate of Ames Church, New Orleans, to succeed Doctor John P. Newman, later Bishop Newman, who had been transferred to Washington as pastor of the Metropolitan Church and Chaplain of the Senate. He took the matter under advisement, but tried himself out for a year. The membership of his church greatly increased. Under his leadership the church was relieved of a debt for which it was offered for sale under foreclosure, but at the close of the year with his full consent, Bishop Levi Scott transferred him to New Orleans. There he became pastor of the Saint Charles Methodist Episcopal Church, the largest white parish of his church in that city. From 1873 to 1882 he was superintendent of the Louisiana District, in charge of both the white and the Negro work of his church. For nine years he was superintendent of church, educational, and editorial work in New Orleans, and he largely directed the evangelistic and educational work throughout the southwest. In 1873 he founded and published the *Southwestern Christian Advocate*. At a later date he turned over this property to the Church without compensation. The impression he made and the force of his character are evidenced by the fact that for several years he was a prominent member of the Board of Education of the city of New Orleans and assisted in the organization of the city school system under modern methods. He was the administrator of large funds placed at his disposal each year by missionary and other benevolent organizations. To the day of his death he regarded this work in the South as his greatest service. He again and again has told the writer with glowing enthusiasm about the many conferences, the thousands of members, and the worthwhile

institutions in the Southland which were in large measure the result of his planning and of the inspiration which he brought. The remarkable and permanent development of church membership, properties, and institutions of learning attest the wisdom of his administration.

From 1882 to 1887 Bishop Hartzell was assistant corresponding secretary, and from 1887 to 1896 executive corresponding secretary of the educational work of our Church for the entire South, with headquarters in Cincinnati. Under his direction forty-five institutions of learning, twenty-two for white youths and twenty-three for Negroes, including medical colleges, divinity schools, universities, and industrial centers, were administered. He had many distinguished co-laborers. R. S. Rust, Bishop John W. Hamilton, M. C. B. Mason, Bishop W. P. Thirkield, at a later time Dr. P. J. Maveety, and others too numerous to mention were associated with him. They were princely men, each great in his own right, but Bishop Hartzell commanded the unqualified respect of the group.

One of the dramatic scenes in the life of Bishop Hartzell occurred at the General Conference in Cleveland in 1896. The work of the renowned Bishop Taylor had been under closest scrutiny at Omaha in 1892. There were radically different opinions as to the present and future values of that work. All recognized that the conservation of the results of the labors of that pre-eminent evangelist and traveler demanded the highest type of administrative ability, the sympathetic touch and appreciation of what had been done, with the courage to correct any errors, and withal a patience and persistence rarely found in one person. At a pivotal moment in the General Conference the whole body turned toward Joseph C. Hartzell, whose attitude was that of Saul when first approached about the kingship of Israel. Modest, retiring, hesitant about assuming great responsibilities, he nevertheless responded to the call of God and by practically unanimous vote of the General Conference was elected and consecrated Missionary Bishop for Africa.

It is needless to detail here the way in which he brought order out of chaos or the way in which, while correcting acknowledged errors, he greatly enhanced the fame of his renowned predecessor, William Taylor. It was not long before Joseph Hartzell had the profound respect and intimate acquaintanceship of empire builders like Cecil Rhodes and of great statesmen of the various nations who were conducting the affairs of their respective nations in Africa. Again and again he had conferences at strategic points in Africa, in London, in Washington, and wherever the statesmen of the world conferred about African affairs. These men found that he had great knowledge, that he had the statesman's vision, that he had the energy to material-

ize his dreams, and that he was a man to be reckoned with and trusted. Cecil Rhodes especially committed to his care great properties and showed him marked consideration. All the increment derived from his ancestry came into play. This courtly, highborn gentleman moved with ease among prime ministers, ministers plenipotentiary, and heads of the foreign offices. He usually got what he went after, and he literally paced off empires for the Lord Jesus Christ. He established and organized Missions, Conferences, schools, medical work, printing establishments, agricultural enterprises, and mechanical shops in southern and central Africa for Negroes and in South Africa and the Madeira Islands for the white people. He carried with him at all times letters from Presidents McKinley, Roosevelt, Taft, and Wilson commending him to the American ambassadors and ministers abroad. He never hesitated to present the problems of his Church to these statesmen and nearly always won his points and left each of the numerous interviews with assurances of their cordiality and co-operation. His name goes down alongside of the names of Livingstone and Hannington as one of the great apostles of Africa.

In the twenty years prior to his election, the Church appropriated a total of fifty thousand dollars, or two thousand five hundred dollars a year to the support of missions in Africa. In the twenty years of his supervision the Church appropriated five hundred thousand dollars and he secured by personal solicitation and financial campaigns five hundred thousand dollars more, a total average of fifty thousand dollars a year. At the time of his retirement the evidence of his successful administration was seen in six thriving centers under the five flags of Liberia, Portugal, Great Britain, Belgium, and France.

One of the remarkable illustrations of the way in which he impressed men prominent in public affairs was the occurrence in connection with the World Sunday School Convention held in the Orient a few years ago. On the way out the boat stopped at Algiers in North Africa. The hosts of Sunday-school devotees saw both the splendor and the squalor of that city. They recalled the time when nearly all North Africa was under the dominance of the Christian Church. They remembered that in that country some of the great creeds were formed and that one church council was attended by five hundred Bishops and a total representative group of two thousand churchmen. They saw it in the hands of the alien, almost every vestige of Christianity wiped out. They resolved that a mission should be started in North Africa. They took up a collection. With men like the late lamented H. J. Heinz and Charles K. Warren in the group it goes without saying that the collection was a big one. These representatives of many denominations then turned

their attention to the proper person to inaugurate the work and head the enterprise. With almost one voice they turned toward Bishop Hartzell. The present writer has made a personal inspection of the work then begun in North Africa. It is monumental. Under competent leadership, in part selected by Bishop Hartzell, it has become one of the greatest pieces of missionary work in the history of our Church. Dr. Samuel Zwemer, our greatest missionary to the Mohammedans, said to this writer at Budapest that taken all in all he regarded this work in North Africa as the outstanding piece of successful missionary work of the last two generations.

Two incidents in the life of Bishop Hartzell are typical and worthy of note. The semi-annual meeting of the Bishops was held six or seven years ago in the city of Indianapolis. A great mass meeting was planned in the Roberts Park Church for Sunday afternoon. Bishop Hartzell was chosen as the speaker. It was a memorable occasion. The church was crowded to the topmost gallery. Nearly all the Bishops were present. Prominent churchmen from Indianapolis and the surrounding country of our own and other denominations were in the audience. Inspired by the occasion, Bishop Hartzell rose to his best. It was probably the greatest speech of his life, and so far as I know he never again equaled the effort of that day. With the vision of a prophet and the condensation and beauty of rhetoric of a great literary man he drew a picture of Africa, its past, its vast resources, and its marvelous future. With accuracy of detail he showed the various national and international forces at work in that continent. He portrayed the progress of the King of Kings moving among the statesmen and the nations in that darkest Africa. He pictured achievements with compelling enthusiasm. He held his audience spellbound. It seemed as if an Isaiah was speaking to us. His peroration was never to be forgotten. It had the sweep of a great orator. It brought the audience at the close to their feet in rounds of applause. The next day it was the talk of the Bishops' Meeting, and this writer offered a resolution, unanimously adopted by the Bishops, asking Bishop Hartzell immediately to begin the preparation of his memoirs and to give the Church a lasting record such as he had given in outline the day before. He agreed, and at the time of his untimely death he was working on this book.

The closing scene of the public life of Joseph C. Hartzell was equally impressive and dramatic. He appeared at the General Conference in Kansas City. We saw how feeble was his step, how plainly the marks of the approaching end were upon him, and we realized that in all human probability that would be his last General Conference. He was able to stay only a few days, but when he asked to be excused and rose to take his

leave of the Conference one of the most dramatic scenes in the history of the General Conference occurred. That great deliberative body rose en masse to receive him and to pay tribute. The representatives of his life work from various parts of the world one after another came to the platform—Negroes from the Southland, delegates from Africa, representatives of the work among the white mountaineers of the South, his successors in various offices, all paid eloquent and fitting tribute to his work and worth. It was the last view most of us had of him. It was a great man celebrating a great triumph. It was a recognition of a life well spent and work well done. He replied in brief, but fitting terms. We got a glimpse of the old-time dignity, a flash of the old-time eloquence, a gleam of that eagle eye, and we all said:

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last."

THOMAS NICHOLSON.

BISHOP ISAIAH BENJAMIN SCOTT

The life of Isaiah Benjamin Scott, the eighth Missionary Bishop of Africa, was characterized by dogged determination from his early childhood to the close of his life in its seventy-sixth year. He was born of sterling parents, Benjamin and Polly Scott, in Woodford County, Ky., September 30, 1854. As the date of his birth shows, he knew something of the hardships of slavery. His parents, who lived to a ripe old age even in the days of slavery, evinced those sterling qualities of character, integrity, hard work and perseverance which they transmitted to their children, most particularly to young Isaiah.

Even before the Emancipation Proclamation, young Scott was fired with the holy zeal for an education, and this zeal he never lost. He was one of the first students to enter Clark Seminary, Atlanta, Ga. Out of that institution grew our present Clark University. Still determined and still pursuing, Isaiah Benjamin Scott entered the Central Tennessee College (now Walden University) in 1874. He not only made good in his studies, but he made friends rapidly, among whom he numbered John Braden and George W. Hubbard, M.D., two of God's noblemen, whose spirit and consecration are being re-lived to-day by many of their former students.

Young Scott graduated from Central Tennessee College in 1877, and was granted the degree of Master of Arts by this same institution in 1880. He then spent a year in the study of theology, and in 1881 joined the Tennessee Conference. Im-

mediately he transferred to the Texas Conference, accepting a professorship in Prairie View Normal and Industrial College. He rose at once to prominence in Texas because of his ability in the pulpit and on the platform. After one year's service at Prairie View, he entered the pastorate, serving among other charges, Wesley at Austin, Trinity at Houston, Ebenezer at Marshall. At the age of thirty-three, he was appointed presiding elder of the Marshall District and later transferred to the Houston District. Measured by the age of the average presiding elder of that time, he was rather young, but despite his youth, he made good in his new and large responsibility—so much so that in 1893, when he was not yet forty, he was called to the presidency of Wiley College. It was here that his ability as an executive, as an administrator, and as a leader was manifested to such a remarkable degree that he attracted the attention of the entire Church.

He was a delegate to the General Conference in 1888, 1892, 1896, 1900, and 1904, being elected at the head of the delegation from the Texas Conference each time. It was by the General Conference of 1896 that Isaiah Benjamin Scott was elected editor of the *Southwestern Christian Advocate*. Almost immediately he lifted the *Southwestern Christian Advocate* by his strong, crisp, and timely editorials to the attention of the whole Church. He was an exceptionally fine paragrapher, and his editorials were never long, but always pungent. After eight successful years as editor, he made another step forward.

It was at the General Conference in Los Angeles in 1904 that Isaiah Scott was elected Missionary Bishop of Africa to succeed Joseph C. Hartzell, who retired by age limit at this Conference after twenty years of service. By the splendid work of Bishop Hartzell, Africa was in the plan and thought of the Church, and a successor to this noble leader called for one of the best men of the Church. After much thought and prayer, Isaiah Benjamin Scott was chosen without opposition. He was to follow the great Hartzell, who made the work in Africa unusually prominent. Bishop Scott came to this exacting task near his fiftieth year. The writer of this article is pleased to transmit, in this form, the substance of a conversation with Bishop Camphor, successor to Bishop Scott. Bishop Camphor praised the work of Bishop Scott for its special emphasis on his temperance and educational ideals, and its standards of self-support.

After twelve years of administrative work in Monrovia, Liberia, Bishop Scott retired in 1916. He died in Nashville, Tenn., July 4, 1931. He had a wide acquaintance in the entire Church and found a prominent place in all the national movements of the Negro race.

ROBERT E. JONES.

MRS. CLOTILDA LYON McDOWELL

In the capital city of the nation, where for a decade and a half Clotilda Lyon McDowell walked in beauty, is to be found perhaps the most famous memorial to a woman in the Western Hemisphere. The world has worn a path to Rock Creek Cemetery because there, in its somber setting, is Saint Gaudens' "Grief." It is a statue which her eyes had often beheld. Taking high rank as a work of art, there is nevertheless in its melancholy fascination more of the gloomy pessimism of Buddha than of the triumphant assurance of Jesus. This darkened figure of "Grief," while it strangely fits our mood with the sadness of farewell upon us, will not do as a symbol of her life. It is a woman without a lamp.

One of the holy places of another national capital, across the sea on the Thames, is the spot where stands the sculptured form of one honored forever among women. It is a Lady With a Lamp, a perpetual memorial of one who put healing, helping hands of winsome womanhood under the want and woe of the world. And so it is that—

> "A lady with a lamp shall stand
> In the great history of the land,
> A noble type of good,
> Heroic womanhood."

Mrs. McDowell was Methodism's Lady With a Lamp.

It was while the sere November leaves were falling and her bodily strength was waning that she stood one sunny afternoon in the Bishop's Garden on Mount Saint Alban, in Washington. The superb view of the nation's capital spread out below, with a blue haze over the shining river and the distant hills.

For fourteen beautiful years it had been her city, and she loved it. How she reveled that day in the glory of the garden and thrilled at the sweet scent of the ancient boxwood and the delicate fragrance of the late roses. Always for her God walked in gardens. Then, in a nook of that garden enclosed, she sat quietly gazing at the soaring arches of the rising cathedral. The hammer of the builders resounded on the still air. It was but a symbol of a cathedral more vast of which she, too, was a builder, a master builder, a workman that needed not to be ashamed.

In the gripping story of *The Servant in the House,* the Bishop is seeing the cathedral that he had built over in India, not of stone, but of human souls: "Its spans and arches are the joined hands of comrades. Up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. Sometimes in the silence of the night one may hear the ham-

merings of comrades up in the dome, the comrades who have climbed ahead." Yes, the comrades whose hammerings up in the dome steal softly now upon our ears, those comrades of ours who have climbed ahead, still are builders, still our partners in the Gospel's golden goals.

We are thinking now of one who instinctively shunned praise and turned from eulogy, one who was far too busy holding aloft the Lamp so that people who sat in darkness might see a great light, far too anxious that that Lamp of Hope should fling out its brightening ray, even to be conscious of how high was the peak of character which lifted her redeemed personality so far above the sordid levels of the world.

She moved with sure step in the high places of the soul. Her gentleness made her great and lifted her to the nobility in the Kingdom of Character. Her queenly bearing was but the reflection of a regal spirit. In the things she saw and helped others to see was the verification of that assertion which is an abiding promise and an eternal principle, "The pure in heart shall see God." Who really knowing her would not agree that faithful and exact delineation of what she was might suggest to those who did not know her the veneer of exaggerated virtue which is sometimes spread over baser metals.

We come, therefore, to thank the Master of all good workmen for this winsome life, so highly endowed in qualities of heart and mind, so full of grace and truth, for those glorious years of crowded life in which the glowing prophesies of the morning were so richly fulfilled even until the evening. We thank Him for the experiences that ripened and mellowed, for the unfolding loveliness of this Christ-like life that adorned the doctrine of her Lord and Master; for its fine discriminations and keen sense of values; for the wide and wise leadership she exercised; for the new enthusiasm to freshened activities brought by the contagion of her own spirit; for the redemptions she helped God accomplish, and for the work of the Kingdom in far places upon which for all the years is her image and superscription, as she carried out the Great Commission, "Go—into all the world!" For this high soul who took the high road and kept it through toiling, fruitful years, we would raise our glad and grateful Te Deum.

In a cemetery in Europe there stands a monument erected by a poet to his wife. It bears the inscription, "She was—" That line is unfinished, just a blank, "She was—" And then come these lines: "But words are wanting to say what. Think of what a wife should be, and she was that." She was— That is the line which with grateful hearts and fragrant memories we would fain fill out. But we cannot. There are no words wealthy enough. Any stumbling words of ours are just futile attempts to suggest the rest of that line. But as we see that

lovely girl coming out of a Methodist parsonage, walking through academic halls and across a college campus, joining her life with one who would lead her back into other parsonages and together coming across the years, walking in meekness of spirit the exalted paths of honor and responsibility and leadership, meeting with glorious morning face the better and the worse in that fine, full life of which she spoke so gratefully at the end, we can but say:

"She was— But words are wanting to say what." Think of what a wife should be—of what a mother should be—of what a friend should be—of what an inspiring Christian leader should be, and she was that.

No wonder that in the tributes to her work and worth, coming from all parts of the nation, words mirroring what Paul calls "the spiritual glow" were reached for with such unanimity in the attempts made in the printed word to suggest the glory of that monument of character and service which she built. Her virtues have been strung upon many a thread of gold. Here are descriptive touches in tributes written, some of them, thousands of miles apart: "Radiant living"; "the light she brought to parsonage and to parish in the earlier years of their ministry"; "a chancellor's home made radiant with culture and hospitality"; "her joyous eagerness to bring light to darkened lives"; "her beautiful face shining with the light of real righteousness"; "the Church's rejoicing in her many years of radiant living." Yes, hers was a radiance that she had, a radiance that she kept, and a radiance that did not go out when just before the Old Year died all the trumpets were sounding for her on the Other Side. And we who have seen the glow of that same undimmed light in these later years, burning ever in the home made radiant by her presence, know that she was always a Lady With a Lamp. She lighted up everything she touched, and somehow gave even to gray and drab duties an edge of crimson and gold. Under the triumphal arch of a life like hers will burn forever the perpetual light of an influence which shall never go out, as this that she hath done shall be told as a memorial of her wherever this Gospel is preached.

When the century was young, with Bishop McDowell she went to visit the far fields, to mingle with the throngs in foreign cities and to see life in Eastern garb. At last, after carrying the deep need of the East for so long in her heart, she actually looked into its wistful face—the teeming Orient so largely without Christ. She saw with kindling heart where the leaven of the Gospel was being put into the mass of paganism, the Word of God so tiny, the powers of tradition and darkness so titanic. Yet she never doubted that it would leaven the whole lump. She held in her arms the brown and yellow children of India,

Japan and China. And no arms ever held them with more of the spirit of the Master, "Suffer little children . . . of such is the kingdom."

Her arms were really the arms of a mighty host of Methodist women around the world who looked to her then and in the golden years which followed as their loved and inspiring leader. It was the same loving heart which had held the children of the East in that earlier day which was still speaking in one of her last letters, written in the spirit of the Christmastide on behalf of one of our Methodist Homes for Boys, as she said, "No woman can be the best kind of a mother to her children unless she has a heart big enough to take in the children of the whole world."

Long before the findings of the Jerusalem Conference she had founded her life on its conclusions, that "In Jesus Christ we have found life; in Him we come to ultimate reality. We must share Him. We cannot bear to think of anybody, anywhere in all the world, living without Him." It was that undimmed conviction which the changes in interpretation in a day of theological controversy and restatement, through which she lived, could no more touch than a sword could sever a sunbeam. It was with the trumpet of that conviction that she challenged the women of Methodism for a crusade which is described beautifully in one of her own phrases as "Fellowship with Jesus Christ in the work which He forever carries on in the world." It was that urgency which led her to write during her last year, in a letter to a personal friend, in speaking of the work of the Kingdom, "There is so much to do, I am bewildered by it. Why don't more Methodist women help?"

When the news of her translation flashed around the world, the beautiful floral expression of sympathy that came at once from the White House was not simply voicing the personal grief felt by the Chief Executive and Mrs. Hoover. It was symbolic of the fact that the nation had indeed lost one of its fairest daughters, and the flowers from the First Home of the Land spoke of the flowers that her hands had planted in countless homes and in the gardens of human lives around the world. No wonder President Hoover said of Mrs. McDowell: "Such lives as hers are the true servants of humanity, their influence far exceeding the confines of any race or creed, and are inspiring examples of service for all." And a multitude of sorrowing women found their own sense of loss expressed by the gracious wife of ex-President Coolidge, as she declared, "In countless ways Mrs. McDowell will be missed from the circle of friends, friends from all walks of life with whom and for whom she worked, and to whom she gave of her thought and time in unstinted measure. Only in doing our utmost to carry on the

work which she accomplished so efficiently can we pay a real tribute to her life and memory."

For almost a quarter of a century, for her the Christmas bells spoke of death as well as of birth; for it was near Bethlehem that the blossoms of springtime in the life of the dear daughter changed to immortelles. That sorrow which made her life different forevermore was sanctified as the mother turned to take in lonely arms the burdens and problems of young folks, and other folks, around the world, in the work which she liked to call "A great organized motherhood." It was while the Christmas bells were still answering each other through the mist that she was not, for God took her just as she had passed another anniversary of her Olive's translation.

"It was a very cold last day of the year," was the editorial comment in the *Ohio Wesleyan Magazine*. "It was a very cold last day of the year, but the sun was shining at Oak Grove when the body of Clotilda Lyon McDowell was brought on its last journey to Delaware, from her home in Washington, D. C. As a minister's wife she had made her home in many places since she left the college as a graduate, first to teach for a while, and then to become partner with her husband in the changes which came, each taking them to greater honor and larger places of usefulness. Three or four pastoral appointments, then life in a Western college city, then an honored Church office, and finally the call to the highest office in the gift of their Church. What a story the years could unfold of influence which will greatly outreach the years of their lives." And, may I quote some sentences of Bishop Hughes, who speaks out of the close and tender intimacy of the long years: "At her grave on that December day a snow-white world symbolized her spirit and cutting breezes suggested the winds of grief that were passing over our hearts. We could scarcely think of her as sleeping elsewhere than at Delaware. Her preacher father rests there, and her beloved daughter. Not far away from her tomb is 'Professors' Row,' where reposes the dust of nearly every one of her old Ohio Wesleyan teachers. But the appropriateness of her burial place is deeper. She carried the Ohio Wesleyan spirit around a needy world, and at last came back to rest with her beloved, near where she first met her most beloved, and started to walk with him down 'the long road.' Pilgrims to that Oak Grove shrine will now find a new reason for going there, and will often feel that the words on Bishop Bashford's stone not far away apply also to Mrs. McDowell, 'who lived increasingly that in all things Christ might have the pre-eminence.' 'Through such souls alone God stooping shows sufficient of His light for us in the dark to rise by. And we rise.'"

FREDERICK BROWN HARRIS.

REVEREND WILLIAM CLAUDIUS RIVERS

William Claudius Rivers was born in Bass, Ala., fifty-five years ago. His parents moved to the state of Arkansas, where he was reared, receiving his education from Philander Smith College, from which institution he graduated in 1909. He joined the Little Rock Conference in 1914. After serving as pastor for several years he was appointed district superintendent of the Hot Springs District, which position he filled for five years. At a recent session of the Southwest Conference he was elected as a delegate to the General Conference of the Methodist Episcopal Church, to meet in Atlantic City, N. J., and assigned as pastor of the White's Memorial Church, Little Rock, Ark. He died December 19, 1931.

GEORGE C. TAYLOR.

REVEREND TIMOTHY A. SPECKMANN

We here reluctantly record the death of Dr. Timothy Asbury Speckmann, superintendent of the Cincinnati-Louisville District of the Central German Conference. While on a trip to Nashville, Tenn., during the night of December 12, 1931, he suffered a stroke of apoplexy and passed away a few hours later.

Doctor Speckmann was born in New Orleans, La., July 23, 1872. He was the son of the late Rev. J. C. Speckmann, of the Central German Conference, and was reared in the atmosphere of a Methodist parsonage. When but a lad of nine years he dedicated his life to God. He received his early education in the public schools of Ohio, and was graduated from Baldwin Wallace College, at Berea, Ohio, in 1895. After teaching school for some time, he felt the call to the Christian ministry and entered his father's Conference. He was admitted to full membership in 1898, and at the age of twenty-three years was appointed to his first charge at Zoar, Ohio. Later he served at Edon, Ohio; Marine City, Mich.; First Church, Pittsburgh, and McKeesport, Pa.; Wheeling, W. Va.; Market Street Church, Louisville, Ky.; Toledo, Ohio, and finally as superintendent of the Cincinnati-Louisville District.

During his thirty-five years of active service he won the respect, confidence, and affection of his brethren in the ministry. For many years he served as trustee of the Conference and as president of the Board. He was also a trustee of Baldwin-Wallace College and of Nast Theological Seminary. At the last session of his Conference he was elected a delegate to the General Conference of 1932. He served as chairman of the Commission on Merger of the Central German Conference with the English churches, and during the delicate negotiations car-

ried out by this commission, he served with consummate tact and skill.

Doctor Speckmann's ministry was characterized by deep spirituality. He was especially interested in children, and for many years was in charge of the children's work at the Santa Claus camp meeting, where he won the hearts of the little folks by his understanding of child life. On December 6, 1899, he was united in marriage to Miss Mary C. Wetzel, of Santa Claus, Ind., who survives him. Together they maintained an ideal Christian home. Besides Mrs. Speckmann, he leaves two brothers: the Rev. Simon Peter Speckmann, of Iowa, and Silas E. Speckmann, of Arizona, and two sisters: Miss Clara, living in New Mexico, and Miss Phoebe, of Kansas.

Funeral services for Doctor Speckmann were held in the Market Street Church, Louisville, where he served as pastor for ten years. The Rev. Charles E. Severinghaus, superintendent of Michigan District, had charge. The principal addresses were made by Doctor Severinghaus; Dr. Emil I. Klotz, superintendent of the Ohio District; Dr. Frank T. Enderis, and Doctor Kennedy, who spoke for Baldwin-Wallace College. A brief service was held in our church at Santa Claus by the Rev. Mr. Collier, pastor, after which the commitment service was held in the cemetery at that place.

FRANK T. ENDERIS.

DOCTOR AXEL FERDINAND BENSON

Axel Ferdinand Benson, our friend and brother in Christ, was born in Filipstad, Varmland, Sweden, October 28, 1873. After ten weeks of lingering illness he fell asleep in the Lord at his home in Chicago on the second day of January, 1932, having thus reached the age of fifty-eight years, two months and four days.

Born and reared in a Christian home he came early in life into a sweet Christian experience through faith in Jesus Christ. He endured in this faith unto the end. He united with the Methodist Episcopal Church in the homeland, and soon after his conversion he felt God's call to Christian service. In 1893 he entered our theological school in Upsala, Sweden, for ministerial preparation. After two years of studies in Upsala he emigrated to the United States and entered our theological school at Evanston, Ill., where he graduated in June, 1897. His first church, after graduation, was Batavia, Ill. Later he served as pastor of our churches in Kewanee, Andover, and Melrose Park, all in the state of Illinois. In 1905 he took up the study of medicine, and after years of preparation he graduated from Illinois Medical College and has followed that profession for twenty-one years. He practiced six years in Bishop Hill, and

five years in Galva, Ill., and since 1922 in Chicago. True to the Church and the ministry he has often preached during these years, and like Luke, the beloved physician of Paul's days, he ministered to the needs of the people both spiritually and physically.

On May 31, 1890, he was united in marriage to Miss Selma Swanson, of Batavia, Ill., who has most faithfully shared his life both in the years of ministry as well as in his later profession; and during the weeks of illness she has been constantly at his side ministering to every need. God blessed this holy union with three children: two sons, Merrill and Warren, and one daughter, Miss Linnea Benson. These, together with three grandchildren, one daughter-in-law, and one sister in Sweden are the nearest relatives who deeply mourn and miss a beloved and kind husband, father and brother.

Doctor Benson was a man who gained many friends by his kind and cheerful disposition, by his medical skill, and by his warm heart and interest for the Church and God's cause in general. In his profession he had opportunities to serve as the good Samaritan, and he used the opportunities without hesitation and publicity. He never spared himself from doing his best for any man and for any good cause. There is no criticism against our good brother, but it can be truthfully said that he was so willing to help others that he himself broke down under the many duties. He wore himself out in service, not so much for personal gain as for the good he could do. And so in the best years he finished his course. As it was said of the Master it can be said of our dear friend: "He saved others, himself he could not save."

The Church of Jesus Christ, in its local and general work was very near and dear to the heart of Doctor Benson. In his medical profession he did not minimize its importance, he did not neglect its privileges and duties toward it. He was willing and glad to serve in any capacity and held many important positions both in the local church as well as in the wider connection. Since 1922 he has been a member of the Austin Swedish Methodist Church and has filled the offices of Local Elder, trustee, choir director, Sunday-school teacher, president of the Brotherhood and many other duties. In the Conference and on the Chicago District he has been honored with many responsibilities as president of the Swedish Methodist Union, director of the Swedish Methodist Aid Association, trustee of Des Plaines Camp Meeting Association. Among his medical associates he has also held official duties. At the last session of the Central Northwest Conference, in Rockford, Ill., he was elected Lay Delegate to the General Conference in Atlantic City in May, 1932. This he regarded as a great honor, and he looked forward to that time of duties and pleasant fellowship with joy. During

his last illness he spoke of it several times. But realizing that it would most likely not be his privilege, he said that it would be still greater and more pleasant to attend the great General Conference in the heavenly city.

Dr. Axel Ferdinand Benson will long be remembered as a Christian gentleman, a follower of Jesus the Nazarene, a churchman loyal and true, a beloved physician to the sick and needy, a preacher of righteousness and truth, and a husband and father whose life and conduct will be an example and a benediction to the family.

And God said to Daniel: "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Peace unto his memory!

Memorial service was held in the Austin Swedish Methodist Church, Tuesday, January 5, at 11:00 A. M., the pastor being in charge. Addresses were made by Bishop Edwin H. Hughes, Dr. C. G. Wallenius, and the Rev. O. G. Sandberg. Mrs. Esther Berggren and Mr. Carl Wermine rendered beautiful singing. Telegrams and resolutions were read and the service was very impressive. Hundreds of people attended, and the large floral tribute spoke of friendship and love. Interment was made in the family lot at Batavia, Ill.

THOR J. WESTERBERG.

MR. JOHN NATHANIEL DRYDEN

In the year 1874 there moved into Custer County, Neb., from Dade County, Wis., two young men, both of whose remains now rest in the Quiet Cemetery, of Kearney, Neb. These two men sustained the relationship of uncle and nephew.

Four years ago we sat in the General Conference and listened with interest, as did many of you, to a memorial presented by the Rev. Orien W. Fifer, commemorating the life of one of these Wisconsin youths, the Rev. David Dryden Forsyth. Little did we think that at this next General Conference it would fall to our lot to present a memoir concerning the elder of these men, the late John N. Dryden. No one, aside from the immediate family, had the right to claim the *special* friendship of this friendly man, for we think we speak accurately when we affirm that no man in Nebraska was better known and more sincerely loved by people of all classes than was John N. Dryden.

As we read the several accounts of his death, whether it was from the Church papers or the public press, we were impressed with the fact that in all of these accounts the emphasis was placed upon his religious activities. No one ever asked which side of a question he sponsored if a moral issue was involved.

John N. Dryden was born June 1, 1856. He came to Nebraska with his parents in 1874 and to Kearney in 1885.

He was married to Miss Helen Holmes in 1884. She, together with a daughter, Mrs. Herbert W. Kendall, and a son, Kenneth H. Dryden, and three grandchildren, Helen, John and Bruce Kendall, all of Kearney, are left to cherish his memory.

John N. Dryden was by profession a lawyer, having been admitted to practice in 1886 and in 1916 the State Bar Association of Nebraska showed its appreciation of his thirty years of service by electing him its President.

In his pioneering days Mr. Dryden drove the Star Mail Route from Kearney to Loup City and New Helena, a distance of 110 miles, making weekly trips when it was thirty miles between houses and over roads without bridges. "This heroic spirit of the pioneer followed Mr. Dryden throughout a long and useful life, manifesting itself with vigor in civic and political affairs where moral interests were involved. He fought the saloon because it was the enemy of his fellow men, knowing while he did it, that the income from his practice would be diminished. As we sat together in the General Conference four years ago we were much interested to see into what debates and discussions he would enter, knowing his familiarity with all the complexities of this great Conference. True to his spirit he took the floor but once in the entire session and that was in a vigorous defense of the Church in its stand against settling international disputes by war."

Whatever may be said, we are sure that nothing more simply and truthfully describes him than to say that John N. Dryden was a Christian gentleman, and none of his many activities gave to him such delight as those growing out of his church relationships. He became a Methodist while yet a young man, more than fifty years ago and has been a leading member of the Kearney Methodist Church for over forty-six years. He was the founder of the Keystone Bible Class Movement, and its president during the twelve years of its existence; more than forty years a trustee of the Nebraska Wesleyan University; President of the Nebraska Conference Laymen's Association; greatly interested in the Board of Home Missions and Church Extension and was six times elected lay delegate from the Nebraska Conference to the General Conference.

He received that most beautiful of benedictions, "'Tis enough, come up higher," on the morning of December 11, 1931. Funeral services were conducted the following afternoon, in charge of his pastor, the Rev. Paul M. Hillman. The invocation was given by Dr. M. E. Gilbert, of Lincoln; an obituary was read by the Rev. Paul M. Hillman; the Scripture reading was by Dr. E. M. Kendall, district superintendent; Dr. Oliver M. Keve offered the prayer and gave a personal tribute; Dr. Harry E. Hess, of Lincoln, former local pastor, delivered the sermon.

and the closing prayer was offered by Chancellor I. B. Schreckengast, of Wesleyan University.

The love and esteem in which this good man was held by his friends and neighbors was evidenced by the many hundreds who availed themselves of a last opportunity to look upon the mute, but as ever smiling kindly face of their neighbor and we count it a compliment to be numbered among the thousands of Nebraskans who could say of a truth, "He was my friend."

BEACH COLEMAN,
HARRY E. HESS,
PAUL M. HILLMAN.

MR. THEODORE HENRY MAYTAG

Theodore Henry Maytag was born at Mattoon, Ill., February 24, 1864. When he was six years old he moved with his parents to a farm near Laurel, Iowa. Here his boyhood and youth were spent. After his marriage he engaged in business in Laurel for ten years. He then became associated with his brother, E. L. Maytag, and for thirty-two years was actively identified with the well-known Maytag Company, of Newton, Iowa. He had other business connections in Newton which made him a great factor in the commercial life of that thriving community. Mr. Maytag traveled extensively in the interests of his company and gained a wide business acquaintance.

Despite his heavy business responsibilities, Mr. Maytag found time for religious activities. He had a deep personal conviction of spiritual realities which animated him in his attitudes toward life and made him a worker in the institutions that promoted the welfare of his fellows and advanced the interests of the Kingdom. In Newton he served as chairman of the Salvation Army Board and was president of the local Y. M. C. A. But it was in the Methodist Episcopal Church that he gave expression to the practical side of Christian responsibilities. In choir work—for he loved the music of the church—in the church school, as superintendent and in all local church work he gave unstintedly of his time, money and labor. His faithfulness in the local church led to his being summoned to service in the larger domains of the church. He was a member of the Board of Pensions and Relief; President of the Board of the Iowa Methodist Hospital; a member of the governing board of Taylor University, Upland, Ind.; an active member of the Board of Directors of the Wesley Foundation of Iowa.

Mr. Maytag was a delegate from the Iowa Conference to the General Conference at Kansas City in 1928. He was a delegate-elect to the General Conference of 1932. It was while on his way to the Lay Electoral Conference at Muscatine, in September, that the automobile accident befell him which resulted

in his death nearly a month later, October 6, 1931. Though unable to reach the Electoral Conference, he was elected as a representative of the Iowa Conference to the General Conference, and by so doing they showed their confidence in him.

On the day of his burial many hundreds gathered for the service and by beautiful floral offerings and words of appreciation showed the extent to which Mr. Maytag had entered into their lives. The funeral service was in charge of Dr. Charles Wentworth, pastor, and Dr. Robert Lee Stuart, President of Taylor University, and a former pastor. The members of his immediate family are Mrs. Maytag and one son and two daughters.

Mr. Maytag was a man greatly esteemed by his neighbors, highly respected for his integrity and greatly loved for his Christian character. He was a generous supporter of the local church and gave liberally to the educational and benevolent enterprises of the general church. He was an example of what laymen can do for the Church and Kingdom when devotedly committed to the service of Jesus Christ and his fellow men.

GEORGE BLAGG.

MR. WILLIAM HENRY PRATT

Full name:

William Henry Pratt.

Date of Birth:

March 10, 1876.

Educational Career:

Preparatory School at Greensburg Seminary, Greensburg, Pa.

Graduated from Allegheny College, Meadville, Pa., in 1896 with a Degree of A.B.

Graduated from Columbia University Law School, New York, in 1899, with a Degree of LL.B.

The Remaining Members of the Family Are:

Mother, Belle L. Pratt.

Robert W. Pratt, of Pittsburgh, Pa.

John M. Pratt, of Cambridge, Mass.

Willis E. Pratt, of Erie, Pa.

Russell B. Pratt, a student at Allegheny College, Meadville, Pa.

Ruth H. Pratt, a high-school student, Pittsburgh, Pa.

Offices Held in Civic and Church Life:

A member of the Pennsylvania State Legislature, 1907 Session.

A member and Trustee of the Emory Methodist Episcopal Church.

A director of and Counsel for the Methodist Episcopal Church Union of Pittsburgh, Pa.

A director and Counsel for Pittsburgh Council of Churches and Sabbath Association of Western Pennsylvania.

Was a delegate to the General Conference of the Methodist Episcopal Church at Springfield, Mass., in 1924.

Elected delegate to the General Conference at Kansas City, Mo., in 1928, but was not able to attend.

Elected as delegate to the General Conference which met in May, 1932, at Atlantic City, N. J.

Date of Death:

February 17, 1932.

ALBERT E. DAY.

MR. FREDERICK WILLIAM VANDERSLOOT

From October 14, 1866, when Frederick William Vandersloot was born, until July 30, 1931, when he entered the Father's house, was almost sixty-five years. His life, however, had more than dates to mark its boundaries and years to tell its duration. The influence he exerted, always an influence for his Master; and his services to his church, and especially to the Claimants of the Central Pennsylvania Conference, made him well known and much loved, and now that he is gone, greatly missed.

He was born in Adams County, Pa., the son of Dr. F. W. Vandersloot, a physician and Civil War veteran. His parents moved to Clinton County when he was a boy, and there he grew to manhood. As a youth he was interested in engineering and followed surveying for several years. He then prepared himself for business and located in Williamsport, Pa., where he resided the rest of his life with the exception of three years, during which he lived in New York City. He became a partner in the firm of Fisk, Achenback and Company, music publishers of Williamsport; and upon the retirement of that firm from business he established the Vandersloot Music Company, in 1898. In 1900 he moved his business to New York City, and in 1903 moved it back to Williamsport, where he continued in business until a few months before his death. His company became one of the most successful and prominent of music publishing firms in the United States, and circulated its publications throughout the world. During all the years of his business, Mr. Vandersloot would not permit his company to go into jazz publishing, but throughout always maintained a high standard of publications.

For twenty-eight years Mr. Vandersloot was Choir Director of the Pine Street Church in Williamsport; and one of the features of the Conference programs in the years the Conference has

met at Pine Street Church was the music of his choir. He was regularly present at the mid-week services and always led the singing. He loved to sing, especially the Songs of Zion, whether in anthems or in the old hymns or Gospel songs. Among the most popular of his sacred compositions are "It Reaches Me," "A Pure Heart," and "Christ Came to Save Me," which he published with others under the title of *Echoes from Old Pine*.

He was also the Disbursing Steward, a Trustee, and a member of the Music, the Finance and the Pastoral Relations Committees of his church. He was Corresponding Secretary of the Board of Managers of the Preachers' Aid Society of the Central Pennsylvania Conference; a Director of Williamsport Dickinson Seminary and a member of the Executive Committee. Every enterprise of the Church and the Kingdom interested him and found ready response not only in his interest, but in his participation. He was affiliated with all of the Masonic bodies.

The greatness of his heart was revealed and found expression in his fifteen years of service as Secretary-Treasurer of the Board of Stewards of the Central Pennsylvania Conference. This work commanded his best thought and efforts and took precedence over his business and all other interests. He knew the needs of all the Claimants and, like his Master, he was moved with compassion because of their needs and he did everything possible to help them. The late Dr. Joseph B. Hingeley held him in the highest esteem and frequently commended his excellent service in the interest of Conference Claimants.

Mr. Vandersloot was elected a delegate to the General Conference held at Atlantic City, N. J., and had he been able to serve, he would have been a useful member of that body. His hopeful expectations of serving there have not been realized, but we are confident that his hopeful expectations of heaven have been more than realized in the glories that are now his over there.

His widow, Mrs. Cora Vandersloot, of Williamport, Pa.; two daughters, Mrs. Arthur T. Eaker, of Muncy, Pa., and Mrs. Jack English, of Williamsport, and one son, Mr. Carl D. Vandersloot, also of Williamsport, are comforted by memories of a noble and useful life; and by trust in the same Saviour that brought him triumphantly to the Father's house.

JAMES E. SKILLINGTON.

REVEREND JOHN RUSSELL RICH

John Russell Rich, a son of the Rev. Albert Russell and Isabella Adams Rich, was born in Dicksonburg, Pa., September 22, 1872, and passed to his reward on March 29, 1932, at Grove City, Pa. He was educated in Allegheny College and Grove

City College, of which his father was a trustee for many years. He was graduated from Drew Theological Seminary in 1899, and joined the East Maine Conference the same year, was transferred to Erie Conference in 1900 and ordained deacon by Bishop Mallalieu, admitted into full connection in 1902, ordained elder in 1902 by Bishop Andrews. He was married to Elethia McConnell in 1900 and is survived by his widow and three daughters, all of whom were married before his death. He served the following charges in Erie Conference: Cranesville, Saegertown, Petrolia, Polk, Cattaraugus, Emlenton, Linesville, New Wilmington, and Ripley. He was serving his fourth year as secretary of his Conference and his fourth year in Ripley pastorate. Mr. Rich was elected first alternate delegate to the General Conference of 1932.

ALFRED COOKMAN LOCKE.

MR. FRANS ALFRED KARELL

A member of the Lay group in the Finland-Swedish Conference, and elected by his brethren as their Lay Reserve Delegate to the General Conference of 1932.

Chosen thus to represent one of our more recently organized Annual Conferences and representing a language, land, and Church somewhat apart from us in the United States, he was, nevertheless, our "brother beloved." His colleagues speak of him as a faithful laborer in the things of the kingdom of God, and they say that his journey to the celestial "Conference" was made more certainly and speedily than if he had been permitted to journey to the terrestrial Conference in Atlantic City.

He died November 3, 1931.

ANONYMOUS.

MR. IRA BURTON BLACKSTOCK

Ira Burton Blackstock, a member of the Book Committee of the Methodist Episcopal Church, of the Commission on Entertainment of the General Conference of 1932, a trustee of DePauw University for many years, a lifelong Methodist and a faithful official member of the First Methodist Episcopal Church of Springfield, Ill., slipped from a happy home and a community where he was greatly beloved, July 24, 1931. He was a member of the Ecumenical Conference in London, 1921, and had been appointed a delegate to the 1931 Ecumenical Conference. For long years he was a prominent member of many leading affairs of Methodist laymen. In the community where he had lived more than a third of a century, he was connected with almost every worthy forward movement. It would be difficult to over-emphasize the faithfulness of this outstanding

servant of Christ and the Church. He was a man of rare vision, and a most attractive personality, who gave himself without stint to every good work and stood without flinching against every form of evil. The major purpose of his life was to advance the Kingdom, which he did by the best possible investment of his possessions, his time, his energy, and his entire being. Leaving a lonesome place, as he journeyed into the spiritual realm, there are many evidences that his works do follow him.

HARRY W. MCPHERSON.

OTHERS WHO LIVED AND DIED WELL

And Whom the General Conference Also Appropriately Honored

Melvin P. Burns (243).* September 21, 1930.
"Minister to the Crowded Cities"

George Elliott (287). November 2, 1930.
"Editor Extraordinary, Expert Elsewhere"

John Alfred Faulkner (327). September 6, 1931.
"Honored Historian, Scholar and Saint"

Judson Sudborough Hill (287). September 14, 1931.
"Servant of the Underprivileged"

Joseph Beaumont Hingeley (320). July 25, 1929.
"Pioneer in Pension Progress"

William T. Hobart (285). April 21, 1932.
"Magnificent in Missionary Endeavors"

John Marshall (250). March 5, 1931.
"Distinguished Jurist and Churchman"

Whitford L. McDowell (243). October 20, 1931.
"Able Administrator of Church Extension Fields"

Oscar P. Miller (321). December 26, 1928.
"Faithful in the King's Business, Financier, Friend"

Irving Garland Penn (327). July 22, 1930.
"Guide to a Race in Search for God"

Charles A. Pollock (250). July 9, 1928.
"Learned in the Law and the Gospel"

Robert William Rogers (376). December 12, 1930.
"Incomparable Teacher and Writer"

Charles Macaulay Stuart (272). January 26, 1932.
"Eminent Editor and Educator"

* Additional mention found on numbered *Journal* page.

REPORTS OF EPISCOPAL AREAS

ATLANTA AREA

FREDERICK T. KEENEY, Resident Bishop

Atlanta not only stands at the top of the alphabetical list of the areas in Methodism, but also is unsurpassed by any in its sacrificial consecration and loyalty to the Kingdom program of the Church. In membership and other statistical items, it is, of necessity, far down the line, but in per capita giving in proportion to income and in results indicated by percentages rather than totals, it has registered a record during the quadrennium of which no one need be ashamed.

The Atlanta Area embraces work among both the colored and white groups; five Annual Conferences being colored and two white. Few in other sections of the Church realize the geographical extent of the area, embracing, as it does, Methodist Episcopal work throughout Georgia, South Carolina and Florida. Georgia alone is larger than all New England, and South Carolina and Florida outrank in size the great states of Ohio and Indiana with square miles enough left over to include the state which is host to the General Conference.

Our five hundred pastoral charges and fourteen hundred congregations are so located that one must cover the entire territory in order to care for the work, causing the Resident Bishop in a very literal sense to belong to the "Traveling Connection."

In Florida there are good roads everywhere, but in Georgia and South Carolina most of the mileage is still on dirt highways which, however, are rapidly being replaced between the more important centers by asphalt and cement.

One of my desires during my first quadrennium in the South has been personally to acquaint myself with the conditions under which our loyal pastors and people are conducting their work in the face of extreme difficulty. In the promotion of this aim, I have personally visited every charge in four of the seven Conferences and have spoken in nearly every pulpit. In the other three Conferences, I have visited over eighty-five per cent of the charges. Of the miles covered, I have kept no record, but, barring the months in the Orient under assignment of the bishops two years ago to preside at the China Annual Conferences and have a part in the election and ordination of the first China bishops, my date book shows more than three hun-

dred engagements a year for the quadrennium—all of which has been accomplished without a day's sickness or without missing an engagement.

In spite of adverse financial conditions, with crops often not bringing one half the cost of production and with hundreds of bank failures adding to the embarrassment, our people have carried on hopefully. While pastoral support has fallen off more than sixty per cent during the quadrennium in most of the Conferences, there has been no complaint and no diminution in consecrated efforts to maintain. The giving for others, as represented by World Service and other benevolences, has declined less than has the amount spent on ourselves. In 1931, the Saint Johns River Conference was one of six Annual Conferences in the entire Church to make an actual advance in World Service giving. This result is the more praiseworthy when one realizes how meager the support of many of our pastors actually is. The average salary in 1931 in one Conference, after eliminating two churches paying, respectively, $2,200 and $1,400, was only $209. In another Conference the average salary for the entire group was $269; in a third, $278, and in still another, $198; and much even of this small amount represents produce rather than cash.

The distressing financial situation accounts in no small degree for the shrinkage of membership, in spite of the fact that each year more than three thousand persons have been received into the Church from conversion. Great numbers of our members, hoping to better their condition, have moved from the country to the city, others with like motive, have moved from the city to the country, and still others have gone to the Northern states to find work. It is a sad fact that in most cases a change of residence means loss of church relationship either in the Methodist Episcopal Church or in any other, especially when our churches are scattered and when faithful pastoral watchcare is lacking.

In the Georgia Conference we are trying an interesting experiment. The Conference embraces the white work in the entire state, which is larger in extent by more than one fourth than either of the great states of Pennsylvania or New York. In order to provide proper administration with adequate support, it became necessary at the last session of the Annual Conference to put the entire state under the care of one district superintendent; he at the same time to be the pastor of our Ponce de Leon Church, in Atlanta, the largest in the Conference. Superintendent William E. Craig has organized the district into five subdistrict groups with a local resident pastor in each group responsible for supervision of the work and promoting the program in his section. These subdistrict chairmen meet the superintendent quarterly to lay out the work for the ensuing three months, thus

making possible a simultaneous program throughout the Conference. Reports of progress are sent to the superintendent monthly by all pastors covering the questions usually asked at the quarterly conference, and other matters involving the current progress of the work during the quarter. The superintendent holds the first and fourth quarterly conferences and at least once a quarter presides at a mass meeting of the pastors and laymen in each of the five subdistrict groups, when an entire day and evening are spent in checking results, lifting up ideals, laying out further plans, solving difficult problems and in bringing inspirational messages.

The total task has been departmentalized, making each pastor in the group responsible for promoting some one part of the program. One cares for a circulating library, the distribution of tracts and securing subscriptions to *The Christian Advocate;* another has the Epworth League as his field of activity. Still another looks after Sunday-school interests; another promotes evangelism; and another directs social activities.

We recognize that the above puts a heavy load and a tremendous responsibility on the shoulders of one man, but thus far the superintendent has stood up heroically and happily under the strain and everyone is enthusiastic over the results.

In Florida, where the Saint Johns River Conference covers the white work in the entire state—an extent, nearly equal to Iowa or Illinois—we have hit upon a plan which has worked out happily for three years. There are two superintendents' districts in the Conference. Each superintendent, in addition to the activities usually required, has been given a special responsibility for work throughout the entire Conference. One is held responsible for promoting World Service interests throughout the Conference and the other is in charge of Religious Education for the entire Conference. Here again, as in Georgia, much is required of the men holding these places, but the results have been so satisfactory that there is no thought of a change.

In order to increase efficiency, and at the same time reduce maintenance costs, the districts in the Florida Conference have been reduced from four to three, and in the Savannah Conference a similar reduction has been made from four to three.

The quadrennium has been marked by an intensive effort to put abiding foundations under our educational institutions of higher learning and to make the standards equal to the best. The response of our membership and constituency has been most gratifying, resulting in subscriptions of over $225,000, payable in five years. So great was the interest that scarcely one in a hundred of those solicited declined to make a subscription. On some districts every person seen gave something. Necessity made the sum subscribed small in most cases, but the spirit in which

the gift was made indicated the interest of parents and friends in giving to the youth advantages of which they themselves have been deprived.

To-day Gammon Theological Seminary, at Atlanta, is considered by all to be at the head of all other institutions among the colored people for the training of ministers. With the inauguration of President Franklin Halstead Clapp, D.D., Ph.D., in 1928, the standards were raised, providing a three-year course, with classes exclusively for college graduates and a three-year course with separate classes for high-school graduates. The Bible Training School for below the twelfth grade men was eliminated, with the happy result that the enrollment of college graduates has more than doubled in the past three years. The total enrollment of college men is now thirty-four, as compared with fifteen college graduates in 1927. The number of high-school graduates also has increased.

Two new members of the faculty have been added, Professor W. Y. Bell, Ph.D., from Yale University, in the Department of New Testament, and Professor J. Leonard Farmer, Ph.D., from Boston University, in the Department of Old Testament.

An entirely new position has been created—Assistant to the Department of New Testament and Field Work—and has been filled by a Gammon Alumnus, the Rev. E. A. Paul, B.D., from Gammon, S.T.M.

The Department of Practical Theology has developed a plan of field work whereby students are required to do various types of church work in Atlanta and adjoining territory, under supervision.

Gammon now meets all requirements of the University Senate for a standard graduate school in theology.

Bethune-Cookman is strategically located in the heart of the South, at Daytona Beach, Fla., and is fortunate in having Mrs. Mary McLeod Bethune as its president.

Beginning with an initial investment of $1.50, Mrs. Bethune, largely through her personal efforts, has gathered about her in twenty-five years a property conservatively valued at $600,000 and a loyal and enthusiastic constituency among both the colored and white. The presidents of the white colleges in the state have been very helpful in shaping the program of the school and the State Department has fully accredited the High School Department. The college has won the confidence of several philanthropic Boards and Foundations. The General Educational Board has pledged $62,500 toward a building and endowment program of $125,000, contingent upon the school raising a like sum. Thirty thousand dollars of the amount needed has been secured. The John F. Slater Fund has provided a part professorship in the Department of Science for three years. The Julius Rosenwald Fund has also been very generous in its con-

tributions. The friends of the late Harrison G. Rhodes are planning the creation of a Harrison Rhodes Memorial Library.

Mrs. Bethune is often called upon to speak before interracial groups and has represented the Saint Johns River Conference in the General Conference.

Claflin College is located in Orangeburg, S. C. The present plant consists of sixteen and a half acres and nineteen buildings. The total valuation of the buildings, grounds and equipment is approximately $400,000. Great progress has been made during the quadrennium. The physical plant has been renovated, the grounds have been greatly improved, the dormitory rooms have been reconditioned, new laboratories have been provided for chemistry, physics and biology and amply equipped, and the library has been provided with more than three thousand new volumes.

The endowment of the school has grown to $133,500. The faculty has been strengthened to include nine professors, with required academic preparation, as heads of the departments.

During the four years, the South Carolina Conference has raised approximately $26,000 for Claflin in special rallies conducted twice a year and pledged $60,000 for maintenance and endowment.

In the spring of 1931, President Emeritus L. M. Dunton and Mrs. Dunton deeded their property, which includes their residence and eight acres, valued at about $20,000, to Claflin College.

The college has been raised in academic standing and has received higher recognition by accrediting agencies, including the American Medical Association and the North Carolina Board of Education. The present college enrollment is the largest in the history of the institution.

Added strength and new hope make a bright outlook for this worthy institution. President J. B. Randolph has high rank as an educator and administrator and represents both his college and the South Carolina Conference at the General Conference.

For more than sixty years, Clark University, at Atlanta, Ga., has served an ever-increasing constituency. It has an enrollment of more than three hundred and fifty college students coming from twenty-five states and from Africa. During recent years, it has maintained high academic standards which have merited commendation from various standardizing agencies and state Boards of Education.

Clark is recognized as a standard "A" grade college by the American Medical Association, the Boards of Education of Georgia, North Carolina, Texas and all Southern states. It is also a member of the Association of Colleges for Negro Youth. The Southern Association of Colleges and Secondary Schools has also given Clark standard "B" rating, which is the highest rating given to colored colleges in the South. A specially

trained librarian is now in charge of the enlarged and newly equipped library, named as a memorial to Mrs. Georgia Smith Keeney.

During the quadrennium, a gymnasium valued at thirty thousand dollars has been built. Extensive repairs have been made on all buildings. Ninety per cent of the high-school graduates in the city of Atlanta going on to college in 1931 registered at Clark.

Clark is fortunate in its location, as Atlanta has been designated as one of the four centers for Negro education in the United States.

Epworth Seminary, at Epworth, Georgia, is making a valuable and distinct contribution to the development of a long neglected group of heroic mountaineers. The attendance is confined to high-school pupils and is the largest in its history. The first floor of the R. H. Robb Memorial Hall has been completed and is being used for a library, laboratory and vocational agriculture. A new building has been completed near the seminary and is giving adequate space for manual arts. The Home Economics Department has moved into larger quarters. Improved roads and diversified agriculture in the mountain section, with the development of our church work and educational program, will in the next decade transform this challenging part of the State.

President W. H. Patton has had many years of experience as an educator and represents his Conference for the second time in the General Conference.

Mount Zion Seminary, Mount Zion, Ga., has made substantial gains during the quadrennium. The student enrollment has increased fifty per cent and the number of volumes in the library has doubled. There is an increased sense of responsibility on the part of the local community in the school, as evidenced by the donation of several hundred days of free labor on the construction of the Recreation Building now being erected. Forty acres of land have been purchased as a site for the proposed high school building and to provide increased facilities for agricultural and industrial work. Three busses for the transportation of children have made possible a higher average attendance.

The Educational Survey, conducted by Doctor Reeves and associates of Chicago University, under the auspices of our Board of Education, and by Doctor Dixon, Supervisor of Instruction for the State of Georgia, emphasied the fact that Mount Zion is not in competition with state supported schools and is serving a constituency which otherwise would be without high-school advantages.

Mrs. Estella Searles Howard is now completing her eleventh year of efficient service as president of the school. Because of her high ideals and inspiring influence, the faculty is being

strengthened and added friends, both North and South, have been enlisted as a living endowment.

The Summer School of Ministerial Training at Claflin University has come to be a feature of far-reaching inspirational and cultural value in our five colored Conferences. All of the men in the Course of Study are brought to Orangeburg every June with the major part of their expenses paid, where, for ten days, they are under the instruction of a competent faculty, with helpful clinics on health, and home economics, in connection with the review of their year's work and inspirational addresses. During the quadrennium, a Graduate School has been organized for those who have completed the regular course which has enjoyed an increasing enrollment each year.

One of the outstanding events of the quadrennium was the dedication of Brewster Hospital and Nurses' Training School at Jacksonville, Fla., on March 29, 1931. The cost of the building, equipment and grounds was $333,000; number of beds, 75; number of nurses, 24; number of patients served the first six months, 250. The clinic has ministered to an increasing number of needy patients every day since it was opened in the summer of 1931. The beautiful grounds around the hospital and nurses' home have been landscaped by a colored garden circle at a cost of $1,700.

The large staff is composed of both white and colored physicians who work happily together. Ten nurses received their caps last Christmas and have made very high grades.

Doctor MacEchern, of Chicago, after inspecting the hospital throughout, reported that Brewster is the best equipped Negro hospital in the United States and is registered in class "A."

The permanent campaign to increase the endowment for Conference claimants in the Saint Johns River Conference has been born of brotherliness and necessity. The annuity rate paid has fallen during the quadrennium from $28 to $17 with more than a probability that it will reach $10 within the next twelve months, if the income is not increased. Under these conditions, in spite of deflation, bank failures, hurricanes and every other possible source of discouragement, all agreed that what ought to be done, could and must be done, with the result that a well organized campaign for $200,000 is now under way, following a wise seed sowing of helpful literature, exchange of pulpits and other promotional agencies.

The Livingston Fund has been a sheet anchor to our work in the Saint Johns River Conference during the quadrennium, in which we have suffered from hurricanes, bank failures, the Mediterranean fly, and consequent financial depression. This fund was made possible by Mr. Charles O. Livingston, a member of our Snyder Methodist Memorial Church, who, when he died, in October, 1909, gave a business block in the City of Jacksonville

for the establishment of a fund for the purpose of erecting and maintaining Livingston Memorial Churches in the Saint Johns River Conference.

With the development of the city, this property has become a valuable corner, near the center of the shopping district, now occupied by a department store. The fund now receives an annual net rental of $27,500, which will increase to $30,000 annually on January 1, 1935.

By the aid of this fund, several of our churches have been assisted at crucial times so that none of our properties have been lost and none of our churches have closed their doors for lack of support. The total amount which has thus been made available up to the present time, from the beginning of the beneficent work of the foundation, has been $360,122. By the terms of the fund, this splendid benevolence will go forward for all time.

In large sections of the Atlanta Area we still have what some might be pleased to call "Old Time Religion," with camp meetings, revival services, repentant sinners, shouts of victory and numerous accessions to the church from conversion. In other sections the work of Grace manifests itself in less spectacular ways, but the fruits of the Spirit are none the less apparent in Christian lives and heroic characters which bear unmistakably in large degree the image of the Master, with His vision, His passion and His sacrificial spirit.

No section of the Church has a greater variety of Christian experience or historic background than can be found in the States of Georgia, South Carolina and Florida. Large sections comprise a very definite home missionary field and doubtless will so remain indefinitely, but the Methodist Episcopal Church is doing a work and serving a constituency which no other agency or church would do in our absence. We are needed here as much as in any field of which I know, and the returns for the investment made are as abundant.

No one can say with certainty what the future has in store, but for the present the watchword for the Methodist Episcopal Church in the South is to live in peace with all men, loving all of like mind, while it pushes forward its program of education and evangelism, and exalts the standards of brotherhood and good will to all races and classes, which, with the blessing of God, has made it a power in the world.

REPORT OF THE BOMBAY AREA

BRENTON THOBURN BADLEY, Resident Bishop

A little Hindu girl, attending a mission school in India, was absent one day and was met the next day by the missionary lady in charge of the school, who asked the reason for her absence. The child replied that it was a Hindu festival day, and that she had to go with her parents to worship at the temple. "But what did you pray, as you knelt before the idol?" asked the missionary. To which the little maid replied, in her childlike sincerity: "Miss Sahib, I prayed the prayer taught me in the mission school—*Our Father, who art in heaven, hallowed be Thy name.*" Such an idol, and such a prayer! But was that prayer addressed to the idol? No, the idols are forgotten and forsaken when one has learned to say, "Our Father."

This is typical of what is happening in many parts of India. The penetrating and leavening power of the Gospel of Christ is beyond all calculating. India is learning the truth of the statement that the "Gospel is not good advice but good news." Its message of a full salvation provided, of a way to peace thrown open, of a power to live joyfully and victoriously made available, is reaching and winning India's heart. It is a great mistake to suppose that India's people are absorbed with political matters to the detriment of the spiritual issue. The masses of India neither understand nor care about politics; but they feel hunger, are awakening to the sense of their illiteracy and backwardness, and are making new resolves to free themselves of the social injustices that caste and other blighting customs have imposed on them.

The Bombay Area stretches 800 miles by railway from Madras to Ahmedabad, and 520 from Bombay to Nagpur, and has a population of about seventy-five millions. With the four cities named, and Poona, Sholapur and Nasik added, we have some of the greatest centers of political activity of the land. Yet if one should be asked as to what are the most significant facts in the situation, one would not place politics either first or second.

The fact of prime significance is the upward march of the so-called "Untouchables," the "depressed classes," the out-castes of Hinduism. India holds sixty millions of these people, who, now that they have begun to move upward, are shaking the foundations of India's social life. Their *march* must be a *battle,* because orthodox Hinduism, about to lose the service and adoration of these millions of virtual serfs, is determined

to keep them where through the centuries they have borne the drudgeries of the high castes, and through their poverty enriched the Brahmin, the Baniya and all who united in holding them down. The revolution that gave hope of their ultimate release began when the Christian message of the brotherhood of man first startled Hindu India. It is among the outcastes that Christianity has had its mass movements, and has baptized millions of these people through the decades. Our own Church, for twenty years in succession, baptized on an average thirty thousand each year.

Within the past decade a movement encouraged by the liberal wing of Hinduism, has helped in the social uplift of these classes. Notably, Mahatma Gandhi has urged the uplift of these depressed millions; but the nature of that uplift can be ascertained by asking Gandhiji and his followers as to just *how high* he proposes to lift them. Then comes the unwilling admission that it will be to the level only of the lowest of the four main caste divisions. They will cease to be *out-castes* but will remain *low-castes*. For the very reason that Mahatma Gandhi stands for caste, while opposing "Untouchability," he cannot become the leader of these millions in their upward march. They will brush past him, content no longer with inferior levels, and demanding recognition on the common ground of humanity. This is what Christ holds out to them, and to his upward calling they are responding. If only the Christian Church would do the thing that is now possible, and spare neither lives nor treasure in helping these millions in the great day of their history—the day of their exodus from a darkness deeper than Egypt's, to—shall it not be the glorious day of Christ? But, at this very moment, the Church is itself *depressed,* both financially and spiritually. Retreat and reduction are the orders issued from headquarters, while the younger churches of the mission fields look with amazement and almost hopelessness on the happenings at the Home Base, and at the spirit of defeat that is paralyzing the Christian multitudes.

The second great fact of significance on this field is the rapid liberation of Indian womanhood. So remarkable is this movement that it might well be named as first in importance. Its sweep is as broad as the land itself, and in extent it touches high and low alike, Moslem as well as Hindu. Here, again, we must look to Christian influences in order to understand its beginnings. Now that the education and social liberation of women is meeting with general approval in India, it is difficult to find any community that will admit its backwardness as regards all this in the very recent past. The reforms are not yet all accomplished, and in the rural areas, particularly, women and girls still suffer under great disadvantages, but the issue has largely been settled in behalf of progress for India's women.

How swiftly events have moved can be realized from the statement that only just over sixty years ago, the first college for women in Asia was opened by Miss Isabella Thoburn at Lucknow, and the first lady physician to India came in the person of Dr. Clara Swain to Bareilly. That the Methodist Episcopal Church had the honor of pioneering in both these fields is a fact that we shall never forget. The work possible in this great new day is a constant challenge.

In the Bombay Area, as in all parts of this field, the great regret is that we are unable to take adequate advantage of the wonderful situation that presents itself. Instead of going forward, we are having to retreat. The failure of the "World Service" plans at the Home Base has injured the missionary cause beyond anything we are yet able to realize. To take into consideration only one aspect of our work, we can get an idea of the seriousness of the situation from a knowledge of the fact that during the past six years the Bombay Area has lost two thirds of all its missionaries. At the beginning of 1926 the total missionary personnel in the four Annual Conferences of the area was forty-eight. Today there are only seventeen. This is a terrifying loss. It is not due to any "statesmanlike concentration"; it is not "an adjustment in the interests of a stronger national Church"; it is a retreat, an abandoning of positions, a forsaking of work that took decades to establish. It leaves the indigenous Church startled and fearful, and has brought to the missionary ranks amazement and discouragement.

We are given the sage advice from across the seas to "replace missionaries by Indian men." But the need of dismissing hundreds of Indian pastors, evangelists and teachers, leaves us with depleted ranks also on the Indian side of our personnel. These losses affect not only the evangelistic work, but the educational, medical and social service work as well. Of 63 medical missionaries on the world field eight years ago, only 40 are now left; while of nurses only 46 remain of 74. A year ago, when our Board of Foreign Missions gave these figures for the foreign field, it also made this amazing statement: "Almost one thousand elementary schools, and some two score higher schools were closed for lack of funds." With the closing up of institutions which alone make possible the training of Indian workers, we are menacing the future as well as the present. The result of all this is registered in a very rapid decrease in accessions to the Church on the mission field. At the end of seven years the Methodist Episcopal Church of our world mission field, is baptizing only one person where it previously baptized fifteen.

These statements are made not in order to discourage those who support the cause, but to help all to realize the seriousness of the present situation. To all friends of the cause we would

say that the greatest possible mistake our Church could make would be to continue withdrawing missionaries from the field before the young churches in mission lands have had a real opportunity to create their own indigenous leadership. Not only must such lay and ministerial leaders be developed, but they must be helped to become strong enough to withstand the pressure of the millions of non-Christians around them, and be fully prepared to meet the tests that await them in the new India.

Courage is one of our supreme needs today, a courage that rests on faith, and is shown by a readiness to make all things "according to the pattern" shown to us by God himself on the mount of vision. For the Church, obedience is not optional. "We must cease to pray, or cease to disobey."

Indian Methodism has just celebrated its Diamond Jubilee, the seventy-fifth anniversary of the founding of our work in this land by Dr. William Butler. We have had much to rejoice over, great things "whereof we are glad." In 1859 the first convert was baptized; today the membership of our Church is over 512,000. In 1857 there was but one congregation, while now the congregations dot the land from Lahore to Madras, 1,200 miles, and from Karachi to Rangoon, 1,600 miles. The future is full of promise. Despite the political unrest, the interest in the Christian message is deep and permanent. The appeal of the Saviour who promises *rest* was never more needed by and never more welcome to any people.

Recently one of the Woman's Foreign Missionary Society missionaries of our Gujarat Conference was asked to go to the house of a Hindu woman who had been bereaved, and was wailing, and tearing her hair, almost beside herself with grief. When the missionary arrived she found the room full of hired mourners, and these women were rending the air with their wails. The missionary was accompanied by a Bible-woman, to whom she turned, saying, "You lead in prayer." One of the mourners, overhearing this, said to the missionary with emphasis, "Yes, pray, but pray to your own God; do not pray to any of our gods, for they never give us any comfort." This testimony of an ignorant village woman is duplicated by that of an Oxford graduate, non-Christian Indian gentleman, who remarked to one of our missionaries that the essential difference he found between Christianity and all other faiths was that "in the Christian religion people found joy." Yes, true joy—the joy of the Lord that gives strength. How India needs it, how she yearns for it!

All indications are that we are on the eve of a remarkable turning to Christ. Western Christian forms and methods may not be popular in India, but the *good news* of the Gospel is received gladly by the "common people," and increasingly the upper classes are desirous of learning the secret of the uplift

of these "depressed" peoples. The criticism of the missionary as one who merely makes "proselytes," does not go very deep, and will in no way deter the true missionary from proclaiming the Gospel message and entreating men to follow Christ and ally themselves openly with his disciples and his Church. In this ministry of love and lowly service, the missionary need have no concern for popularity. A recent commission from abroad, among the unusually many that India has lately entertained, had some members who expressed a fear that the missionary cause might be suffering because of the want of popularity on the part of the missionary. The question need not be raised. If the missionary is disliked and opposed because he succeeds in winning men from allegiance to their ethnic faiths and making them loyal disciples of the Lord Jesus, he need have no fear of any consequences following from such a situation. Such unpopularity is to be expected, and is a good sign.

The supreme objective in the Bombay Area, as it is everywhere throughout our India work, is a spiritual one—the Kingdom of God. We know that this can be brought in only by spiritual means. Not education, not the much desired financial goal of self-support, not the recognized need of Indianization, can be supreme here. We must depend on prayer, on spiritual revival in the Christian community, on the fullness of the Holy Spirit among our membership and in the ministry. A little Hindu girl in south India, who had for some months been attending a Sunday school, came home one Sunday and went quietly into a little room. When she did not come out for some time, her mother peeped in to see what her daughter was doing. She saw her on her knees, with her hands folded in petition, while she was saying over and over again, in her own mother-tongue, "Our Father, Our Father—Thy Kingdom, Thy Kingdom." It was all she could remember of the Lord's Prayer taught her at Sunday school. But did not the Hindu child have the very soul of that prayer in her few words? It took in all heaven and all earth. When we know that there is a Heavenly Father, and pray for his Kingdom, is that not the very heart of life and prayer and service? And so we labor in India, praying ever, and asking the help of all who would have a share in this Kingdom, while we say, with our Lord, "For Thine is the Kingdom."

It is less than a month since these lines are being written that in the India Jubilee we celebrated the arrival of the first Methodist missionary recruits to join the founder, Dr. William Butler. The meeting took place at the Taj Mahal, Agra, on March 11, 1858. The two missionaries, with their wives, stood under the great dome of the Taj, along with Doctor Butler, and the group joined in singing the Doxology. No son or daughter of India stood with that small group, then about to begin their

great work of building with Christ. Last month, the representatives of all our missionaries in India, and of more than half a million Indian Christians of our Church in this land, stood under the same dome, while a young Indian lady, a teacher in the Holman Institute, our school for the boys and girls of the *depressed* classes in the great city of Agra, sang the "Gloria." The missionary group stood silent, thrilled by the wonder of those words, coming from a daughter of the lowest among the humblest of India's "depressed" millions. What a solo was that! She seemed to be singing, not only for the half million Indian Methodists, not only for the sixty millions of the "depressed classes," but for all India's womanhood—for India itself. Her voice, multipled a hundredfold by the echoes, and enriched by the deep recurring undertones, sounded like the distant voices of a great multitude which no man could number, ascribing glory and honor and majesty and dominion to our Lord—the new song of praise to the Redeemer, the Lamb of God, now crowned with many crowns, and seated on his Throne. And to our ears there seemed to come the "distant triumph song," and the Hallelujah Chorus, "He shall reign, forever and ever."

REPORT OF THE BOSTON AREA

WILLIAM F. ANDERSON, Resident Bishop

The Boston Area includes five Annual Conferences—Maine, New Hampshire, Vermont, New England and New England Southern. Not all of New England, however, is included. Methodist Episcopal churches in western Vermont, western Massachusetts and southwestern Connecticut are related ecclesiastically to either the Buffalo Area or the New York Area.

Nowhere in so limited a territory are sharper contrasts to be found between city and country and between a native American stock and people of foreign extraction. While New England is still profoundly influenced by its Puritan inheritance, New England is no longer Puritan. Men and women from all lands under the sun have been flocking here for three generations. They and their children largely control the politics of the cities. They also exert marked influence in financial, commercial, and industrial matters.

The profound convictions, the stern devotion to duty, and the rugged character of the founding fathers lived on in their descendants, determining the ideals, institutions and customs of New England for eight generations. That New England is to-day more a tradition than a memory. Not Methodism only but all Protestantism is seeking to relate itself to the new conditions. I believe that our Methodist churches are succeeding in this endeavor as well as those of any denomination.

To understand the Methodism of the Boston Area, its beginnings must be constantly borne in mind. Everybody knows that the Methodist Episcopal Church met no welcome from the religious establishments of New England. When Jesse Lee and his associates were laying the foundations of our Church, there were already four powerful communions. One of them was practically a state church. Early Methodists were taxed for its support. Our appeal at the beginning was to the common people in city and in country. It has continued to win the readiest response from these people.

We have strong churches. We have men and women of civic prominence in the membership of our Church and in our church constituency. But they are comparatively few in number. The strength of New England Methodism is not chiefly in its great churches nor in its distinguished adherents, but to its believable and preachable theology and to the fact that

more than any other communion its churches minister to the scattered population of sparsely settled rural regions.

We suffer in this day of readjustment from our lack of inherited and acquired wealth and from lack of ancient traditions. Our churches are not maintained by endowments. They receive little support from an indifferent generation casually obeying an inherited impulse. There may be apparent loss here, but surely there is great gain. Our present membership of 167,309 is mostly composed of devoted men and women who give loyally and liberally because they love their Lord and His church.

The ministers of the Methodist Episcopal Church in the Boston Area are as a whole unexcelled by any similar group in our Church or, for that matter, in any church anywhere. They have prepared themselves for their work. They give themselves without reservation to their ministry; there are very few who pursue distracting avocations. It is true that there are many independent thinkers among them, but all are loyal to the essentials of the faith.

They neither shrink nor shirk. Again and again I have been moved to admiration as I have seen them go with cheerful and hopeful consecration to the hardest tasks with a stipend affording only a decent living. There is heroism among them to-day to match any heroism of the frontier or of the foreign mission field. The hope of the Church and, I dare say, the hope of the state and of civilization rests more than anywhere else upon the messengers of the gospel of Jesus Christ. The ministers of the Boston Area of the Methodist Episcopal Church are surely among the best of these heralds of the gospel.

Nothing that has been said is meant to indicate that New England Methodism has a mean place among the churches. Long ago we were admitted into good and regular standing and now there is never a suggestion that we are not recognized as one of the serviceable factors in the building of the Kingdom. Indeed, I have sometimes felt that the gracious appreciation of our service by our brethren of other communions was most generous.

The recognition of our Church and of its ministry was well illustrated at the meeting of the Board of Bishops, in May, 1930, when every prominent Protestant pulpit in the city was occupied on Sunday by a Methodist Bishop.

Zion's Herald, now in its 110th year, a fearless defender of the faith for more than a century, was never of higher quality than to-day. Sanely conservative and safely progressive, it excels as a true exponent of Wesleyan religion and life. Its high literary excellence, its historic and scientific accuracy, its sympathetic attitude, its fearless treatment of all public questions, its forward look and prophetic spirit all contribute to make it

a church paper of comprehensive interests and wide service to the Kingdom of God.

The educational institutions of the Church in the Area are a source of strength; and, I believe that, without exception, they promote the well being of the Church. We have at Bucksport and Kents Hill, Maine; Montpelier, Vermont, and East Greenwich, Rhode Island, co-educational schools of high scholastic standards. These schools through the years have opened the doors of educational opportunity to the sons and daughters of our ministers and members and to many boys and girls from the remoter rural regions who could not have obtained a higher education but for such opportunity as these schools afforded.

Our schools for boys at Wilbraham, Massachusetts, and Tilton, New Hampshire, are most prosperous. They are receiving Methodist boys from all over the country. There are no better preparatory schools in the land.

One of the outstanding contributions which our Methodism has made to the larger resources of the churches and the country has been the training of young people for leadership. In our schools the foundations have been laid for many a successful life.

Boston University continues its extraordinary development. There has been a strengthening of the faculties in nearly every department. In spite of the general financial situation, the University has continued its pay-as-you-go policy. Plans have been perfected for the new University buildings on a splendid site between Massachusetts Avenue and Bay State Road. The depression has inevitably delayed the project. But money is being secured and it is the confident expectation of the President and his associates that it will not be many years until Boston University is adequately housed. The School of Theology of the University continues its superb service to the Church and to all Protestantism.

Presidents Emeriti Warren and Huntington have passed to their reward, the former in his ninety-eighth year and the latter in his eighty-seventh year. Both made contributions of inestimable value to the educational life of the Church and the country.

Wesley Foundations at Orono, the seat of the University of Maine, and at Epworth Church, Cambridge, are doing a notable work. The latter ministers to students from Harvard, Radcliffe, Massachusetts Institute of Technology, Sargent School of Boston University and Lesley Normal School.

The Epworth Leagues maintain several institutes of real educational and inspirational value. More attention than ever is being given to Christian education.

The Boston Missionary and Church Extension Society has

continued its vigorous work especially among new Americans.

The Good Will Industries and Churches of All Nations in Boston and Lowell have been of untold benefit to their respective communities during these recent years of unemployment.

The work of the various women's organizations was never in better hands and never more successful than now.

As this report is being written, a campaign is in progress in behalf of the New England Deaconess Hospital. A goal of $1,600,000 has been set. It is too early to predict final results, but already enough has been pledged to warrant the statement that the very serious embarrassment of the Hospital owing to debts will be relieved. While the high standing of the Hospital is generally recognized throughout the Church, its peculiar features are not perhaps so widely known. The New England Deaconess Hospital has one of the three outstanding clinics of the country for the treatment of thyroid cardiac disease. The Deaconess Hospital is recognized throughout the world for contributions made to the study and treatment of diabetics. The researches of its laboratory are among the most important in the fight against cancer. It is hoped that the present financial campaign in addition to relieving the institution of its burdensome obligations will bring in funds for the extension of its beneficent work.

During the quadrennium, a division was made in the institutional work of the Deaconess Association by the organization of a new corporation for the administration of the Hospital and Palmer Memorial. The New England Deaconess Association (having taken over the property of the Attleboro Sanitarium from the Board of Foreign Missions) has plans for establishing a Home for the Aged there. The Association also manages the Wilbur Health Home and continues the Home for Aged Methdist Women at Concord.

The general condition of the Church in the Area is good. While there has not been the church building of the previous quadrenniums, much has been done in the way of improvement in church property. We have everywhere throughout the Area church and parsonage property of which we need not be ashamed.

The statistics for the quadrennium will be available in the Conference Minutes before this report is read. They will show that, in common with nearly every other portion of the Church, there has been a falling income for World Service. We should, of course, have done better. Nevertheless, the ministers as a rule have been faithful to this cause. I know many, many instances of sacrificial giving out of meager resources.

The increase in membership has not been large, but there has been increase. The total number of members now on the

roll, 167,309 is the largest in the history of our Church. The additions have been secured chiefly by faithful attention to the children. It is gratifying to note that as a rule the pastors are conducting their own preparatory classes. Children are coming into the Church with a new and truer conception of the obligations of Church membership. Public evangelistic services are still held in a majority of churches, but less reliance is placed upon them than in former times There is, however, a general use of personal evangelism by the pastors.

The outlook is hopeful. There is no cause for discouragement until we are reliably informed that God is dead. Over against this it still stands written upon trustworthy authority, God is not the God of the dead, but of the living. In Him are our hope and our expectation.

REPORT OF THE BUENOS AIRES AREA

GEORGE A. MILLER, Resident Bishop

During the quadrennium now closing the Buenos Aires Episcopal Area has included all Spanish and English speaking work of the Methodist Episcopal Church in South and Central America, organized as the Annual Conferences of Chile and East South America and the Mission Conferences of Bolivia, North Andes and Central America. For financial, geographical and other reasons it was found impossible to realize the expectations of the General Conference of 1928, that the Latin American Central Conference would meet at an early date and elect a General Superintendent who would share with the undersigned the administration of the extended work within the seven republics that comprise the area. The result has been inadequate supervision, though the resident bishop has remained throughout the quadrennium within the bounds of the territory represented.

During the past quadrennium the Buenos Aires Area has shared with all missionary fields the worldwide economic crisis and industrial depression and consequent widespread misery and want on the part of vast numbers of people. We have accepted our share of decreased missionary appropriations and have parted with our proportion of recalled missionaries and dismissed workers. Our present missionary appropriation is considerably less than one third of that of eight years ago and our missionaries number less than one half of the staff then on the field. Five of the republics within the area have passed through political reorganizations known as "revolutions." The uncertainties of industrial transitions and the exigencies of varying monetary exchange have maintained something like a recurring economic earthquake throughout the quadrennium, in the midst of which it has not been easy to maintain moral equilibrium or achieve spiritual advance, but in spite of multiplied factors of difficulty the quadrennium closes with significant advances in several departments of the work.

SOCIAL TRENDS

Outstanding among the social tendencies of the day may be mentioned the growing interest of the intellectuals in the various social reforms at present under way, the oncoming separation of church and state, now accomplished in three of the seven countries of the area, the rapid advance of Latin womanhood in the various professions and in the activities of commerce, education and the various social betterment organizations, the increasing

demands of students of government schools and universities for a controlling voice in the administrations of the institutions to which they are related and in government itself and the active and sometimes stormy part played by organized labor on the social stage.

OPEN DOORS

Roman ecclesiasticism still maintains a strong hold on the masses of Latin life, but the better educated peoples of these lands find themselves separated from Rome by a widening gulf of lessening sympathy and both intellectuals and the growing middle classes are increasingly open to approach on the part of the evangelical teacher, pastor and missionary. We have set apart Dr. George P. Howard, an Argentine-born scholar and preacher, for the special task of interpreting to intellectuals and students of our own and other schools the principles and spirit of the Christian message, and the sincere and hearty welcome accorded him and his work gives encouraging promise of new contacts and better understanding between the present and future leaders of Latin life and our own evangelical leaders.

CLOSING SCHOOLS

For fifty years our evangelical schools in South America have been sending out into Latin life moral and spiritual influences that have reached beyond all recognizable horizons and have borne fruits in far and often unexpected places. That much of this has been bread cast on the waters is inevitable and we are now planning to co-ordinate more closely our educational and evangelistic activities. Because of decreasing missionary funds we have been compelled to close some of our best and most honored institutions, such as the American Academy of Montevideo, the High School at Huancayo, Peru; the long famous Colegio Americano in Concepción, Chile; the excellent Methodist School in San Jose, Costa Rica; the School in Alajuela, Costa Rica, and at David, Panama, besides various parochial schools throughout the area. The fate of the long famous Iquique English College now hangs in the balance, all missionary aid having been withdrawn. There are, however, some gains. Under the far-seeing leadership of Bishop W. F. Oldham, plans were set up in the preceding quadrennium and beginnings made for the purchase of new sites and building of new equipment for Santiago College in Chile and the Ward School in Buenos Aires. Our schools in Bolivia now occupy high place in the life of the republic and our schools in Lima and Callao, Peru, in Montevideo, in Rosario, Argentina, and in Panama City, still hold high place and carry on with undiminished efficiency. The new building of the Lima High School of the Woman's Foreign Missionary Society places our work in Peru on a level with the

best educational institutions of the West Coast of South America.

EVANGELISTIC WORK MAINTAINED

Under repeated financial "cuts" in missionary appropriations our missionaries have insisted on bearing the brunt of the necessary reductions in staff and salaries, rather than allow the national workers and the churches to suffer. To this the national men have responded by a unanimous vote of disapproval of the suggestion that missionaries still on the field should hold the membership in Annual Conferences in the states. These national pastors and laymen have made heroic efforts to maintain and increase local self-support and to carry on the various Conference Missionary Societies. Our people are contributing for self-support sums fully equal to the level maintained by the strongest Annual Conferences in the United States. If we can find a way to stand by these growing churches for a few more years, they should be able to attain complete economic independence and take their places with us in the ranks of worldwide Methodism. As pastors, teachers, evangelists and administrators these people are able to take their places with our proven leaders anywhere in the Methodist world.

RELIGIOUS EDUCATION

The organized, widely extended and practically applied work of the Department of Religious Education has done much to improve the methods and enlarge the program of our local churches throughout the area. Hundreds of local teaching institutes have been conducted, effective pedagogical methods and departmental organization have been introduced, national leaders have been trained and a new standard set for the work of our Sunday schools and young people's societies.

WOMAN'S FOREIGN MISSIONARY SOCIETY

The work of this organization includes in South America three great schools for girls: Crandon Institute, in Montevideo, Uruguay; the North American Institute at Rosario, Argentina; the Lima High School at Lima, Peru; Gleason Institute at Rosario and a co-operative share with the Disciples of Christ in the maintenance of the "Instituto Modelo" for young women, in Buenos Aires, Argentina. Several evangelistic workers have been maintained through the quadrennium in various parts of the field, always with high success.

WORK BY AND FOR WOMEN

There has grown up among the women of our churches a well-organized movement for the linking of the various local organizations in Conference-wide federations for the promotion of Christian culture, the establishment of larger fellowship, the

development of more effective service in the local church and the linking of life, service and sympathy with the worldwide organization, prayer-life and service-program of the Woman's Foreign Missionary Society throughout the world. Textbooks have been prepared and published, study courses organized and carried on, institutes and conventions have been held, systematic visitation of remote churches has been effected, real enrichment has been brought to the daily lives of thousands of faithful women and new inspiration for service and sacrifice has been released for the upbuilding of the kingdom of God in these lands.

A RISING SPIRITUAL TIDE

It is noteworthy that once more material adversity has been accompanied by positive spiritual gains. In some parts of the area there have been registered extraordinary manifestations of spiritual life and evangelistic initiative. The spontaneous overflow of the abundant life has sent volunteer laymen into new fields and their testimony has been blessed by the formation of groups of converts and the establishment of work in places hitherto unevangelized. In many churches revival fires have burned and some of the accompanying experiences need only to be dressed in the language of the book of Acts to take their place among the glorious achievements of the apostolic church. We have indeed witnessed some of the acts of the modern apostles in Latin America.

THE CENTENARY OF SOUTH AMERICAN METHODISM

The First Methodist Episcopal Church in South America began its work in the city of Buenos Aires in the year 1836. We are planning to organize a suitable Centenary commemoration of this important event and invite the Mother Church to designate the year 1936 as "South America Year," designating our work in Latin America as the subject of missionary education and object of special study, interest and prayer throughout the Church.

ALL-AMERICANISM

One of the anomalies of the Western world is the indifference of Americans, north and south, to the possibilities for world peace and progress, on an effective alignment and co-ordination of the civilizations of the two continents in some form of better mutual understanding and co-operation. For us of the United States, "going abroad" usually means crossing the Atlantic and our international thinking runs east and west rather than north and south, forgetting that stretching away to the far south is to be found a group of sixteen republics, peopled by a young, virile, aggressive and often progressive race, actively engaged in the development of vast natural resources and in some cases

rapidly overtaking us in the arts and industries of modern life. Within the limits of this territory are found the all but unlimited natural resources of the tropics, uncharted regions yet to be explored and the only extensive fertile territory in the temperate zone yet open to intensive settlement and industrial development. Amid the increasingly complex international problems of a shrinking world there are yet to be found no larger possibilities for the establishment of a broader and firmer basis of lasting relations of co-operation and good will than those growing out of improved contacts, social, industrial, and spiritual, between the two great neighboring American continents. To this end there is room for modification of our traditional paternalistic attitude toward these growing republics and the setting up of standards of fellowship that will make for the ultimate development of a type of "Bi-Americanism" of the north and south, founded on the best that both races have to contribute toward a common Americanism and universal humanity of the later twentieth century.

In the language of the late Bishop Homer C. Stuntz, at one time resident bishop of the Buenos Aires Area, "Our Church here is growing on its own roots," and these roots are sunk deep in a rich and fertile soil capable of producing abundant harvests in the name of Him in the shadow of whose cross we press forward toward the abundant attainments that we believe await us in the years to come.

REPORT OF THE BUFFALO AREA

ADNA W. LEONARD, Resident Bishop

In making this, my fourth quadrennial report to the General Conference, I realize that eight very happy years of residence in the Buffalo Area are drawing to a close. The report cannot be complete and accurate in every detail. This is because the bishops have been requested to have their reports ready for printing not later than February first of the present year. This will make it impossible for me to report concerning the gains or losses of the spring Conferences of this area. I can say, however, that from the standpoint of membership we have more than held our own. I make this statement based upon the reports of the area superintendents as given to me at the semi-annual meeting of the area superintendents held in Syracuse last December. We have, of course, suffered from the unfortunate provision in the law of the Church with respect to non-resident members. Our plan of apportionment gives official boards ground for keeping down the membership of our churches fearing increased apportionments for benevolences if the list of active members materially increases.

During the present quadrennium I have presided over the Conferences of the Buffalo Area twice and also I have presided over two special sessions of the Genesee Conference. In addition to these Conference presidencies I was also assigned by the Board of Bishops to the following Conferences over which I presided: In 1929, Utah Mission, Colorado and Wyoming State; in 1930, North-East Ohio, Pittsburgh and Holston; in 1931, New York East and Saint Johns River. In other words, in addition to presiding over the four Conferences of the Buffalo Area twice in the quadrennium, I presided over eight Conferences outside the Buffalo Area.

During 1929 it was the privilege of both Mrs. Leonard and myself to make a tour of the world. We sailed from New York harbor on January 15 and returned June 1. We visited many of our mission fields and the kindness and courtesy shown us by the missionaries not only made our trip of exceeding great value to us, but also made it memorable because of the fellowship we enjoyed with our workers in various parts of the world. This trip did not cost the Church anything for it was made possible to us by the generosity of the laymen of the Buffalo Area. I was absent from the country just four and one half months, during which time the administration of the Buffalo Area was in charge of several of the bishops.

The "Area Plan," which plan I adopted when Resident Bishop of the San Francisco Area and have carried out even more fully during the past eight years in the Buffalo Area, has proved its value from more than one standpoint. The Area Plan comprises the Area Council, which is a delegated body composed of an equal number of ministers and laymen. The delegates number between four and five hundred and remain in session for three days working out, under the group plan, the Area Program for the next ensuing two years. This has proved to be a most helpful piece of organization and very largely accounts for the area consciousness which is very noticeable in the Buffalo Area. It has also made the Conference boundaries within the area rather thin, so that they are crossed again and again without difficulty under our system of transfer.

THE A. B. LEONARD JUBBULPORE THEOLOGICAL COLLEGE

Upon my return from India I challenged the Buffalo Area to assist in making the theological school at Jubbulpore a permanent institution. The area met the challenge in a very heroic and generous fashion. The plan is to raise $200,000 within a period of five years. The first $100,000 is for the purchase of new property and equipment, and the second $100,000 is for endowment. The sum subscribed thus far in all kinds of subscriptions exceeds by a small margin $100,000, of which approximately $36,000 have been paid on the first $100,000, and about $6,000 on the second $100,000. It is impossible to state at this time the exact amount because the spring Conferences have not yet met. It is safe to say, however, that by May 1 the total cash sent to the Board of Foreign Missions for this purpose will be in the neighborhood of $45,000. It should also be noted that this money is over and above what the subscribers and contributors have given in their regular subscriptions for World Service.

The area is now supporting a student pastor at Syracuse University and is also partly supporting a student pastor at Cornell University, Ithaca, New York. In addition to the salaries of these two student pastors the area is also providing a fund for the social programs of Methodist students in these institutions while in Ithaca a parsonage for the student pastor is being purchased out of area funds.

Syracuse University has had another quadrennium of very marked success. Two of the outstanding features in the new program have been the erection and dedication of the beautiful Hendricks Memorial Chapel, and the new Forestry Building. In addition to this the College of Business Administration has been greatly strengthened by the generosity of Mr. George H. Maxwell, who is an alumnus of the university.

Because of the brevity of this report it is possible for me to

merely mention certain important and outstanding enterprises each of which is worthy of a detailed statement.

The three secondary schools of the area are, at the time of the writing of this report, in operation. The year has been a difficult one for these schools. At Poultney, Vermont, Troy Conference Academy, there has been organized the Green Mountain Junior College, which has received the recognition of the University Senate of the Methodist Episcopal Church. Cazenovia Seminary is continuing its successful career though with a reduced number in the student body owing entirely to the erection of a modern and thoroughly well-equipped high school in the village of Cazenovia. The high school, very naturally, has taken the students who hitherto have done their high-school work in this seminary. The difficulties confronting Genesee-Wesleyan, located at Lima, New York, have been quite characteristic of many of the schools throughout the nation. At a special session of the Genesee Conference it was decided to suspend for the present at least all plans looking toward the organization of a Junior College. It was also recommended that the alumni and friends of the institution assist the trustees in bringing up the grade and character of the school so as to meet the requirements as a secondary school of the University Senate. The recommendations carried also the specific statement that this does not involve campaigns for funds in the churches of the Genesee Conference.

The Methodist Home for Children at Williamsville has been most successful during the past four years. Two new buildings have been erected—the Babyfold, the gift of the Northern New York Conference; and the Knox Memorial Building and Administration Building, the gift of Mr. Henry D. Knox of East Aurora, New York, in memory of his father. Nearly one hundred children are cared for in this Home and its work is being recognized very widely throughout the nation.

The Hodgman Home for Aged People, located at Fort Edward, is the property of the Troy Conference and has had another successful year. The pastor of the church at Fort Edward is also the superintendent of the Home.

The Friendship Home for Colored Girls, The Deaconess Settlement in Buffalo, and The Community House in Utica report very successful progress. These three institutions are directly under the control of the Woman's Home Missionary Society and the work of each institution is carried forward with marked efficiency.

The four Summer Schools of Theology and the five Epworth League institutes of this area have all been very successful.

The Goodwill Industries, one of the most conspicuously successful works of its kind in this country, has not only completed its new building, which cost $200,000, but it has ministered to

thousands of people in a very unusual way during this period of financial depression.

The City Missionary and Church Extension Society of Buffalo is worthy of special mention. Had it not been for the contribution this society has made to Buffalo Methodism, including its care and supervision of certain properties of the Methodist Episcopal Church in this city and vicinity, Buffalo Methodism would be to-day in a very embarrassing situation. The loyalty of laymen and their unselfish service in these matters have saved properties to the Church and have protected the fair name of Methodism.

The buildings that formerly housed the Folts Mission Institute at Herkimer, New York, are about to be used as a Home for the Aged of the Buffalo Area. All the legal steps have been taken making this possible and the splendid buildings, together with the endowment, will soon be able to care for a large number of aged people.

Throughout the entire quadrennium great interest has been manifested not only in the Buffalo Area, but throughout the entire Church in the Preaching Mission movement which it was my privilege to originate nearly eight years ago. This movement, divided as it is into four periods and stressing artistry in worship as well as apostolic passion in evangelism, is regarded by many as the best type of evangelism for this day. In addition to my regular official work as bishop it has been my privilege to lead fifteen Preaching Missions during the present quadrennium. These missions have been held in the larger city centers, chiefly of the East, including Ohio, and in every instance there was upon this work the seal of the Divine approval.

The spirit of evangelism has been very general throughout the past four years in the Buffalo Area and the pastors are increasingly doing their own evangelistic work.

EPISCOPAL RESIDENCE

The debt on the Episcopal residence eight years ago was $27,500. The debt now is a little more than $5,000. The four Conferences of the area have very generously contributed toward the purchase of the property and the payment of the debt.

The Area Home Missionary Day now observed throughout the area on the Sunday immediately preceding Thanksgiving has made it possible for many churches to reduce their indebtedness, has been the means of helping to build a large number of parsonages, and has ministered to the needs of the pastors, especially in time of sickness.

I regret that the limitation of space makes it impossible for me to make personal mention of those who have been conspicuous in their leadership in this area. It is also impossible to give in so short a report any adequate conception of the splen-

did way in which the Methodists of the Buffalo Area have supported the work. While we have not done all that we had hoped we could accomplish as an area, yet our place among the areas in World Service giving and in benevolences is a cause for thanksgiving to God for what He has enabled us to do.

At the close of my eighth year as resident bishop of the Buffalo Area I desire to express my heartfelt appreciation to ministers and laymen who have so loyally and faithfully supported me as their resident bishop. There is much to be accomplished and I am confident that the next four years will register significant advance for the kingdom of God as far as the Methodist Episcopal Church is concerned if the enterprises already under way can be carried forward to completion.

REPORT OF THE CAPE TOWN AREA

EBEN S. JOHNSON, Resident Bishop

From the far-off and wide-spread Cape Town Area I respectfully bring to you my fourth quadrennial report. The record is one of tragedy and triumph. Greatly reduced funds and consequent depleted ranks made heavier the tasks of the missionaries on the field. Some broke under the added strain. All have been steadfast, unmoveable, always abounding in the work of the Lord, and their labors have not been in vain. Notable triumphs of grace have been realized on every field.

Death and physical disability have made sad inroads into our missionary group. The story of Priscilla Berry, widowed and stricken with sickness during her first term but heroically returning to a wonderful medical and evangelistic work in the heart of the Congo, was related in my report eight years ago. Early in the past quadrennium it became evident that Mrs. Berry could not retain physical efficiency or even her eyesight if she continued on the field and she reluctantly went to live in Cape Town where she married. She is now a happy mother. She will long be remembered by the Luban people to whom she was so great a blessing.

Tragedy and triumph mark the close of the devoted missionary career of Susanna Wengatz, wife of the Rev. J. C. Wengatz, in the interior of Angola. She was bitten by a mad dog. We made desperate efforts to respond immediately to the call of the doctor for serum, for which we chartered an airplane which carried it a distance of about three thousand miles. The serum was administered. Sister Wengatz joined in the jubilant celebration of Christmas and there was great rejoicing. Symptoms of the dread disease supervened, but the terrible sufferings could not shake the Christian calm and the end was a holy triumph. They laid her at Quessua near the Bible School which she had been largely instrumental in building and on the staff of which she had had a leading place. When we surrounded that grave on Easter Sunday we had abundant evidence of faith in a glorious resurrection. Tragedy was turned into triumph. A marked revival followed; reaching two hundred miles.

Ellen E. Bjorklund, who pioneered as a nurse missionary in Portuguese East Africa and Rhodesia and who did so much to teach native women to meet the problems of motherhood, died, after a painful illness, in November, 1930. Another

Swedish nurse missionary, Miss Maria Lindquist, who was serving her second term of very efficient service in Angola, suffered a nervous and mental breakdown and had to be taken to her home in Sweden last year.

Other missionaries suffered to the straining point, but most have persisted beyond the regular term of service. They don't want to come home unless they can be assured of a return ticket. There is a breaking point in the tropics of Africa. But what a glorious group of missionaries we have there. They would say with Livingstone, "I never made a sacrifice."

There has been no letting up in any department of our work. In some places difficulties have arisen on account of the introduction of new government regulations apparently designed to limit our activities and success, but, in many cases, these have turned out to the furtherance of the gospel.

Every field except Portuguese East Africa has had a considerable increase in hearers and members. The exception is due to the transfer of part of our work to another society and to the closing of four fifths of our village schools by reason of our inability to meet new government requirements.

I gratefully record, as the chief feature of the quadrennium, a marked growth in grace and spiritual activity in both missionaries and native Christians and the real advance in the development of a native Christian ministry. Immediately after last General Conference I prayerfully laid plans to carry out the proposals of that body for the observance of the nineteen hundredth anniversary of Pentecost in the year 1930. The missionaries on each field very heartily sought every divine equipment for their great tasks as well as for their own development in every Christian grace. Each group meditated on the present availability of the Holy Spirit. We were greatly helped by our own rich hymnology. Doctor North's new hymn on The Waking World, a copy of which we had sent to every missionary, was an inspiration. A new consecration was evident. Holy Week brought all into a closer acquaintance with Jesus and, with many, Pentecost became an experience. In that "notably cantankerous country" irritations gave place to new understandings and sympathies and groups found themselves in the bonds of peace and the unity of the Spirit. The church was much strengthened by the renewing of the spirit and the transformation of life, and in some places the motivation of our native preachers was changed to a higher plane and their power increased.

Our prime object is the evangelization of the African, but we leave nothing undone of all that we can do for the uplift and betterment of every phase of his life. Every available cent has carried as much as we could put into it of medical aid or

of educational or industrial help. Incidentally it may interest you to know that practically all our missionaries set the example of tithing, which example is followed by many of our people.

During most of the quadrennium we have had only two doctors in the area. They and our very few nurses have carried on an increasingly large work. The Leper Colony in Portuguese East Africa furnishes comparative comfort and perfect spiritual consolation for about forty lepers in every stage of the disease, although we have not realized our hopes of the curative power of remedies which seemed to be giving benefit. A baby clinic and nurse training class have been started at Gikuki and have already accomplished much. A notable achievement is the maternity work at Old Umtali and the progress made by a class of native girls in the nurse training course, which has been commended by the government medical department. Here, also, the W. F. M. S. has a baby fold in which nineteen orphan babies are being cared for. Hospital facilities at Nyadiri are taxed to the limit with one nurse in charge and an occasional helpful visit from a government doctor. We have only two nurses and one doctor in the Congo. They are doing excellent work. Sleeping sickness has developed and has demanded considerable attention in northwest Kapanga. In Angola, at Quessua, our resourceful doctor fills long days with varied and lifesaving service. Recently he successfully performed an emergency operation on one of his own little girls for appendicitis.

Many of our village schools and all our central training schools have made satisfactory progress. Each field now has a ministerial training school. I cannot but exclaim, "What hath God wrought?" since my first visitation of these fields.

Our Tswa literature has been enriched by a revision of the New Testament and by the production of several books, translated or composed by our missionaries, suitable for Bible School study. Our central press has continued to print about five million pages a year. Periodical literature is published in the Tswa and Manica languages. Many new hymns have been given to our people in Rhodesia and Angola in the native tongues.

In accordance with your enabling act Rhodesia has been organized into an Annual Conference. Its delegates to this body are the Rev. Thomas A. O'Farrell, superintendent of the Nyadiri District, and Sister Ruth E. Hansson, superintendent of our hospital and nurse training work at Old Umtali.

Light from many sources has pierced the "Dark Continent" during the last few years, especially during and since the World War. Years ago I followed its native, winding trails on foot

and peered into its innermost gloom. Now I can reach practically all our stations by automobile. Last year another railway was opened which traverses Angola and the Katanga province of the Belgian Congo. One may now cross the continent by rail from Lobito Bay on the Atlantic to Beira on the Indian Ocean. Presently there will be an all-Belgian line from the great copper fields at Elisabethville to the mouth of the Congo. European civilization begins to impinge upon the heart of Africa. The tribal life of Africa is disintegrating. Christ, the Light of the world, is the one hope of the emerging African. He meets him on the trail in the lives of your missionaries and their converts. We thank God, take courage and will go forward.

It was my hope and expectation to be present at the meeting of the bishops, to which the bishops resident abroad were specially invited, in 1930. I had made plans to hold the Angola Conference enroute. The bishops, however, asked me to take the Liberia Conference, thinking I could call at that important mission on the way. Liberia is further from Cape Town than from New York. It took me thirty-three days to make the trip from Cape Town to Monrovia. I was glad to go and to do all I could in behalf of the institutions and the people of our church there. Liberia has large needs some of which, at least, might be supplied from its own resources by a consecrated church on the field. Large promises were made. I do not know if they have been fulfilled. There seemed to be a fine spirit and purpose. I hope the pledges for the college have been paid.

From Liberia I went to Madeira where I formally carried out the agreements reached by our Board and the Brazil Central Conference of the Methodist Episcopal Church, placing the mission under the care of the Rev. Antonio Bolim. I earnestly hope that this Protestant mission will thrive in this Portuguese community under the new Portuguese administration.

The recent death of Bishop Shepard brings to us of Africa deep sorrow. We loved him for his life, his sympathy and his inspiring messages when he came to us.

Some mention may be expected of a serious illness which laid me aside for some months in 1930. After a heavy strain of travel through tropical country without roads, and having had numerous tsetse fly bites, I broke down toward the close of the Rhodesia Conference which I was holding at Mutambara. I was carried to Old Umtali where I received every attention, including the attendance of two doctors. Prayer was made without ceasing in my behalf. Two severe hemorrhages threatened my life and it was thought I could not recover. To myself I seemed to be slipping away. I was called back and in

the mercy of God I slowly gained strength. My spared life I dedicate to Him and, so long as it shall please Him and you, to Africa. I join our Rhodesia missionaries in the verse they often sang in our consecration services:

> Have Thine own way, Lord, Have Thine own way!
> Hold o'er my being absolute sway!
> Fill with Thy Spirit, till all shall see
> Christ only, always, living in me.

REPORT OF THE CHATTANOOGA AREA

H. Lester Smith, Resident Bishop

Dear Fathers and Brethren:

The Chattanooga Area has enjoyed a Quadrennium of substantial progress and steady growth which has been marked to an unusual degree by a fine spirit of good fellowship, real devotion and happy co-operation. No bishop in the church has enjoyed a finer or happier relationship with pastors and people than I have had during the entire Quadrennium. Toward me and my wife the traditional southern spirit of warmhearted love and loyal and cordial friendship has been manifested without exception in every conference in the area. From those outside our own communion, we have received unnumbered evidences of the same gracious and courteous consideration. I wish to make grateful acknowledgment of our heartfelt appreciation of this lovely spirit which has made the entire Quadrennium a happy and rewarding period of service.

My work in the area has not been burdensome. No unusual problems and no extraordinary difficulties have troubled us. In the ordinary problems of administration we have been able to work out solutions which have in the main been satisfactory.

The white work of the area naturally falls into three classifications. There is, first of all, the work in the hills and mountains among the so-called Southern Highlanders. The difficult and tragic problems of these fine folks with their poverty of hand and mind and heart have become so familiar to the church which has rendered them loving service for two generations that it is entirely unnecessary for me to discuss them in this brief report.

Our work in these mountain communities has been carried on steadily and successfully during the Quadrennium in church and school and a host of fine and wholesome and gifted young people are to-day living a happy useful Christian life and facing a future of greater usefulness because of the service of our church. So far, even though many other churches share this rewarding task with us, we have but barely begun this work. For many years to come this Christlike missionary service will offer one of the finest opportunities for real achievement to be found anywhere in the missionary work of the church.

The second field in which the Chattanooga Area has an unusual task is to be found in the rural areas of Central Tennessee,

North Carolina and Alabama. Here is a rural problem more needy and acute because of poverty of land and people, aggravated by the deplorable backwardness of education, than any similar situation in the church with which I am familiar. The poverty of the people, the size of the circuits required to give even a meager support to the pastor, and the untrained ministry, forced to supplement its inadequate support by farming or other secular employment, make a vicious circle exceedingly hard to break. We are endeavoring by the establishment of larger parishes, by special provisions for training the pastors for better and more constructive leadership and by the concentration of the appointments into stronger units wherever possible, to improve our work in these fields. Considerable improvement is already observable, but much yet must be done to bring up the standard of service in these fields to an efficient and productive level.

The third division of our work in the white Conferences is found in our town and city churches in the Holston Conference and in the Kentucky Conference. Here we have a fine, vigorous, productive work under well trained leadership which will compare favorably with any similar section of the church. We labor in these fields, however, with inadequate equipment. The comparatively recent development of this section of the country as an industrial area, and the general lack of wealth among our laymen, and the very low level of wages in the wage earning group, have prevented the erection of suitable churches and the provision of proper facilities for a modern church program in most of our most promising centers. We have a few fine new churches with modern equipment, but for the most part our work is done under a serious handicap in buildings unsuited to our work.

The two colored Conferences of the area are well above the average conferences of this group in the number of strong churches and well trained leaders. In the rural sections of these Conferences and in the smaller towns the leadership and the churches are about the same as elsewhere. My experience with these warmhearted and loyal brethren of the ministry and laity of our colored Conferences has convinced me that we do not have a more loyal or sacrificial group of earnest and devout Christians anywhere in our church. These two Conferences are making steady and gratifying progress in the quality of work in the churches and in the character of their ministerial and lay leadership.

Our educational program in the area has made an incalculable contribution to the communities which have been served by our schools and has been very definitely and helpfully related to our church program in the training of ministerial and lay leadership. Our secondary schools, organized to provide High

School education for those communities for which the state was not providing schools, have rendered an extraordinary service to this entire area for many years.

Baxter Seminary, at Baxter, Tennessee, is one of the youngest of these schools and one of the most vigorous. It is serving a large territory too poor or too sparsely settled to provide other High Schools. It has had a fine growth. Attracted by its constructive program and the real need for its labors, friends have paid off its debt, purchased a large farm for the school and stocked it with blooded stock, have built a house for the president and are now building an additional building for school work. Much of the work in the new building will be done by the students who must earn part or all of their expenses in order to remain in school. The spirit and work of this school are gratifying and encouraging and its leadership is efficient and energetic.

Murphy Collegiate Institute, at Sevierville, Tennessee, has had a change in leadership. Rev. W. C. Martin, a member of the Holston Conference, born in this territory and acquainted with its problems, was recently elected president. Under his leadership this school is planning the enlargement of its program of service. It will retain its present High School program in order to serve the wide stretch of territory within its reach, and for which there is still no adequate High School provision. In addition to this, it proposes to place more emphasis upon a program for the benefit of the older students from the more remote communities with the provision of larger opportunities for self-support through the use of the school farm. There is still a large field of service within the reach of this fine school and it is facing its enlarged task with real courage and hope.

Snead Seminary, at Boaz, Alabama, has a new president. Dr. Conway Boatman, a graduate of the school in 1910, who has had a fine experience in educational work in India and elsewhere in America, was installed as the new president in November, 1931, upon the retirement of Dr. William Fielder who was forced to retire because of age and failing health after a long and extraordinarily successful administration. Last year there were 459 students in Snead Seminary. It has a strong faculty, an up-to-date and well built plant and is serving a great field in a fine way. There is a real need for a Junior College in this section of the state and with the cordial approval of the Board of Education, Snead Seminary will be changed to a Junior College as soon as funds are available for increases in faculty and endowment. A campaign for the necessary funds has already been authorized and will be begun as soon as the economic situation in the patronizing territory permits.

Tennessee Wesleyan College, at Athens, Tennessee, the oldest

of our educational institutions in the area, was founded in 1866. It has been in continuous operation ever since. Out of this school came the University of Chattanooga and both schools were under the control of a single Board of Trustees for many years. In 1925, however, the two schools were separated and Tennessee Wesleyan became a Junior College. In its new field, Tennessee Wesleyan is doing a fine piece of work. It has a strong faculty and a very promising student body. Three years ago an endowment campaign met with a generous response, and the payments on the subscriptions were prompt and encouraging until the present financial stringency interfered. The future of this school is bright and promising, however, and I have no doubt it will reach its goal of endowment and assured support.

Two of our area schools have been dropped from our program. Washington Collegiate Institute, of Washington, North Carolina, was closed because it was no longer needed. This fine and achieving institution succeeded in arousing the section of the state of North Carolina in which it was located to the need of town and county High School facilities and in recent years many communities have opened such schools. When a sufficient number of schools had been provided to take care of the students, the Board of Education recommended the discontinuance of Washington Collegiate at the close of the school year of 1931, and the Board of Trustees discontinued the work and is now engaged in an effort to dispose of the property and pay the debts of the institution.

For the same reason, the Board recommended the discontinuance of McLemoresville Collegiate Institute, at McLemoresville, Tennessee. The people of McLemoresville and vicinity, however, requested the privilege of maintaining the school themselves as a Christian Secondary School and the permission was given to use the school property in this way. The school is still being maintained by the means of a special tax voluntarily assumed by the people within this school district. No finer tribute could be given to the worth and value of our school work than this attitude of our McLemoresville people.

The capstone of our educational work in the educational program of the white Conferences of the area is the University of Chattanooga of which the entire church is so justly proud. Here also we have had a change in leadership during the Quadrennium. Dr. Arlo A. Brown resigned to accept the presidency of Drew University and Dr. Alexander Guerry was elected as the new president. Under his leadership, the University is steadily advancing along all lines. It has the largest enrollment in its history. It has a fine physical plant. It has a strong faculty. It has a productive endowment of one million dollars. Last year the books were closed at the end

of the year with a substantial balance in the Treasury. This year, in spite of the depression, there will be no deficit at the end of the year. This extraordinary record is a great tribute to the fine management of the school and is likewise an evidence of the continuing support of a loyal constituency.

In our colored Conferences, we have three good educational institutions. The Bennett College for Women, at Greensboro, North Carolina, is a Class A College for colored women, one of two such institutions in the entire country. In such an extraordinarily short time, the achievement of this fine standing was due to the unusually efficient and constructive administration it has enjoyed and the generous support of our own Board of Education and the Woman's Home Missionary Society, and the generous co-operation of the Rosenwald Foundation and the General Education Board. No college in our church has a brighter future in its field than this school enjoys. A fine response was secured to its endowment campaign a year ago, and upon the collection of the subscriptions made during the campaign, it will find itself in a strong position for future service.

The Morristown Normal and Industrial College, at Morristown, Tennessee, is facing a difficult period of readjustment. Dr. Judson S. Hill, the founder of this school and for fifty years its president, died last September. Under Doctor Hill's leadership, this school secured one of the finest physical equipments for educational needs in our entire group of Southern schools. At the time of his death, Doctor Hill was just entering upon the task of providing an endowment to support the work. In the meantime, he was securing the necessary funds for the large deficit in the annual budget from annual contributions from a host of personal friends. The school is almost entirely free of debt, but the annual budget is a very serious burden and is the cause of much anxiety at this present moment. Earnest efforts are being made to secure the necessary funds and it is our hope and prayer that we may be able to continue the service of this fine institution. It is greatly needed and we believe that God will open up the way to maintain it.

The Allen Home and School for Colored Girls at Asheville, North Carolina, is supported by the Woman's Home Missionary Society and is an admirable institution which is doing a splendid service for the girls to whom it ministers. It was never more successful than it is now.

In the Kentucky Conference of the Cincinnati Area, over which I have had Residential supervision since Bishop Henderson's death, we have three fine institutions.

Union College, at Barbourville, Kentucky, is strongly entrenched in its field and has greatly strengthened its faculty and has enlarged and improved its educational program. The college is somewhat handicapped, however, by insufficient en-

dowment. Its finances have been admirably managed and the budget has been balanced each year by good management and by the loyal support of interested friends, but the character of the territory served by the College requires more money to bring the privileges of the College within the reach of the hosts of fine young people of the Kentucky mountains in which it is located.

The Pikeville Hospital, at Pikeville, Kentucky, is a missionary hospital, serving a large and needy area without other hospitalization. The generous support of the other Conferences of the Cincinnati Area has enabled this hospital to maintain its work and steadily reduce its debt.

The Deaconess Hospital, at Louisville, Kentucky, is a joint responsibility of the Central German Conference and the Kentucky Conference. This hospital has had a long service in a congested central section of the city and is second to none in the spirit which prevails in the institution. It has been seriously handicapped by the decrease in income during the period of depression, but is courageously facing its task. The property is very valuable, the location is convenient for emergency service, the debt is small and there is good reason to believe that we can maintain the institution for Christlike service for many years to come.

The work of the Chattanooga Area has had the continued and generous support of the General Boards of the Church. The Board of Home Missions has given interested and intelligent co-operation in our church extension work and has given fine service in personal and financial assistance in solving a number of very critical problems.

The Rural Department has co-operated in providing special training for rural pastors in both white and colored Conferences, has made possible a number of larger parishes, and has maintained a special worker in the field in co-operation with the Board of Education for pastoral training and counsel in Religious Education and methods of church work.

The Department of Evangelism is maintaining a missionary evangelist in the Blue Ridge-Atlantic Conference.

The general maintenance funds of the Board have helped to support our program in great sections of our field which without this help would have had to be abandoned.

The Mountain Work Bureau under the Rural Department has efficiently and successfully managed our mountain school and settlement work in Kentucky, Tennessee, and North Carolina. This fine co-operation is greatly appreciated throughout the area.

The Board of Education has rendered invaluable service along many lines of educational activity. It has generously supported our schools and colleges in both white and colored

Conferences. It has surveyed the educational needs of the South and has given wise and intelligent advice in building our educational program for the future. It has assisted in the promotion of a better educational program for our Church Schools and Epworth Leagues and for our rural pastors. Our Southern Conferences gladly and gratefully recognize the constructive and helpful leadership of the Board of Education.

The Board of Hospitals, Homes and Deaconess Work has strongly supported our hospital work in the Kentucky Conference, and no small part of our success in these undertakings is due to the fine and helpful leadership of this Board.

Personally, I feel that I owe a word of appreciation to the co-operation which I have always received at all times from every Board of our church in every field in which I have had administration. I have always had sympathetic and understanding co-operation from those who have had responsibility for the administration of our missionary and benevolent work.

The Woman's Home Missionary Society has also put us under obligation to gratefully recognize the fine service rendered by the Society in our schools. The Society maintains Allen Home and School for Colored Girls in Asheville and is a partner in the maintenance of Bennett College for Women at Greensboro, North Carolina. It also maintains fine homes for girls in Tennessee Wesleyan College at Athens, Tennessee, and the Snead Seminary at Boaz, Alabama. These four institutions are annually making an important and significant contribution to the character, culture and training of the girlhood and womanhood of the South for which we are truly grateful.

The Commission on the Conference Courses of Study has also rendered our Conferences valuable service in making possible Summer Schools of Ministerial Training for the ministers of the area. This much appreciated assistance renders help in the solution of one of our most pressing problems.

I cannot close this brief survey of our work without expressing my appreciation of the earnest and evangelical spirit of our ministry and laity throughout the area. There is a gracious warmhearted vital faith in these southern Conferences that is very gratifying indeed. There is a positive note of reality in the preaching of the ministry and in the testimony of the laity that warms the heart, strengthens faith and inspires hope and courage.

Evangelistic activity of all kinds has a definite place in the program of most of our pastors. Our Southern people steadfastly and passionately believe that the Gospel is still virile, potent, creative, and adequate to the needs of men. We rejoice that we are still sufficiently old-fashioned to have a faith that works the miracles of grace and sufficiently modern to so interpret this Gospel that it meets the needs of our day.

And now in conclusion, permit me to specifically report the principal items of administration for which I have been responsible during the Quadrennium. I have given Residential supervision to the six Conferences of my area—Holston, Central Tennessee, Blue Ridge-Atlantic, Alabama, East Tennessee and North Carolina—and since Bishop Henderson's death, to the Kentucky Conference. I have presided at all of these Conferences twice. I have also presided at the following Conferences once: Ohio, Detroit, Pacific Northwest, Oregon, Wisconsin, West Wisconsin, Tennessee, South Carolina, Wilmington, and St. John's River. During Bishop Keeney's absence in China under appointment for service there, I had supervision of the work of the Atlanta Area. I have likewise visited a large number of District Conferences in all parts of the area and have held a number of District and Conference meetings for promotional purposes.

In closing this report, I wish to give thanks to my Heavenly Father who has given me health and strength for a Quadrennium of vigorous and uninterrupted service, and to express my personal appreciation to the ministers and laymen of the Chattanooga Area who have been good comrades and loyal friends in the Master's service.

REPORT OF THE CHENGTU AREA

CHIH P. WANG, Resident Bishop

Ever since my election to the episcopacy on March 2, 1930, my friends have been writing me letters and offering their prayers for me daily. These kindnesses and the help of daily prayers, I appreciate very highly and I am now going to make a brief report of my work during these two years.

When I was elected, I was pastor of Asbury Church, Peking. At the close of the Central Conference, I came home to report to the Official Board of my church, for they had to secure a new pastor to take my place and I had to move from the parsonage to a new place. The first part of April, I moved to another house where it was quiet and I could begin my preparation for the Fall Conferences. At the same time a very solemn thought came to me of how my old friends, former teachers and colleagues had been so kind to me and so patient with me, bringing to my remembrance the church where I was first appointed after my graduation, thirty years ago.

During the middle of April, I visited the Tientsin District where I held revival services for the girls' and boys' schools. Through God's blessing, we had some good results. Then, at the end of April, I made a trip to Tinghsien where the Mass Education Movement is located. Here they had a training conference with about 100 delegates from all the provinces of China and the different churches to study the work so that they could promote the work of Mass Education in their local communities. Out of the 100 persons present our Methodist Churches of North and South China and Shantung had fourteen delegates.

In May, I made a trip to Changli where I met with the District Conference and also the Middle School for boys. I had a very good time with the boys and young men talking about their school and life work. The young people are very interesting and promising. A school situated in a country place where the environment is good, the students are physically healthy and strong, they can devote themselves to their studies entirely, and they have a better chance to develop spiritually, too. Mr. E. J. Winans is helping them a great deal in religious education.

During the middle of June I made a trip to Shanghai where I met with Bishop Gowdy to talk over affairs resulting from the special East Asia Conference. During July, Mrs. Wang and I made a trip to Shanghaikuan District where we visited some of our old friends in Changli, Peitaiho, Shanhaikuan, and Chienwei, where I was first appointed thirty years ago

when I was a single young man. Mrs. Wang had never seen Chienwei, but, because it was my first appointment, our visit there was an inspiration to us. We saw many of the earliest church members and they were very warm-hearted, hospitable people. In August, we were very busy not only in preparation for the Fall Conferences, but there were two announcements of engagements in our family. Our daughter Phoebe was engaged to Mr. Y. O. Lee and our son Philip to Miss Jina Pian.

The North China Conference began on August 27 and ended September 2. It was a very good conference and many of my old friends and superior officers in the Church were present. We especially remembered old Pastor Te Jui, who was 82 years old, a retired minister. One morning during our conference week, after the morning devotional service, we celebrated his fiftieth anniversary as a member of the North China Conference. He was presented with eighty-two bouquets of flowers. He was very much pleased and it certainly gave inspiration to all the Conference members. Our North China Conference is one of the older and larger Conferences, and here I have many old friends who have helped me in so many ways. One of the things that has been of great help was the working out and putting into effect the North China Prayer Cycle. This Cycle covers a whole month and takes in all of our workers. This daily intercession for our work and workers has been of great good to all of us.

The Shantung Conference came on September 17, a week later than it was scheduled, because Taian was in the war zone. It was a very good conference but we could see that the people were in a very poor condition physically, mentally and financially. Even in the Mission Compound it would take at least $2,000 to repair it, because the Compound is right in the war zone between the city's defenders and the outside offensive troops. The city gates had just been opened a week or so when our Conference began, but our Conference members were as optimistic as ever. Both the boys' and girls' schools had begun their school work. A number of members took a great interest in the Five-Year Movement trying to emphasize personal work in order to accomplish the results desired. It took me a long time to travel between Peking and Taian without the convenience of the direct railway. Usually it would take us just sixteen hours but this time it took me five or six days via sea route from Tientsin to Tsingtao, and then by rail from Tsingtao to Tsinan, and then from Tsinan to Taian. I returned to Peking about the beginning of October. We were very busy after reaching Peking in getting ready for our long trip to West China. We left Peking October 22, by rail to Tientsin and then by boat from Tientsin to Shanghai, because at that time neither the Peking-Hankow Railway nor the

Tientsin-Pukow Line was available. We reached Shanghai October 27 and sailed from that port on October 30. We had a very peaceful voyage up the Yangtze River, except from Hankow to Shasi where we were shot at several times from the shore by communists, but we were not injured and arrived in Chungking November 11, where we were met by many of our Szechuen friends, both Chinese and foreign. We were very fortunate in having Doctor and Mrs. Liljestrand travel with us as they were familiar with Szechuen. We stayed in Chungking for more than two weeks and left there on November 29. On December 3 we reached Suining, where we have a boys' school and also a girls' school. Here we have only two missionary ladies, Miss Caris and Miss Trotter. They are very brave indeed to hold the ground in such an inland place. During our stay here, we visited the schools and churches and almost every day we had one or two speaking engagements. At this place Mrs. Wang helped a great deal in the work and she was very much loved by the local people, especially the women and school girls. She was a great help and blessing to me during our stay and travels in Szechuen. In the interior places, such as far-off Szechuen, there is more of a cosmopolitan spirit. While here we were entertained just like one large family and the missionary children called Mrs. Wang and myself Aunty and Uncle Wang. This meant that we all belonged to the same big family.

Misses Proctor, Nelson and Burdeshaw, who are located at Tzechow, are carrying on the work bravely alone as there are no mission families there. As in Suining, these ladies are carrying on their work without assistance, but families are needed in both places to assist in the work needing to be done.

We left Suining for Chengtu on December 20 in a specially made automobile, which was just the chassis, around which we made our own railing and put in some wooden boxes for seats. It was a very tiresome trip but we made good time. We broke the record as we made in one day 440 li, but when we got there we were all tired out. We stayed in Chengtu nearly two months where we met many new friends and some of our old friends. All the time we were in Szechuen we had many welcome receptions and speaking engagements which kept us very busy, but it was all interesting and inspiring. We love the place and the people so much. The beautiful scenery all along the way, up through the Yangtze River and up on the mountain trip, was wonderful. I do not think that there can be any place more beautiful than the province of Szechuen. The gorges are wonderful, the river so picturesque and the land so fertile. In many places they have four crops a year. The oranges and pumelos are most reasonable in price as $1.00 will buy 20 big pumelos, and from 85 to 100 oranges; the rice,

vegetables and meats are also very reasonable; food stuffs are very plentiful in this province and the people ought to be very much better off than they are now, but because of military oppression and the opium curse, so many of the people have become poor.

On January 30 we left Chengtu for Tzechow, where we had our Chengtu Annual Conference. The Conference began on February 2. Before we reached Tzechow, we heard so many rumors about the communist elements going to bother us in the Annual Conference that we hardly knew what to expect, but, after two days of Conference a man came from the headquarters of the Kuomintang as a visiting delegate, or to indirectly supervise the meetings. Since he had already been there, we thought the best thing for us to do was to give him honor (or face, as we say). I asked him to sit on the platform with me and invited him to speak to our Conference, and I replied courteously, and he was very much interested in the meeting. We asked him to come every day to our meetings and invited him to take lunch and dinner with us too, because I felt that the more frank and open we were with him the better results we would secure from him. So, he came for several days and then went back and reported to his headquarters, telling them about our Annual Conference and that we had prayer every morning. As soon as the Kuomintang people heard that we prayed in the Conference, they rebuked him for not stopping us in our prayer, and this man immediately replied, "It is not against our party rules that the Christian people have prayer, and furthermore, they are praying for our country, for our government, for our party, and for us too. Why should I stop them from praying?" Thank the Lord that we honored this man though we were not sure of him when he first came what would be the outcome. Later on, I heard from Miss Nelson that one of the Kuomintang men sent his sister to study in our mission school and she became a very good student. The Conference ended February 9. It was a great blessing to all of us toward the end of the Conference. It was Sunday, February 8, in the evening, when we had a great revival of our whole Conference and many of our elders, deacons, and church leaders confessed their sins and asked for forgiveness and the whole Conference became a revived Conference. We left Tzechow February 10 for Chungking. It was a very hard trip with so many changes from truck to bus, from bus to chair, from chair to bus, etc. It was also a very dangerous trip. We passed a place where they told us there were bandits, but fortunately we did not meet them. We reached Chungking February 14. We rested for a few days and then the Chungking Conference began on February 25. Here again we had a good Conference full of the revival spirit. We can see a

great future for our Church. The Chungking Conference closed March 2. After the close of the Conference, we had several days in which to rest, to meet with the Finance Committee and talk over matters with the church leaders. On March 16 we left Chungking for Peking as I was to attend the Biennial Conference of the National Christian Council in Hangchow, near Shanghai, in April. I had to leave Mrs. Wang in Peking, for we knew that a grandchild was to come to the home of our daughter Lois. Mr. and Mrs. Rape traveled with us from Chungking to Peking. They were on their way home for furlough, but they had never been to the old capital, and after so many years of good service they certainly deserved a visit to Peking and to have a good restful furlough. We took a boat from Chungking to Hankow and then came by rail from Hankow to Peking. We reached Peking on March 28, and I had to leave for Shanghai on April 6. I got to Shanghai on April 8 and early in the morning of April 9 I went to the office of our Mission, in the Missions Building, and there received a telegram from Peking announcing the arrival of our grandson on the afternoon of April 8.

I went to Hangchow on April 10 for the Biennial Conference of the N. C. C. which began on the 11th and ended on April 17. I returned to Shanghai on April 18. During my short stay in Shanghai I had a chance to meet with Bishop Gowdy. It was sad to hear of the illness of Bishop Birney in Hongkong. I came home to Peking on May 1. In the middle of May I made a trip to Taian to visit the Shantung Church and school. There was some trouble in the boys' school, but it was straightened out before I got there.

On June 25 our daughter, Phoebe, was married in Shanghai and both Mrs. Wang and I were present at the wedding. We hurried back to Peking on July 10 to begin our preparations for our Fall Conferences and also for the wedding of our son, Philip. We at once secured a house where we could have a temporary home, although we were well entertained in our friends' home, but, because of the wedding in our family, we thought it better to have our own home. We moved into our new and temporary home August 3, and the North China Conference began on August 24, two days earlier than scheduled. It was a good Conference. At this Conference, our members all united in doing honor to one of our senior missionaries, Dr. W. T. Hobart, who has given so many years of his life to our work here in North China in pushing forward our Father's Kingdom. It is good for our younger people to emulate the good example of old missionaries, such as Dr. W. T. Hobart and Dr. Spencer Lewis of West China, who are both healthy and strong and still at the age of 75 or 76 are able to play tennis.

Within the Church I feel that there is a definite revival spirit and I can see everywhere in our Church that the leavening was at work during the trying times from 1927 until now. The people are beginning to awaken from their period of doubt and they now see that our work is going to stand, that it is permanent. No matter what may happen, the Church has the foundation laid and many of our Church people are beginning to understand that the Church is *ours* and that the local people must take over the responsibility for it. For instance, in our Shantung Conference just held, they had made definite plans and formulated a policy for the next few years. They went so far as to pass a resolution that all the churches in the Conference should be self-supporting within four years and that each church should open up four new places each year. They further divided the Conference into more districts and the district superintendents took country charges concurrently with their work looking after the districts, which indicates a spirit of unselfishness. Religious education and work among our young people are also taking their places.

Outside the Church, politically as well as socially, the non-Christian people are beginning to realize what Christianity is and what our Church stands for and are now looking at the Church differently from the way they did in 1927. The anti-Christian spirit is evidently passing out. I think the baptism of Chiang Kai Shih, the Generalissimo, has had something to do with this, and the influence of his mother-in-law, who was a strong Christian character, has been felt in both political and social circles, and the Christian influence in political circles is still quite pronounced inside the anti-religious atmosphere. As an instance of this fact, General Chang Chih Chiang gave $15,000 for the distribution of well bound Testaments. These things are both interesting and inspiring. Gen. Chang gave Bibles to the ordained men at our ordination service.

As to our family affairs, the wedding of our son Philip took place in Peking on September 5, and immediately after the wedding, Mrs. Wang and I left on September 7 for our Shantung Annual Conference which began September 9, 1931. It was a good Conference. We returned to Peking the nineteenth.

After our busy summer my old stomach trouble came back to bother me and I had to rest for a little time, but I was soon fully recovered. Later, we were just as busy as we could be in getting ready for our long trip again to Szechwan, breaking up our temporary home and trying to do quite a lot of writing before we left.

Mrs. Wang and I left Peking on October 6 by way of Shanghai, where I had to attend the Executive Committee Meet-

ing of the National Christian Council, of which I am the Chairman, elected last April, at Hangchow, by the Biennial Conference of the N. C. C. We reached Shanghai on October 10. The Executive Committee Meeting was held in the Mission Building, October 11-14. I had the privilege of presiding at it. Bishop Baker was present for a short time, as he was going up to hold the Annual Conference at Nanchang. The meeting was fully occupied by the discussion of the Five-Year Movement, the relation between China and Japan from a Christian point of view, and the tremendous flood in Central China and the urgently needed relief work. The most helpful part of the whole meeting was the devotional service every morning conducted by different leaders.

We sailed from Shanghai on October 22 together with a party of N. C. C. Secretaries, Dr. C. Y. Cheng, Mr. E. S. Sun, Miss T. C. Kuan and Miss Stallings, who were going to Szechwan to hold special meetings to promote the Five-Year Movement work for all the denominations. These meetings were arranged just a week ahead of our Annual Conferences at Chungking and Chengtu respectively and were very helpful to our yearly gatherings. We reached Chungking November 1, and the N. C. C. meetings began after a brief preparation. Our Chungking Annual Conference was held November 11-18. It was a good Conference, but unfortunately it was not a joint Conference with Chengtu at Suining as suggested last year. No Bishop has ever been able to fix a date for a Szechwan Conference without changing it on account of transportation and the political situation.

We left Chungking for Chengtu on November 19 via Suining, where the N. C. C. Secretaries held three days of meetings with great success. We reached Chengtu on November 26. The interdenominational meetings were held November 29 to December 8. Our Chengtu Annual Conference was held December 8-16. It was also a good Conference. Both of our Conferences were unusually busy this year on account of the election of delegates to the General Conference. We are soon leaving Chengtu for Shanghai, where I shall wait to meet Bishop Gowdy for consultation in regard to the East Asia Central Conference in Nanking, as well as for the General Conference in Atlantic City. When the East Asia Central Conference opens at the beginning of March, it will be exactly two years since my election.

I hope the following incidents will be of interest to my friends:

1. Gen. Chang Chih Chiang gave $15,000 to the American Bible Society to print Chinese Bibles for distribution. He also supplied me with leather bound, gilt-edged Bibles to give to the preachers whom I ordained at the Annual Conferences on

the condition that the Bibles must be used and presented at the ordination services. I have thus given out forty-five copies of these Bibles in my four Annual Conferences.

2. There are two laymen in our North China Conference, Tien Te An and Kuo Chiu Fu, who have memorized all the names of the chapters of the entire Bible as compiled by Mrs. Helen Gould Shepard. One is a farmer, and the other a peddler of notions. They memorized these chapter names simply by following the suggestion of one of our missionaries, Rev. F. M. Pyke, who had translated it into Chinese. The laymen have no idea who the compiler is. They took examinations and did well. With the special permission of Gen. Chang Chih Chiang, I also presented them with Bibles, donated by him, at Conference. Since then, there are twenty-one more willing to memorize the list of chapter names of the entire Bible. They have recently taken examinations of section one. The Scripture memory work is very encouraging at the present time.

3. The poorest Conference is Shantung so far as finances are concerned. In recent years they have suffered much through flood and famine, war and bandits, hardest work and least gain, and yet the more they suffered, the more persevering they became. They made definite plans and formulated a policy toward self-support. They went so far as to pass a resolution that all the Methodist churches in Shantung should be self-supporting within four years and that each church should open up four new places each year. Thank the Lord that the Conference which suffered the most, became the most progressive. They are also strong in personal evangelism and retreat training work. Pray that the Lord may help them to realize what they have planned.

4. In Szechwan, we are still free to teach religious education in spite of the persecution from the communist elements. One of our missionaries was employed, with good pay, by a government school to teach the Bible. At one time there were 68 students in one of our high schools who joined our church on their own initiative. The anti-Christian atmosphere is evidently passing away in most parts of our country.

5. The summary of our work (Mrs. Wang and I):

   a. We have travelled 53,550 li or 17,850 miles during the two years past, with all sorts of transportations—rickshaws, railroads, steamships, launches, houseboats, chairs, carriages, buses, automobiles, trucks, and even chassis.
   b. During these two years I have preached or given public addresses, 139 times; personal interviews, 178 times; committees or small group meetings, 122 times.

We thank our heavenly Father for this opportunity for service.

REPORT OF THE CHICAGO AREA

EDWIN H. HUGHES, Resident Bishop

The survey of the Chicago Area for the period from June, 1928, on to February, 1932, is made difficult because of the complex conditions that our work has met. Anything like an adequate statement would have to treat drought and flood; closed mines and closed banks; city near-bankruptcies and rural taxation problems; indeed, an encyclopedia of disasters!

But it must be said that the Church has met the conditions well and bravely, if not perfectly. Even from the financial standpoint we have met less disaster than has business itself. Perhaps an occasional church has merged or closed; but we have done far better than the banks! Numbers of our churches have reduced expenses; but none of them find themselves with their stock rated at one tenth or one sixth of a few years ago! Many of our preachers have taken lower salaries; but, when it became apparent to them that the reductions were a necessary part of fellowship in the losses of their people, they met the privations heroically. The Fall Conference sessions in 1931 showed clearly that the days of the ministerial heroes had not passed.

The area is highly institutionalized—so that any full representation of our enterprises is impossible. The following condensations will give a limited view:

EDUCATIONAL INSTITUTIONS

I. Northwestern University has made immense progress. The Austin bequest promises great results. The will of the late Milton H. Wilson, a high-minded and devoted Methodist layman, gave to the College of Liberal Arts a bequest of almost $8,000,000; while the splendid Deering Library is now rising on the Evanston campus. Northwestern greatly needs a chapel, with such other appurtenances for religious work as shall give our faith a natural home.

II. The Church has been informed of the difficulties of Garrett Biblical Institute. Knowing the management of the school thoroughly, I can say that there has been no blundering administration. Real estate conditions and the temporary disqualification for rental purposes of some of the buildings on Wacker Drive have made a serious situation. Just now an earnest effort is being made to keep the Institute open until the crisis is past. It is inconceivable that our people would permit the closing of this power-plant. Duly the real-estate form of its endowment

will come back to earning power. Meantime God summons us all to generous assistance.

III. Illinois Woman's College has become MacMurray College, in recognition of the great gifts of Senator and Mrs. James E. MacMurray and family. The new buildings have transformed the campus. Under the skilful leadership of President McClelland the college is becoming one of our most significant institutions.

IV. Illinois Wesleyan has had a quadrennium of problems. Situated as it is in a splendid agricultural section, it has had the difficulties that have touched all our farming regions. An heroic campaign brought astounding success. But President Davidson, the unfaltering hero in all the institution's hardships, needs and deserves the support of all the natural constituency. A good angel of philanthropy—another Senator MacMurray—has a vast chance for service at Illinois Wesleyan.

V. The Wesley Foundation at Urbana has adjusted its budget; and, under the increasingly influential leadership of Dr. Paul Burt, is doing fine work for the students at the University of Illinois.

VI. The Chicago Training School tills its own peculiar field and gives a splendid account of its work as carried forward under Dr. L. F. W. Lesemann.

VII. Chaddock Boys' School and Jennings Seminary have had their fiscal problems—especially in the last two years. They both do their type of work most efficiently.

HOSPITALS

Wesley Memorial Hospital in Chicago holds its place as one of our greatest healing institutions. It met a great loss in the death of Dr. E. S. Gilmore, whose place has been taken by Mr. Paul Fessler, a hospital superintendent of experience and ability. Through the devotion of its friends Wesley has come to the end of its last fiscal year without a deficit—a genuine achievement. Duly a campaign will be waged for the funds necessary for changing the location to the North side, in fellowship with Northwestern Medical School.

The Methodist Hospital at Peoria meets its difficult financial situation bravely; but it greatly needs and richly deserves larger resources.

HOMES

The three Old People's Homes in the area are rendering a matchless service. Mrs. W. A. Phillips has resigned after seventeen years as superintendent of the Old People's Home of Chicago, where she has achieved amazing results. In the Old People's Home at Quincy, now connected with the Illinois Conference, and formerly with the St. Louis German, we do an

exceptional work. The recent death of Rev. A. L. Caseley, the superintendent, caused great grief and loss. The Bethany Home in Chicago, promoted so wonderfully by our Swedish Methodists, and led by Rev. N. P. Glemaker, represents a wonderful achievement of faith and prayer and work.

Two of our Homes deal with young life. The Baby Fold, at Normal, is still led by the gracious consecration of Mrs. Archer, whose confidence God continually honors. The Methodist Deaconess Orphanage, at Lake Bluff, is having a marked development in building equipment—by the gracious gifts of modest friends, and the industry of Miss Jessie Arbuckle; while the Agard Rest Home, at Lake Bluff, goes forward to more and better work because Miss Mary Ann Taggart is ceaseless in her work of love. Marcy Center, maintained in Chicago by our Woman's Home Missionary Society, has a new location, and a fine new plant, and is doing a very significant service in revealing the Messiah to our Jewish people.

PROPERTY

The quadrennium has not seen much building. Many of our churches that builded expensively in the days of prosperity are now struggling to care for their obligations. Practically all of them will succeed—though it often requires acute sacrifice to hold the fine properties and to meet the larger current expenses.

MEMBERSHIP

The membership record for the four-year period is not wholly reassuring. The figures for 1927 are taken from the General Minutes, while those for 1931 are taken from the Conference Minutes:

Full Members

	1927	1931
Central Northwest	11,580	10,572
Chicago Northwest	11,471	11,565
Illinois	156,074	152,537
Norwegian and Danish	4,729	5,822
Rock River	94,159	97,829
	278,013	278,325

These figures do not tell the entire story. Approximately 6,500 members came into the area by two mergers—that of the three Swedish Conferences into one—the former bodies being the Central Swedish, Western Swedish, and Northern Swedish; and the inclusion of the Norwegian and Danish Mission with the Norwegian and Danish Conference. The mergers were both effected in the finest spirit, and without the great losses that

sometimes mark union movements. It should be borne in mind that our foreign speaking churches in America meet with constant transfers to our English speaking churches. Considering this fact, we must affirm that they have maintained the numbers in a truly remarkable way. The Chicago Northwest Conference, made up of the union of two of the former German Conferences, has voted to merge with the environing English Conferences by 1933. Negotiations to this end are proceeding harmoniously.

Two things are plainly inferred from any study of the membership changes in the area:

1. The first is that the drift is still from the country to the city. Many of our smaller towns grow constantly smaller. For this reason the Rock River Conference has had the best chance for growth. But we should bear in thought that Methodism has won much of her strength from village and rural churches. These should be strongly maintained wherever there is a real need for them. Also, we should steadily discourage any feeling in our ministry that discounts the circuit system. There is something wrong with the ministerial attitude that regards any church, save a station, as a limitation, and almost as a disgrace. The great proportion of our work is in the smaller districts. It is the opposite of wisdom to underestimate its importance. The vision of Isaiah still demands that the prophet speak until the land is left desolate, "without inhabitant."

2. The second thing relates to the really dreadful result of our present law on non-resident and inactive members. Intended as a shepherding measure, this legislation has been frequently used as a virtual scourge, and names are removed into the doubtful column with something like spiritual brutality. Our law should be so changed as to make it no longer possible for careless pastors and committees to use a disastrous pruning knife. The non-resident list of the area is now equal to about one-sixth of our regular full membership! This fact is startling. Other figures show that the accessions from probation are creditably many—and it so appears that much of our work is being lost by the careless shepherding of the indifferent in the local community, and by the failure to follow the removers so that they may be gathered into other local folds.

WORLD SERVICE

The World Service report of the area does not bring me any pride—save as I get that pride from the examples of some of our pastors and churches, that have refused to neglect missionary opportunity in order to pay local bills. Certainly up to within a year the current expenses in general mounted, while the missionary gifts decreased. The area is neither the best nor the worst in this respect. It stands in a middle position and

almost makes one think of what the angel of an ancient Church said would happen to those who were "neither cold nor hot." Our pastors in their own pulpits must more and more emphasize the Great Commission—even as they must more systematically educate our people to see the fields white unto harvest.

I confess again my great and deep debt to the Area Secretary, Rev. W. D. Fairchild, D.D., and to the office secretary, Miss Lucy A. Seavey, for unfailingly faithful work. I have only gratitude to the preachers and members of the whole Chicago Area for constant co-operation, as well as for those courtesies and hospitalities that sprinkle the itinerant road with pleasant doors and kindly greetings. In the last two years the Southern Illinois Conference has been with the Chicago Area—for administrative purposes only. The men in Southern Illinois work like heroes in a difficult field and they are among the "Good Companions." If the General Conference shall see fit to transfer the Southern Illinois Conference into the Chicago Area, the ministers and churches will be gladly welcomed into a brotherhood that will work with greater unity to establish Christ's kingdom in the great Commonwealth of Illinois.

REPORT OF THE COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

At the beginning of the quadrennium the Area embraced five Conferences—the Central Missouri, Lexington, Lincoln, Little Rock and Tennessee. Taking advantage of the Enabling Act granted by the General Conference of 1928, the Central Missouri, Lincoln and Little Rock Conferences merged and became the Central West and Southwest Conferences. The first session of the Southwest was held in Muskogee, Oklahoma in December, 1929, and the first session of the Central West was held in Kansas City, Missouri, in April, 1929. The quickened interest and added enthusiasm have proved that the wisdom prompting this merger has been more than justified.

The area is strategically situated. It ministers to the industrial centers of Ohio, Michigan, Illinois and Indiana, the oil fields of Oklahoma, the cotton fields of Arkansas, the farming and commercial centers of Kentucky and Tennessee and the packing interests of Kansas. Within this territory there is a Negro population of over 800,000, the majority of whom are in the industrial centers of the North. They migrated in large numbers during the war and post-war period. During this quadrennium the problem has been one of adjustment; a conflict of ideals. It has placed upon the churches in these centers a tremendous responsibility and has sounded a ringing challenge. The churches in their endeavor to serve so as to conserve the religious forces have projected their spiritual and social programs into the life of the group. This is especially so during these days of economic stress. Many of our larger churches have not only served meals and furnished clothing and other aid to thousands in need, but have added to their activities Day Nurseries, Kindergartens, Girl Reserves, Boy Scouts, Dramatic Clubs, Nurse and Teacher Training.

WORLD SERVICE

This is one of the interests to which we have given special attention, and through our Area Council (which is organized and endeavoring to work out its projected program) has attempted to hold to the level of the giving of previous years. Fifty thousand dollars was the fixed goal. A strenuous effort was made, and under normal conditions the goal would have been reached, but during the greater part of the quadrennium the people have been in the grip of the depression. In many cases, to save life, the Red Cross was compelled to come in and

rescue large numbers for two seasons in Arkansas and Oklahoma.

PHILANDER SMITH COLLEGE

Philander Smith College has enjoyed a high degree of prosperity during the quadrennium. The entire city of Little Rock and the State of Arkansas joined enthusiastically in celebrating the fifty-first anniversary in an effort to raise $51,000. This school is meeting such an important need in the educational program of the state, that the movement for a greater Philander with Class "A" rating has the backing and support of the State Board of Education. The Little Rock Chamber of Commerce has underwritten the new program for $25,000. About $300,000 for this project is already pledged and the plans for the administration building, girls' dormitory, library, refectory and president's home have been completed.

The Rosenwald Foundation offered $6,500 for the library conditioned on a gift of $10,000. Mr. J. H. Brown, a Negro layman of our Church, and a prosperous farmer in Arkansas, graciously gave the $10,000 and another layman is giving the funds necessary for the president's home. With such interest on the part of the laymen and the stimulated interest of the area, Philander bids fair to occupy a unique place in the educational life of Arkansas and meet a much needed demand for higher education of the Negro youth.

NEW PROJECTS

The work of securing adequate plants and equipment to meet the growing demands of our program has been greatly retarded. However, we have new churches at Nashville, Columbus, Kansas City and Muskogee. St. Marks, Chicago, and Cory, Cleveland, have secured sites for new plants which we hope will be completed during the next quadrennium.

In addition to these we have secured the old St. Paul's Church in Cincinnati. After selling old properties they created a trust fund of $28,007 and purchased the church for $35,000. This is a property valued at $175,000. The indebtedness is $10,700. The old Christ Church in Denver was secured at a cost of $20,000. Through The Chicago City Missionary Society two churches have been secured—in Chicago (Wooley Memorial, now Indiana Avenue) and Evanston—at an approximate cost of $25,000 and $20,000 respectively. In Detroit, where we have needed a church for many years, Bishop Nicholson and The City Missionary Society made it possible for us to secure a plant at the cost of $92,000 that adequately meets the growing needs of our people in this center. We have new work in several places but possibly the most interesting is the work at Jackson, Tennessee. A group of about 51 purchased the ground,

built the church and then asked for a minister. There is an indebtedness of $200.

MINISTERIAL TRAINING

During the quadrennium, through the help given by Doctors Allen MacRossie and W. A. C. Hughes, we have been able to give the men of the area training sorely needed to meet the demands of a modern program of service. The Area Summer School of Ministerial Training has been a blessing in teaching the men how to study and in bringing them in contact with the vital moving factors in present-day religious movements.

There are three rural schools, all well attended, where the men serving in small towns and country charges (The Modern Circuit Rider) learn something of the technic of rural work and approach. Much good has come out of these efforts.

SPECIAL CONFERENCE

A very successful Conference of city pastors and social workers, under the direction of the Bureau of Negro Work of the Board of Home Missions, was held at Simpson in Indianapolis last September. The discussion of labor and the church was very helpful. It afforded an opportunity to face squarely the problems confronting the churches in our large centers and their relation to the agencies working for community uplift; a very profitable, inspiring and thought-provoking session.

PERSONAL

Just a personal word. The welcome throughout the area has been wholly cordial and brotherly. I have counted it among my chief joys to labor with the brethren. The work has been intense, but I have been fortunately surrounded by a group of co-laborers who have exhibited a fine spirit of co-operation.

I am especially indebted to the bishops whose fields of labor are overlapped by mine, to The City Missionary Societies in Detroit, Cleveland, Chicago and Denver, and especially my friend and brother Dr. John Thompson.

I truly thank Almighty God for an opportunity to labor with his people.

REPORT OF THE DELHI AREA

JOHN W. ROBINSON, Resident Bishop

In shape and size and variety of work, so far the Delhi Area has not been a fixed quantity. When the General Conference in 1924 first designated the new capital of the Indian Empire as the episcopal residence for upper India, it was composed of the North India and the Northwest India Conferences. Compact in shape, about the size of New England, with a common language, and containing a quarter of a million of our Mass Movement Christians, the situation from an administrative point of view was ideal. The 1928 General Conference elected no one to take the place of Bishop Warne when he retired, and the necessary readjustment of the work brought to Delhi Area the immense territory of the Indus River Conference, with approximately another sixty thousand Mass Movement converts. Two years ago, the retirement of Bishop Fisher made necessary the addition of the contiguous Lucknow Conference and distant Burma. A year and a half ago, when the Central Conference of Southern Asia elected Bishop Chitambar, it not only took a long forward step in the matter of decentralization and self-determination, but it granted a considerable amount of relief to the two over-burdened bishops who had been administering India and Burma. At that time the large and influential North India and Lucknow Conferences were detached from Delhi and went to help form a worthy and homogeneous area for the new bishop.

As it now stands, the Delhi Area is as interesting and inspiring a task as any bishop could want. It does, however, have the disadvantage of a multiplicity of languages, and a territorial extent and shape that are real handicaps. From extreme southeast to northwest the distance is approximately the same as from New York to San Francisco, and between the eastern and western parts there is an intervening space of approximately five hundred miles in width that belongs to another area. In these days of political and financial turmoil, when hair-trigger mentality develops to an extraordinary degree, questions are continually arising at far-separated points, which call for immediate adjustment. The bishop in charge often has the feeling that must belong to the surgeon in charge of an emergency hospital —from one serious case he is called off to attend another just as pressing and emergent. There is plenty of interest and movement, but it leaves little time for administrative work that is really constructive.

Burma, two thousand miles from the episcopal residence, was in the Calcutta Area the first two years of the quadrennium, and its work for that time was under the administration of Bishop Fisher. Since it came into the Delhi Area it has been at once a source of deep satisfaction and great anxiety. The anxiety

began with the Conference session of 1930, when a cable from the Secretaries announced that financial stringency was compelling the Board to open negotiations for the transfer of the work to another mission. Along with this was the failure in character of men who, in the desire to give nationalists increased responsibility, had been pushed to the front too rapidly. Then the "Burma Rebellion," while utterly insignificant as a national movement, has hindered us greatly by its distractions and its fierce persecution of our converts.

There have been, however, compensations for these troubles. An examination of the situation abundantly convinced the home Board that the time was not ripe for any transfer of our Burma work, and it is granting full and hearty support to the extent of its financial resources. Nothing can compensate for failure of character in workers in responsible office, but we have along with the humiliation had the great joy of seeing in other national workers splendid development in both character and ability under the stressful conditions of the year. While the persecutions and ferocities of the "rebellion" (which seems to have been based upon religious fanaticism rather than on political unrest) tried our people as by fire, the faithfulness of the great number, even under severest pressure, has been a joy unspeakable to those privileged to help them. So far as we can at present determine, three of our people witnessed the good confession at the price of their lives, and if the "blood of the martyr is the seed of the Church," these little ones of the flock have done their part toward establishing the kingdom of Christ in the land. In larger number than usual we have had baptisms this year from among the Buddhist Burmese, the Confucianist Chinese and the Hindu Indians, and a good number of these have been from among the student body attending our educational institutions.

Bengal Conference was likewise in the Calcutta Area the first two years of the quadrennium. It is distinctively a field for seed sowing, and up to the present one of the most sterile of the mission fields of India. There are, however, several strong, self-supporting churches, Bengali and Hindustani and English, within the Conference, and among the Hindi-speaking people of Bihar, and among a numerous group of aborigines called the Santalis, we have promising works established. In no part of India are there larger or more effective self-supporting educational institutions and useful vocational schools than in this Conference.

In both the Burma and the Bengal Conferences we are under a crushing burden of property debt. With the return of prosperity and a market for real estate, we can no doubt clear this off by disposing of the property involved, but it is to be regretted that land and buildings, strategically located and necessary for the development of the work as a whole, must thus be sacrificed.

The Indus River Conference and the Northwest India Conference comprise the Mass Movement part of our work, and here we have approximately a quarter of a million Methodist Christians. In most of the cities our churches are self-supporting, and in hundreds of the villages the people bear a large part of the support of their pastors. During the quadrennium in this section the administrative problem has largely been that of so maneuvering our resources and our developments as to save the largest possible number of our village communities from the effects of the financial reductions that have come upon us for the past six years. It has been a heart-breaking task, and we can hardly claim success, though most of our communities have striven nobly to get upon their own feet. But at the end of the quadrennium we have to face the fact that the communities in scores of villages, bereft of guidance and teaching through the dismissal of workers, are left to themselves to battle against reabsorption into the surrounding mass of their former brotherhood of untouchables. In many villages the infant church will stand, but in all too many cases the converts are too immature and the absorption seems inevitable. In the great state of Bikanir, where there are over ten million people, and where there is no other mission working, we have had to withdraw every worker, and to a lesser extent we have withdrawn from all but the self-supporting centers of Baluchistan and Sind.

Our attempts at self-preservation have been along two lines, the development of self-support and the raising up of voluntary workers. The abysmal poverty of our village people, accented by the worldwide depression, and the need to help finance the support of our new Indian bishop, severely handicaps us in the first of these. Nevertheless, no opportunity to impress both the duty and privilege of self-support is ever neglected.

In the matter of raising up a body of voluntary workers, we have something of success to report. For many years, while the work of the Mass Movement area was under the supervision of Bishop Warne, he and the missionaries were tireless in their efforts to secure the co-operation of village and *mohulla* headmen called *chaudris*. These men hold a hereditary office such as the name implies, and are the natural leaders of their group in all social, economic and religious developments. For many years it has been recognized that if we could really get hold of worthy men from among this group, and commit unto them a work much like that formerly given to Methodist class leaders, they would take the place of our lower grade paid workers. The difficulties have been that often these men, even when Christians, lack in character and the necessary spiritual qualifications to become real religious leaders. The inability of so many of them either to read or write was an additional handicap. To remove these disabilities and prepare our immature groups for such a

change has been our aim. Unfortunately in all too many cases we have been compelled to dismiss our low-grade village workers before either the *chaudri* or his people could be adequately prepared. We have persuaded many of the more promising of these head-men to bear their own expenses and attend a refresher course of from two weeks to two months, designed on purpose to prepare them to hold evening prayers and Sunday service with their people, to instruct the children in the fundamentals of our faith, to attend to the preliminaries and notify the preacher-in-charge of proposed marriages, and to bury our dead without the idolatrous rites of the old brotherhood.

At its last session the Central Conference took the important step of providing a formal consecration and definite duties for such *chaudris* as are fitted and willing to undertake this voluntary service, and framed a three years' course of study (largely memorizing) and character testing. At this writing we probably have over a thousand of these laymen cheerfully working on the course, and on the fourteenth of August it was the happy privilege of the bishop resident in the Delhi Area to set aside by a simple service of consecration the first of what we believe will be a large and useful group among the laity. It was *Chaudri* Mahaiya, of the village of Jhiri, and three others from different villages, all splendid men, and all now doing good work. The title given to these village leaders is *Hadi ud Din,* guides in religion, and we look forward to making large use of these consecrated men among their people.

Once again we are able to report a good quadrennium for our educational work, especially among the Christian girls. Funds have been scarce for the boys, but we have made every effort to retain in school the more promising, and because of the aid that has come through Special Gifts we have to an extent succeeded. In a land where passage from one level of school education to another is only allowed on the basis of an examination from a government department, we have succeeded, by intensive effort, in lifting the percentage of passes from the thirty to forty per cent common in government schools, to approximately eighty per cent, while a number of our best institutions hold the proud honor of having passed all they sent up.

After much delay and many disappointments, the church building sanctioned at the time of the Centenary to be erected in Delhi as a memorial to William Butler, the founder of our work in India, is a reality. It is a pleasing brick structure, commodious, and a credit to our Church in the empire capital. It added to our joy to have with us for the dedication the daughter of the founder, Miss Clementina Butler, who visited India in celebration of the Diamond Jubilee of the establishment of the work by her illustrious father.

REPORT OF THE DENVER AREA

Charles L. Mead, Resident Bishop

The episcopal responsibility for the Denver Area consists in the supervision of the work of the Methodist Episcopal Church in the states of Wyoming, Colorado, Utah and New Mexico, combined in the organizations known as the Colorado and Wyoming State Annual Conferences, the Utah and New Mexico Missions. Much of the territory in the area is missionary in character and includes all of the problems incident to the work of the Church. The city problem embraced in the cities of Salt Lake City, Utah; Denver, Colorado Springs and Pueblo in Colorado; Cheyenne, Sheridan and Casper in Wyoming, present the problems of the growing city. The agricultural problems of eastern Colorado, Wyoming and Utah bring to us the responsibility for the religious nurture of sparsely settled areas in wide reaches of territory. The Mormon problem in Utah and Wyoming, the Mining Camp problem in Colorado, the predominant Roman Catholic influence in New Mexico make all of the problems growing out of such conditions especially pressing.

Owing to the economic depression in the larger centers, there is a slight decrease in membership in the Colorado and Wyoming State Conferences, but a slight increase in membership is seen in the New Mexico and Utah Missions, giving now to our area a total membership of 59,449. During the quadrennium the Southwest Spanish Mission was merged with the Latin American Mission which necessarily compels a reported decrease in the membership in the area.

The area has contributed through the general work of the Church the very fine services of the Rev. Orrin W. Auman as treasurer of the World Service Commission. It has also given a contribution of no mean value through the work of the Rev. Ezra M. Cox in connection with the Bureau of Foreign Speaking Work through the Board of Home Missions and Church Extension. The most conspicuous contribution has been the record of thirty-two years of editorial work through the pen of the Rev. Claudius B. Spencer, editor of the *Central Christian Advocate,* which equals, if it does not surpass, any similiar contribution of the intellectual leadership in the work of our Church through the *Central Christian Advocate.*

The University of Denver has shown remarkable progress under the very fine leadership of Chancellor Frederick M. Hunter in both material and spiritual development.

The most marked material development is the construction of a magnificent library building, costing $350,000, the gift of one of the public spirited citizens of Denver, together with an endowment of $180,000, a trust fund, the income from which is already at the disposal of the university.

It seeks to develop the spiritual life of the students by the direct religious teaching in the Department of Religion and Religious Education; by indirect methods through application of religion to the problems of life; by the practice of religious activities under the leadership of a Director of Religious Activities, seeking to stimulate all groups in a wholesome religious life. The earliest conceptions of the University provided by means of a far-visioned section of the original charge that no religious tests should ever be made for entrance to the university. Consequently, all denominations find a place in our student body, although by far the largest percentage is held by our Methodist youth.

Also, by the control of living conditions in which the university is encouraging the development of the social life of the student body through the direction of fraternity houses, subject to all of the requirements and regulations of university control.

The future of the University of Denver is exceedingly promising—with a building program which is now under consideration.

The policy of the faculty is to encourage research, both for its ultimate contribution to knowledge and the search for truth, and also for the purpose of developing the finest teaching.

The University of Denver gives promise of being one of the great educational institutions not only of the Rocky Mountain region, but of the whole educational field.

The Iliff School of Theology shows real progress during the quadrennium in having placed the work entirely upon a graduate basis; in choosing students with special care; in granting the Degree of Doctor of Theology; in the largest enrollment of college graduates in the history of the school; in the freedom from indebtedness; in the increase of $13,000 to the capital funds of the Institution. Its graduates are being sought for in places of conspicuous leadership and the presidency of Dr. E. Guy Cutshall, with the co-operation of the excellent faculty offers a program of efficiency that brings inspiration to students and important contributions to the program of theological education in America.

In the student centers at Laramie, Wyoming; Boulder, Greeley, Fort Collins and Gunnison, Colorado, the Wesley Foundation is carrying on a work of growing influence among the students of Methodist preference in each one of these centers.

The Epworth League of the area has been developing a very intensive program in the development of institutes in the various localities. The Sheridan District in Wyoming has secured

a very fine piece of property in the Big Horn Mountains; the Cheyenne District is a growing institute in the Snowy Range, and increasing interest is shown in the institute in the Colorado Conference at Grand Mesa and Pine Crest, while in Utah and New Mexico there is a manifestly increased interest on the part of the young people in the life of our Church.

The National Tuberculosis Sanatorium in Colorado Springs has been rendering a most efficient service to many of our members and needy sufferers, having rendered $14,863 worth of free service during the last year to these needy people. Beth El Hospital in connection with the sanatorium, one of our finest institutions of healing in the Methodist Episcopal Church, continues its very fine service in a large way, having rendered $12,103 worth of free service during the past year. The Nurses Training School is of superior rating. The American College of Physicians and Surgeons indicates that there is none better in the hospital ministry of the Rocky Mountain region. The Sanatorium at Albuquerque, New Mexico, under the splendid administration of the Woman's Home Missionary Society continues its fine ministry of service in that very healthful locality. The work of the Woman's Home Missionary Society is of inestimable value. The Sanatorium and Harwood Girls' School at Albuquerque, the Navajo Indian Mission School at Farmington, New Mexico; the Davis Deaconess Home at Salt Lake City; Odgen Esther Hall at Odgen; the Highland Boy Community House at Bingham Canyon, Utah; the Rock Springs Settlement at Rock Springs, Wyoming, are all doing a very substantial, constructive work among a very needy class of people.

So many of our pastors in the Utah and New Mexico Missions are carried on the membership roll of the Colorado Conference that they are now, for purposes of administration virtually districts of the Colorado Conference. This greatly facilitates pulpit exchanges, but it also gives the annuity claims accruing against the Colorado Conference a heavy overload. Initial steps have been taken in Colorado to merge Conference Claimants interests into the new pension plan, but only a bare beginning has been made.

Approximately $100,000 has been added to the Conference permanent funds during the quadrennium and there are yet about $60,000 worth of pledges to collect as the result of a campaign undertaken in 1929. The total permanent fund is now about $230,000, and this is growing at the rate of about $20,000 per year.

The Board of Home Missions and Church Extension has been of inestimable value to various churches in all parts of the area which have been very seriously embarassed and crippled in their work because of financial conditions.

A growing spirit of sacrifice manfested because of the reduction in salaries of our ministers in all sections of the area indicates the character of the men who are working in these very difficult fields. The ministers and laymen have been very responsive to every appeal and in proportion to their ability have invested their lives and service in this great and growing territory. Their many courtesies and considerations have placed the resident bishop and his family under very great obligations which he desires here to acknowledge and for which we render to God and the Church our sincere gratitude.

REPORT OF THE DETROIT AREA

THOMAS NICHOLSON, Resident Bishop

During the quadrennium I have presided once over the Central Pennsylvania Conference, twice over the Central German, twice over the Detroit, twice over the Michigan, once over the Norwegian-Danish Mission, once over the Des Moines, once over the Northwest Iowa, once over the Philadelphia, and three times, namely, 1930, 1931, and 1932, over the Porto Rico Mission Conference. In 1930 I was appointed to preside over the Upper Iowa and the Dakota Conferences, but before these convened I was appointed on the commission going to Korea for the purpose of inaugurating the autonomous Methodist Church in that country. Through the senior bishop these two Conferences were transferred to Bishop Lowe.

During October, November, and December, 1930, I served on the commission representing our own Church, the Methodist Episcopal Church, South, and the two Methodisms of Korea in planning for and setting up the autonomous Methodist Church in that country. I visited our work in Japan, spoke and preached frequently, also saw the work in North China, and was present at every session of the commission in Korea. I visited other mission stations, being present at the dedication of the Boys' School Building at Peng Yang, gave the address at the dedication of the Girls' School of the Woman's Foreign Missionary Society in that city on the same day. I attended the session of the General Conference of the new Korean Methodist Church, and at the urgent solicitation of the body took my turn with Bishops Welch and Baker in presiding over that General Conference. The detailed report of our work in that connection will reach the General Conference in the regular way.

I served as fraternal delegate to the United Church of Canada General Conference or Council, served on several of the Boards of the Church, on many committees, as a member of the Executive Committee of the Federal Council of Churches, and as President of the Anti-Saloon League of America, also for the first half of the quadrennium was President of the State League of Michigan.

I submit the following facts regarding the Detroit Area:

TOTAL MEMBERSHIP

Central German Conference	16,389
Detroit Conference	105,755
Michigan Conference	71,737
Porto Rico Mission Conference	3,451
Total	197,332
Increase	17,049

TOTAL SUNDAY SCHOOL ENROLLMENT

Central German Conference	19,249
Detroit Conference	111,025
Michigan Conference	72,895
Porto Rico Mission Conference	9,457
Total	212,626
Increase	1,651

TOTAL MINISTERIAL SUPPORT

Central German Conference	$160,423
Detroit Conference	759,203
Michigan Conference	577,275
Porto Rico Mission Conference	5,695
Total	$1,502,596
Decrease	69,796

CHURCH BUILDINGS AND PARSONAGES

Central German Conference	$2,042,100
Detroit Conference	13,814,768
Michigan Conference	9,024,694
Porto Rico Mission Conference	228,420
Total	$25,109,982
Increase	1,828,536

Notwithstanding the financial depression we have dedicated quite a number of new churches, mostly smaller ones, and in the closing year of the quadrennium we have been stressing the evangelistic passion and the deepening of the spiritual life of the Church. We have had an uncommon struggle with church debts, bond issues, and interest payments. These have taxed the strength and ingenuity of the resident bishop to the limit.

We have in the area a noteworthy group of valuable institutions. Only the briefest summary can here be given.

Albion College continues to make notable progress under the efficient presidency of the Rev. John L. Seaton, D.D., Ph.D. For the quadrennium 1928-32 the endowment has increased from $965,969 to $1,730,650; the building fund values have increased from $1,218,408 to $1,492,584; the budget has increased from $195,684 to $262,474 in 1930-31; and down to date the college has maintained a record of "no debt and no deficit" though large gifts were required annually to make this possible. The enrollment holds steadily at about 800. During the quadrennium the college has developed a highly successful Department of Fine Arts and has added a Department of Religious Education as a

specified service to the Church with the Rev. S. J. Harrison, Ph.D., in charge.

Baldwin-Wallace, at Berea, Ohio, of the Central German Conference, is a standard "A" college, approved by all the recognized standardizing agencies. It has had substantial additions to endowment funds, steady increase in student enrollment, and expanded curriculum, a distinct department of religion including courses in the Bible and Church History, the psychology of religion, the philosophy of religion, and problems in present-day religious living and thinking. The Conservatory of Music has achieved high standing, having recently been admitted to membership in the National Association of the Schools of Music. The Nast Theological Seminary covers one year of courses of graduate grade.

In May, 1920, a hospital in Kalamazoo which was in a very bad financial condition was taken over by the Methodist Episcopal Church. It had 46 beds, where to-day there is a fine hospital of 143 beds, on the fully approved list of the American College of Surgeons, with a net property valuation of $400,000. Care has been given from May, 1920, to December, 1931, to 27,204 patients, from over 300 different places. The hospital is well equipped, is out of debt, both on property and current expenses, and is a growing and very useful institution under the able administration of Superintendent William M. Puffer, D.D.

The Bethesda Hospital and Deaconess Association at Cincinnati, Ohio, Central German Conference, was founded by Dr. Christian Golder and Miss Louise Golder in the year 1896. It has developed remarkably and at the present time comprises, besides a general hospital, a Deaconess work, with 68 Deaconesses, a Young Woman's Training School for Christian Service, a Nurse School, a School for Internes, and a Home for the Aged. In addition there are Branch Homes and Deaconess Stations in different parts of the country. The entire assets of the association amount to $2,332,352, upon which there rests a total indebtedness of $79,500, the debt having been greatly reduced during the quadrennium. The institution has served over 90,000 patients.

The Methodist Children's Home Society is one of the noble institutions of the area. It is caring for an average of 243 children a month. During the last three years there has been a great development. What is known as "The Children's Village" has been laid out and put in operation. Some twenty-three acres of ground contiguous to the City of Detroit were secured; a group of fine modern cottages built, and through this plant there is carried on an intensive observation of the habits and health of little children, definite and specific treatment, and a work has been begun which has attracted wide attention throughout the country. These beginnings were made possible by a

generous gift of $225,000 from the Kresge Foundation to the building fund and a maintenance item of $25,000 yearly beginning January, 1929, the same to run for a period of ten years, with the promise of a like amount of $25,000 a year for ten years toward the endowment, conditioned upon raising certain sums throughout the constituency. The institution is in good financial condition and worthy of most careful and appreciative study.

Our Wesley Foundations, notably those at Ann Arbor, Ypsilanti, and Kalamazoo, are doing a valuable work in their particular fields. The City Missionary Society of Detroit, technically known as "The Methodist Union of Greater Detroit," gives most significant supervision to the work among the foreign-born populations. The Michigan Methodist Foundation has the support and inspiration of a remarkable group of men and is quietly gathering funds, notably annuities and grants in wills, looking toward the more adequate endowment and equipment of fourteen institutions operated under the auspices of our Church.

The Michigan Christian Advocate has had the competent editorial supervision of the Rev. W. H. Phelps, D.D., and the services of Mr. Elmer Houser, who has completed fifty years of service during the quadrennium, closing his work with the love and affection of all Methodists throughout the state. *The Michigan Advocate* is one of the most virile and useful of our Church *Advocates.*

We continue to give solicitous attention not only to the big city problems, but to the rural church problems. Notably on the Ann Arbor District there has been marked success. In certain sections, notably the Big Rapids District section, there is a distinct tendency to return to the country. Many rural churches which had been closed have been re-opened.

Appreciative mention must be made of the Summer School of Theology and the Post Graduate School, the sessions of which have been held at Albion each year of the quadrennium, in co-operation with the Central Office, so ably directed by the Rev. Allan MacRossie, D.D. These schools give intellectual and spiritual uplift to the ministry and their work is most commendable. The Bay View Assembly, under the able direction of the Rev. Hugh Kennedy, D.D., has had an excellent quadrennium and is more useful than ever before. The Epworth League Assembly at Michigamme continues with rich values to the Upper Peninsula. The work of the Epworth League in the Detroit Area is notable and most praiseworthy. Led by the Albion Institute, under the able deanship of Doctor Kennedy, followed by several District Institutes of rich value, the growing interest of our young people is one of the most encouraging features of our

work. The Epworth League, in Michigan, is a tremendous force.

The interests of the area are varied, the distances traveled great, the detailed work of administration most exacting. The social and civic demands made upon the bishop are tremendous. We have tried to meet all these with patient continuance and faithfulness.

REPORT OF THE FOOCHOW AREA

JOHN GOWDY, Resident Bishop

The Foochow Area includes within its borders four Annual Conferences—Foochow, Hinghwa, Yenping and South Fukien. In each of these four Conferences a different language is used, and in addition, in each Conference there are variations of the acknowledged language of the region. Fortunately, in all four of the Conferences, the preachers understand the Foochow dialect, so it is possible to conduct the business of the Conferences in that language without interpretation, which means a great saving of time.

For more than four years the Nationalist government has been in power in Nanking. During that time it has had to contend with revolutions north, south and west, so that at intervals of time large areas of the country have been under independent rulers and at practically no time has the Central government controlled the entire country. The President, who has also been Commander-in-Chief of the Army, has been most successful in crushing these rebellions against his authority. However, the latest revolt on the part of the Cantonese faction has brought the internal dissension to a crisis and compelled the resignation of the President. The present head of the government is Ling Seng, a product of one of our Methodist schools, the historic Anglo-Chinese College, Foochow.

This constant civil warfare has been a great hindrance to the work of the Church, affecting different areas in different ways. The greatest suffering has probably come to our people in Southern Kiangsi because the communists have established their headquarters in that region. A war of extermination was initiated by the President last summer, but it was only in a measure successful because there were too many hindrances in the way of a concentration of troops. First came the revolt of the Cantonese faction, followed immediately by the most appalling and devastating floods in the history of China. Over 40,000 square miles of thickly populated territory in the Yangtze, Huai and Grand Canal regions have been seriously flooded. The Yangtze at Hankow rose 53.6 feet. The waters have been subsiding very slowly. Two months after the flood reached its height the water had dropped only twelve and a half feet. At least 50,000,000 people have been directly affected by the flood. It would be impossible to estimate the immense loss of life and of property which has already resulted and which must be greatly increased before a return to normal conditions. In this

flood our Central China and Kiangsi Conferences suffered heavily.

While the government was attempting to cope with these terrible conditions, the trouble between China and Japan over control in Manchuria came to a head. We are still hoping that by the intervention of the League of Nations a declaration of war may be avoided, and a peaceful settlement reached.

These various hindrances compelled the President to turn aside from his warfare against the communists, much to the detriment of the country. For this greatest menace to peace in China has been more or less free to spread its insinuating and fiendish propaganda, especially among the student class, who, in the crisis with Japan, have gotten completely out of control. Many parts of the country have been left largely unprotected and have become a prey to bandits. It would not be possible nor yet desirable to attempt to describe here the terrible suffering which the Chinese people have endured at the hands of these brigands. Our church members and preachers suffer with the rest. Many have been captured and held for ransom that will impoverish the families for a generation. Some have lost their lives. Naturally the prevalence of this condition has been a great restriction upon the freedom of our preachers and missionaries to travel.

In spite of all this, it is amazing the extent to which normal activities have been maintained. The Chinese people are utterly sick of present conditions and even their almost endless patience has nearly reached the limit of endurance. Doubtless this is a factor in the very widespread and ready response which our evangelists are receiving wherever they go. In various churches of one district, during the past year, nine evangelistic campaigns, averaging about fifteen days each, were conducted by the district superintendent with missionary helpers and the whole district was greatly stirred. As a result, 115 families gave up their idolatry and turned to Christ, 278 adults were received into full membership and 263 new probationers were welcomed. In addition special training conferences were held for workers and official members. On this one district there was an increase of forty per cent during the past year toward self-support.

Immediately after the close of the special session of the Central Conference, in the spring of 1930, I made a round of the whole area, calling in the district superintendents to the centers and making plans with them for aggressive evangelistic campaigns on every district, asking every superintendent to bring to the Annual Conference a definitely planned schedule of such campaigns for the following year. So it has become the custom for the preachers of the various districts to meet with the district superintendent immediately after the Annual Conference and plan the work of the year. Evangelistic campaigns lasting from

one to three weeks are in this way conducted all over the area. The missionary-in-charge and the Woman's Foreign Missionary Society missionaries are a very vital part of these efforts and they do everything in their power to co-operate with the district superintendent. If only peaceful conditions could be restored so that there might be once more perfect freedom for travel, it would give a tremendous impetus to our work.

One of the most enterprising and heroic pieces of work accomplished in the area is that of the Woman's Missionary Society, which has been at work for ten years at Yung Ang, in the Yenping Conference. This is almost entirely the effort of Chinese women, and depends for its support on the voluntary contributions from the women of the Foochow, Yenping and Hinghwa Conferences. Ten years ago these Chinese women sent one of their own members as a missionary to Yung Ang, Miss Ethel Lee. She is the pioneer type and is fitted for just the conditions she has had to meet. She has had to contend with more than one bandit raid, but she has never yet left her post. Three years ago, when the first class was graduated from her higher primary school, all the officials of the city came to the commencement exercises bringing gifts for the first girls in the city who had ever been so highly educated. The school has eighty-one pupils and five full-time teachers, one half-time teacher and a Bible woman. A splendid property has been acquired and paid for and another new building is projected. Last year's budget was $3,160 Mex. If you could understand the sacrifice and labor involved in raising so much money annually, among a group of women most of whom are very poor, and none rich, you would be inspired to know that "Christ's touch has still its ancient power." The encouraging feature of the whole enterprise is that it is indigenous.

During the past four years our schools have suffered under very severe governmental restrictions. In the first place it was not easy to comply with the government order that the heads of all our educational institutions must be Chinese. In no country would it be possible to create overnight hundreds of men and women capable of bearing administrative responsibility and of inspiring their pupils by their lofty Christian character. Merely to put a man into a position makes him neither an administrator nor a leader. We have been fortunate far beyond our fears, for the young men and women who were made the heads of our schools have generally shown themselves to be of heroic quality. Next, the order came from the government for the registration of all schools and we have done our utmost to obey, but all sorts of obstructions have been put in our way by the same government that issued the order. Some of our schools are not registered yet, though they have tried hard to comply with the government requirements. Some of the leading institutions that were at

once able to meet the conditions of property, equipment and endowment, and so were registered, are now in danger of having this recalled because they frankly declared themselves to have a Christian aim. Now this is called in question and an order has come from the ministry of education in Nanking saying that all expressions of Christian purpose must be obliterated from the acknowledged aim. This matter is still pending. In spite of all this, our schools cannot begin to receive the number of pupils who apply. They are prosperous in every way, but the principals have a difficult time of it in the constant restrictions placed upon them by the government. The bishops had been asked by the Central Conference to make a survey of our schools with a view to the launching of an endowment campaign both in China and America, but for one reason or another, so many of our schools have had to be closed for short intervals, and even now the existence of all of them is in such great jeopardy as Christian institutions that it has not been possible to make the survey ordered. We keep hoping and praying that some new turn in the government will bring peace and that we may be left free to serve the people as we so long to serve them.

The whole area suffered a great blow when, in December, 1930, a cable came from the Board of Foreign Missions ordering the withdrawal of all missionaries from the South Fukien Conference within six months. This created an impossible situation. Without resident missionary supervision it is not possible to carry on a work so remote and so different in language from the other work of the area. An urgent statement of the difficulties involved induced the Board to continue the support of Mr. and Mrs. H. C. Jett until December, 1932. The Annual Conference voted to begin negotiations with the Church of Christ in China with the intention of joining that body and of dissolving the South Fukien Conference. A deputation of the English Presbyterian Church, from London, visited the South Fukien Conference in November, 1931, and after making thorough investigations on the spot, agreed to assume the support of Mr. and Mrs. Jett. So these devoted missionaries will continue to supervise the work to which they have already given so many years of their life, though no longer workers of the Methodist Episcopal Church. The proposed transfer of our ministry and membership to the Church of Christ in China has not been as easy as the above description might indicate. There has been great distress of mind and many of our members feel they are being robbed of a sacred inheritance. Even now, after a decision has been reached, which seems inevitable, they are hoping by a vigorous publicity to effect some change by which they may still remain a part of the Methodist Episcopal Church. Because of all these difficulties we are hoping that the General Conference will look with favor upon a memorial from the Hinghwa Annual Con-

ference urging that the Board of Foreign Missions be prevented from summarily withdrawing all missionaries from any one Conference, without the consent of the Central and General Conferences, and that until that consent is obtained it make a *pro rata* cut throughout its entire work.

Great credit is due to the National Christian Council for the suggestive and very practical plans of the Five Year Movement. Very many of our pastors who may not be able to make plans for themselves are able to carry out very effectively plans of a practical nature which may be submitted to them. The National Christian Council has fitted into just such a situation. The aims of the Five Year Movement appeal to every devoted pastor, the chief of which are—a doubling of the church membership within the five years, a literate church so that its members may be able to read the Bible and have direct access to a knowledge of God; this to be accomplished through night schools for adults and the use of the thousand character classic. Hundreds of people, with no interest in Christianity, but anxious to learn to read, have been brought directly under Christian influences by these schools and have learned to know Christ as their Saviour. Very special and successful efforts have been made to persuade our church members to establish family altars where every morning or evening all members of the family gather for worship. In some villages groups of families come together and the pastor or Bible woman meets with them to conduct the prayers. This is of very great value in the training of the children in Christian habits of thought and practice. Because of the dearth of good schools in the country villages many of our children from Christian families are sent to our boarding schools at an early age and the habits of family worship acquired in the home not only help to keep them straight, but enable them fearlessly and naturally to line up with the best influences of the school. This is reenforced in the schools by the emphasis which is now being placed upon religious education and by the work among young people, which is another aim of the Five Year Movement. Whether through these various agencies the membership of the church will be doubled in five years is very doubtful. During these years the losses through floods, brigandage and the emigration resulting from these terrible conditions are very great. I know of whole villages where houses and land have been utterly abandoned because their owners were harried by bandits beyond endurance. Nevertheless, these special plans and well-directed efforts will be the means of saving the church in these disturbed districts, for in even the worst places, where the losses have been greatest, the church is at least holding its own and in nearly all Conferences is making at least some gain. Moreover, one very great result will be a more intelligent and devoted membership, which will be of inestimable value.

It is fortunate we are not engaged in any purely human enterprise. Nothing that we as workers can do can begin to compete with the powers and influences that are arrayed against us. But we can well imagine, from what we know of the character of God, that He is never so happy as when man, in his extremity, calls upon Him to do the impossible. And so, as we look over the area, and see the impossible things that have been accomplished during the past two years, we are far from being discouraged, but are eager to have the share, which God so graciously grants to us, in accomplishing those things which from every human viewpoint cannot be done. Everywhere are signs that God is speaking to the people and that His voice does not fall upon deaf ears. What else matters if only He can have His way in the lives of men?

REPORT OF THE HELENA AREA

WALLACE E. BROWN, Resident Bishop

The Helena Area is a territory of imperial proportions and magnificent resources. It is larger than the eight states directly east of Iowa and all the New England states combined. It is truly called "The Land of Room Enough." It is an area of scenic splendor. Here are the interesting Bad Lands of North Dakota, the wonder-begetting Yellowstone and Glacier Parks, and that marvel of nature, the Craters of the Moon. With constantly improving highways this Northwest will become more and more the mecca of summer tourists. It is a land of great resources. With its abundance of coal and water power, of timber and minerals, it offers opportunity for unusual development of agricultural and industrial interests. It is largely rural. There are only eleven cities with populations exceeding 10,000. The largest of these is less than 40,000. There are twenty-nine towns with populations ranging from 1,600 to 10,000. Thus with an area population of 1,750,000 it is easily seen that most of the people live in small centers or on isolated ranches.

Into this territory pioneer Methodists entered a little more than seventy years ago. Along with men enamored of gold and material things, these Christian pioneers came singing and preaching the gospel of Jesus Christ. They came not in vain. We now have in the area 262 pastoral charges, with more than 700 preaching places, about 40,000 church members, nearly 50,000 enrolled in Sunday school, 7,600 in our Epworth Leagues and church and parsonage property valued at $4,345,665.

We go on itinerating. During the quadrennium we have visited ninety-two per cent of the charges of the area, attended all the district conferences, dedicated eight churches, conducted ten preaching missions, participated in two area-wide religious educational seminars, held in two of the Conferences twelve meetings in the interests of the Men's Council, conducted six mid-year Conference institutes, presided twice over the area Annual Conferences and once over seventeen Conferences outside the area. To administrative duties and area field work we have given an average of 326 days each of the four years.

This constant and extensive travel is made possible by the generosity of the railroads. With one exception, all the lines operating through the area extend to us annual passes. The Church deeply appreciates this fine courtesy.

The general economic conditions through which we have been

passing the past two years have been most trying. Besides the general depression, much of the area has suffered from drought. In 1930 the harvests were far below normal. Last year millions of acres that were seeded in eastern Montana and western North Dakota yielded nothing. No less than 9,000 families in these sections have been helped by the Red Cross the past winter.

Following the financial crash of 1929 the mining industries of the area were practically closed. The larger Anaconda mines have operated on a three-day week to help older employees, but thousands have been thrown out of work. Many of our people who had invested their savings in copper stocks, now by the curtailment of dividends and deflation of prices, find themselves impoverished.

Where, under irrigation and rainfall, crops have been good, prices have been so low and transportation so high that the farmer has sorely suffered. We have seen groups of elevators holding millions of bushels of grain for which there was no market. The agricultural report of Montana for 1931 shows that the value of all products, including live stock, dairy, fruit and vegetables, was $51,000,000 as against $147,000,000 in 1928. Other reports show similar drastic decreases in all other industries.

Of course the Church has suffered from these conditions. But it has not been altogether bad for the Church. The Church is being inwardly enriched by the experiences through which it has been passing. Adversity has been teaching us the lesson we needed to learn anew. The Church, as well as the world, had been "riding too high." We have discovered again that "Man cannot live by bread alone."

We have suffered a slight loss in membership. The last government census reveals that this area is the only one to lose in population. While North Dakota and Idaho show light gains in population, the loss in Montana of 13,000 makes a net loss in population for the area of 9,000. In church membership Montana lost 1,136, Idaho lost 62, while North Dakota gained 612, which gives the area a net loss of 586. This loss for the area can be accounted for in losses recorded by three of the larger churches, caused by revising membership rolls and "dropping" and transferring to the inactive and non-resident lists. Had the probationers reported been received into the churches, and had our losses been only those by death and transfer by letter, we would have reported a net gain of 2,400. Less dropping, more shepherding, is needed.

Evangelism and its importance we have tried to keep before the pastors and churches. Evangelism must and will come into its own again. There is a marked trend toward the great fundamentals of Christianity in the thinking and preaching of our pastors. They seem weary of much modern stuff. They are

hearing the cry from the people of God—a personal God adequate for their inmost needs. Only evangelical Christianity and evangelical preaching will meet that need. On methods of evangelism there is a wide difference of judgment; but on the importance, the purpose, and spirit of evangelism there is a growing unity of opinion.

World Service has had a constant place in our thought and our Conference and area programs. We have had splendid help from the Boards in promotional and cultivation work. One year we led the whole Church in suffering the least loss. But panic and drought slowed us down. Our pastors have been heroic and sacrificial in their efforts to help this cause.

Epworth League Institutes have developed rapidly throughout the area the last few years. There are three in Montana, two in Idaho, and one in North Dakota. With the exception of North Dakota, they own their grounds, which have been carefully located in the midst of mountain scenery and beside lakes and streams. An average of from 1,500 to 1,800 young people at the most impressionable period of their lives have attended these institutes the past four years. Our recruits for the ministry, our teachers for the Sunday schools, and our leaders for the local church activities are coming from these groups.

Religious Education has become a vital part of the area program. Trained leadership in church and Sunday school is one of our greatest needs. In September, 1930, Dr. Cecil L. Clifford was appointed Director of Religious Education for the area. He is eminently fitted for this task. He knows modern methods and technique and how to use them in the training of personality. He is keenly aware of the place that God and His Christ should have in religious training. He has made a fine impression in the area and has already helped hundreds of our pastors and Sunday-school leaders.

Our student work at the University of Montana, in Missoula, is making good progress. The Rev. Jesse W. Bunch, appointed to this work in 1928, as interdenominational student pastor, has proven that he is the man for the place. He is helping hundreds of our young people in their religious thinking and the development of Christian character. The State College, at Bozeman, where we have several hundred Methodist students, is appealing to our church for a similar work there. We ought to do it. Lack of money makes it impossible.

Ours is a missionary field. Compared with other parts of the country, this area has more than its proportion of the unchurched. Statistics show that seventy per cent of the people of Idaho, eighty per cent of those in Montana, and quite sixty per cent of those in North Dakota have no relation to any church. Right here among us are literally hundreds of thousands of people in spiritual illiteracy. The Board of Home Missions has

made possible much of the work already achieved. It has been a tower of strength to us during the quadrennium. Scores of our pastors could not have carried on their work without the help the Board has given. The Methodist people of the area are grateful. But we have to say, not only to the Board, but to the whole Church, that this is yet a frontier country, a needy missionary field. Larger parishes we are organizing. We have parishes with twenty preaching places. We are federating with other denominations where practical. We are uniting churches to give a living support, and pastors are driving over one hundred miles to care for them. However, if we are to give anything like an adequate ministry to these small and remote communities, we shall need help for some years to come.

We are rich in institutions. We have nine Deaconess Hospitals, three Church Colleges, and one Deaconess School. The Spencer Memorial unit of the Great Falls Deaconess Hospital, costing $300,000, made possible by the gift of Mr. Sam Spencer, was dedicated by the Governor of the state and the Bishop of the area in May, 1930. The property valuation of the nine hospitals is $1,800,000. The indebtedness against them is $470,000. The reports of 1931 show that the hospitals ministered to 68,215 patients. During the four years 265,000 patients were treated. In spite of hard times the total indebtedness of the hospitals has been reduced by $51,000 during the quadrennium. The indebtedness shown above seems staggering. Indeed, it is. But give this area two or three fat years in agriculture and mining with reasonable prices, and these heroic folk will greatly reduce the debt.

After thirty years of devoted leadership in our deaconess work, twenty-five of which were spent as superintendent of the Great Falls Hospital, Miss E. Augusta Ariss resigned. She has rendered a service to Montana for which money cannot pay. She will be held in the affections of the people for years to come. Dr. Robert C. Edgington, who had been doing field work for hospitals for several years, was elected to succeed Miss Ariss. He has begun his work auspiciously.

Intermountain Union College, of Helena, is the result of the union of the Presbyterian College of Montana and our own Montana Wesleyan. After five successful years as president, Dr. Edward J. Klemme resigned. In June, 1930, the trustees elected as president Dr. Wendell S. Brooks, who came from Wheaton College, Illinois. He has made a most favorable impression, not only upon the faculty and student body, but upon the public. Already professional advancement in the scholastic standing of the college is observed. The student enrollment shows a steady advance. Substantial reductions have been made in the indebtedness, and generous subscriptions have been made for a much needed new building.

Gooding College, at Gooding, Idaho, is the only Methodist institution in the Idaho Conference. Dr. Charles W. Tenney was elected president in 1918. His radiant personality and optimistic spirit, together with his good sense and venturesome leadership, have played a large part in its success. Fourteen years ago the college had a debt of $45,000, one building half completed, no students, and no recognition. In the face of the panic of 1922, drought of the two following years, and the present depression, in little more than a decade the capital stock has been increased by $75,000, half the old indebtedness paid, a beautiful new building constructed, student enrollment increased to nearly 200, and 135 graduates sent out to work in twenty different states. The new American Dam irrigation project will turn rivers of life onto millions of acres in the vicinity of Gooding next year. The outlook is hopeful.

Wesley College, at Grand Forks, North Dakota, is associated with the University of North Dakota. The college has its own campus, is governed by a board of trustees, and supported by voluntary gifts. It has the School of Religion, the Conservatory of Music and the Department of Expression. Its distinctive function is to maintain the School of Religion, which is wanting in the State University, not because it is of lesser importance, but because public tax funds cannot be used to support instruction in religion. The whole purpose and work of Wesley College is unified with the purpose and work of the State University.

After thirty years of unbroken and distinguished service, Dr. Edward P. Robertson, the founder and president of Wesley College, asked to be relieved. At the spring meeting of the trustees, in 1931, his resignation was accepted. He was elected President Emeritus, and Dr. Charles L. Wallace, who was completing his sixth year as superintendent of the Fargo District, was elected as his successor. Doctor Wallace brings to his new task a well trained mind, an arresting personality, and splendid executive ability.

The Montana Deaconess School, of Helena, under the principalship of Miss Helen Piper, continues to do a notable work for children of grammar-school age. The real builder of the school, Miss Roxana Beck, was forced to resign early in the quadrennium because of ill health. Miss Piper has carried on the work in a most efficient way. The high scholastic standing of the school is recognized by the state educational authorities. Its support comes from people of all denominations.

The Area Messenger is completing its twenty-sixth year of continuous service. It has survived the depression and drought and paid its own way in these last trying years. This has been done in the face of a constantly decreasing subscription list. This success is due to careful management and especially to the

untiring efforts of the editor and office secretary, Miss S. Irene Gordon. She has made the paper an invaluable aid in promoting the work of the Church.

In conclusion we want to express to the pastors in the area our hearty appreciation for the universal spirit of kindness and co-operation they have given us throughout the quadrennium. There is not a nobler, better trained, more intelligent, heroic, and self-sacrificing company of preachers anywhere in our Church. And here, too, is a group of splendid laymen, cultured, sacrificial, and far-visioned—loyal to Jesus Christ and to His Church. We count it a high privilege to have been permitted to work with these laymen and preachers through these four years.

REPORT OF THE INDIANAPOLIS AREA

EDGAR BLAKE, Resident Bishop

At the beginning of the quadrennium the Indianapolis Area included the Indiana, North Indiana, Northwest Indiana, and Southern Illinois Conferences. With the death of Bishop Henderson the Ohio Conference was assigned to the Indianapolis Area for residential supervision and has been under our Episcopal jurisdiction since March, 1929. In view of the extra burdens imposed by the Ohio Conference because of its large membership and the variety and importance of its interests, Bishop Hughes most graciously agreed to assume the residential supervision of the Southern Illinois Conference and this arrangement was made and has continued during the remainder of the quadrennium.

The three Indiana Conferences and the Ohio Conference constitute an Area group of 1,196 pastoral charges, 2,473 societies, and a membership of more than a half million. In addition to the churches there are 2,384 Sunday schools, 42,835 officers and teachers, and a total enrollment of 461,169, as well as 43,054 members of the Epworth League.

The Area has four colleges—De Pauw, Evansville, Ohio Northern, and Ohio Wesleyan—in official relation to the denomination, and Taylor University which holds an intimate relation to Methodism. The five colleges have a total enrollment of more than five thousand students.

Further, the Area has seven hospitals, four in Indiana—Fort Wayne, Gary, Indianapolis and Princeton—and three in Ohio —Christ, Flower and White Cross. It also has two homes for the aged and four homes for children.

A moment's consideration of the size, resources, and variety of interests involved will reveal the impossibility of any Bishop overseeing and directing in any intimate and vital manner "the spiritual and temporal business" of so large an Area. The most we dare to say is that we have done our best with the time and strength at our command. The kindly forbearance of our ministers and laymen and the friendship manifested by them will be gratefully cherished as one of the happiest and most inspiring memories of our ministry.

The total value of the church and parsonage properties of the Area amounts to nearly fifty millions of dollars, ($49,862,-729). If we add the more than seventeen millions ($17,390,-940) invested in our colleges, the seventeen millions ($17,762,-981) invested in our hospitals, and the nearly two millions ($1,932,912) invested in our homes for the aged and the

children, the Area has a total capital investment of more than eighty-six million dollars ($86,949,562) in its Kingdom building enterprises and activities.

During the quadrennium our people have contributed and expended $27,465,584 for pastoral support, buildings, improvements, debts and current expenses, and $6,885,090 for benevolences, a total of $34,350,674 for the current activities of the local churches. If we add to this magnificent sum the more than seventeen million dollars ($17,404,404) spent by our colleges, hospitals and homes we have a grand total of more than fifty-one million dollars ($51,755,078) which the Methodists of the Area have spent during the quadrennium in the promotion of the gospel. This staggering sum given by a people of modest resources is a rather emphatic answer to those who think religion has lost its hold on the men and women of our day. If we may judge the present interest in religion by what men and women are devoting to it of time and money, there have been few periods when religion has had a larger or more lasting hold upon the world.

If we turn from the temporal to the spiritual activities of the Area, we shall find an equally impressive record of results. During the past four years the churches of the Area have reported nearly seventy thousand (69,955) baptisms, children and adults; more than sixty-six thousand (66,312) persons received into the membership of the Church from probation or on confession of faith, and 53,904 received by transfer, making a total of more than one hundred and twenty thousand persons (120,216) received into the churches during the quadrennium. Such a summary should go far to dispel the doubt and gloom of those who fear the Church has lost her evangelistic zeal. During the quadrennium 26,493 persons have been dismissed by transfer and 24,041 members have died. When we deduct the total of these two numbers, 50,534, from the total accessions, 120,216, we have a gain of nearly seventy thousand (69,682) over the losses during the past four years. But this is not what the records actually reveal. In 1928 the membership of the four conferences of the Area, as reported in the annual minutes, was 517,605; in 1931 the membership was 493,671—a net loss of 23,934, instead of a net gain of 69,682. It appears that 93,616 members have been stricken from the rolls of the Church in the last four years—a perfectly appalling sacrifice of opportunity and obligation to shepherd the "flock of Christ." If this condition were peculiar to our own Area alone, the situation would not be so serious for the Church. But the same condition appears to prevail throughout the denomination as a whole. During the last year more than 188,000 names have been dropped from the membership rolls of the Methodist Episcopal Church. Though complete statistics are not yet available, it

is probable that more than three quarters of a million persons who once united with the Methodist Episcopal Church in perfectly good faith and with a sincere desire to remain "lively members of the same" have been wiped off the rolls during the quadrennium.

There are certain weaknesses in the present situation that should and must be corrected if the Church is to remain a vital spiritual force in the lives of its membership. Uniting with the Church must be made a more memorable and meaningful occasion for the individual and for the Church than is now the case in many of our societies. Too frequently joining with the Church is merely a matter of answering a few questions, carelessly asked at the close of the morning service before the benediction is pronounced and the congregation dismissed. Often it is merely a matter of having one's name read before the public congregation. Joining a Rotary Club is a much more serious, dignified and impressive procedure than joining the Christian Church. The beauty and solemnity of a service in which one is supposed to make a life decision that will register in time and eternity is lost sight of and this not because of the indifference of the seeker.

Again, there is, too frequently we fear, a lack of adequate spiritual preparation of the prospective members before their reception into the membership of the Church. Jesus said to Nicodemus, "Except a man be born from above, he cannot see the Kingdom of God." In too many instances there is no "new birth," no act of faith, no committal or consecration, no consciousness of the mystical presence that marks the new way in the life of the seeker.

There is too little effort to shepherd the seeker after he unites with the Church. Every member who joins the Church is a responsibility and an opportunity. The lack of the spiritual preparation of the seeker would not be so serious if he were properly shepherded and led into the deeper spiritual experiences that are the privilege of the children of God. In all too many cases when the new member's name is inscribed on the roll of the Church, that is the end of the matter. They are left to shift for themselves. They run well for a time, if they run at all, then their interest wanes and their loyalty ceases. They are caught in the current of other and lesser affairs and nobody seems to care. Perhaps they change their residence, nobody follows them, their address is lost, and they are soon forgotten. Little or no effort is made to rediscover them. They fade out of the memory of the "faithful," and their names are wiped from the records. If we could have a decade of earnest spiritual shepherding of the membership by the Church, I would be willing to prophesy the greatest revival Methodism has known in recent years.

Victor Hugo said, "The human soul requires to be fed with light." There never has been a great religion without great thinking and great thinkers. The founders of the great faiths have been men of great minds—Buddha, Confucius, Mohammed among the non-Christian, and Paul, Augustine, Luther, Calvin and Wesley among the followers of Jesus. The very vastness and complexity of the problems with which religion must wrestle—the meaning of the universe, the nature of Ultimate Reality, the place of man in the scheme of things and a dozen other questions of equal import—compel a vastness of thought, a breadth and depth of insight unsurpassed in human thinking. Education must find a large and vital place in the program of the Church, if the Church is to have a large and vital place in life.

From the founding of Cokesbury College in the days of her early poverty down to the present, American Methodism has given a conspicuous place to her institutions of learning. At the present moment the Methodist Episcopal Church has 91 schools, colleges, and universities with more than ninety thousand (91,376) students under her control in the United States. She has $236,000,000 invested in these institutions, and is devoting $25,000,000 annually to the cause of Christian education. Methodism has few things of greater credit in her history than her success in the field of education. In our own Area we have DePauw and Evansville, Ohio Northern and Ohio Wesleyan, as well as Taylor, which though not officially attached to the denomination, is dear to the hearts of all who hope to see the day when she shall rank among the best colleges of her kind. In the first four mentioned institutions we have an investment of more than seventeen millions ($17,390,940) in property, equipment and endowment, with a quadrennial budget of nearly six millions ($5,546,860) devoted to the Christian education of our youth. When one considers that the Methodists have never been the possessors of great wealth, their record in the field of education appears as one of the chief glories of the Church.

"Heal the sick" was the imperative command of Jesus to his disciples, and in nothing did he set a more beautiful and compelling example than in his ministry to the suffering. No Church can follow in the footsteps of Christ and leave the work of healing out of its program. In the British Museum there is an address of Her Majesty Queen Victoria that is of peculiar interest to Methodists. It was delivered on the occasion of the Queen's dedication of a new wing to the London Hospital. In her address she said, "We are here to officially open a new wing to the largest hospital in the world. This great institution had its beginning in the eighteenth century, when one Rev. John Wesley opened a dispensary on this spot for the purpose of

furnishing free medicines to the poor of London. Thus in a very humble manner this great institution had its beginning." No man in his preaching, teaching, and healing ministries followed more closely the program of his Master than John Wesley. It is only in recent times that American Methodism has awakened to its responsibility for the healing of the bodies of men as well as the cure of their souls. Indeed we are discovering that the two ministries are so closely related that they cannot be separated if we are to preach a complete gospel.

We have 77 Methodist hospitals in the United States with an investment of $64,000,000, an annual budget of $12,418,000, of which more than two million dollars ($2,335,398) is for free service. Seven of these seventy-seven hospitals are in the Indianapolis Area. They represent an investment of more than seventeen million dollars ($17,762,981), an annual expenditure of nearly two and one-half millions, and a service to 36,000 patients. During the quadrennium just closed our seven hospitals have cared for 144,000 patients at an expenditure of $9,500,000, of which $1,544,000 has been for free service.

If I may state the work of the hospitals of the Area in a more dramatic fashion, you may be able the better to visualize the work that has been done.

If the 144,000 patients were formed in single file and spaced three feet apart, they would make a procession eighty-two miles long.

If the procession were to pass by Jesus, and he were to lay his hands upon each and heal one every sixty seconds, he would have to work without cessation day and night for one hundred days before the last patient would be healed.

The average period of hospital service per patient is twelve days. The care of 144,000 patients represents 1,740,000 service days, or 4,767 years. If the patients had entered a single hospital one at a time and each had stayed his average allotted time of twelve days, the first patient would have had to enter the hospital in the year 2,836 B. C., in order that the last patient might have been dismissed on the last day of the quadrennium now closing. When we personalize and dramatize the work of our hospitals, we begin to realize something of the vastness of our work of Christian healing.

REPORT OF THE JUBBULPORE AREA

JASHWANT R. CHITAMBAR, Resident Bishop

This is a new Episcopal Area created by the Central Conference of Southern Asia of 1930, with the authorization of the General Conference of 1928. Three Conferences, namely, the Central Provinces, the Lucknow and the North India Conferences, and a Mission called the Bhabua Mission, constitute this new Area, with the episcopal headquarters at Jubbulpore. The Central Provinces and the Lucknow Conferences and the Bhabua Mission were formerly in the Calcutta Area under Bishop Frederick B. Fisher, and the North India Conference in the Delhi Area under Bishop John W. Robinson. Wherever I go and whichever way I turn the noble influence of the life and work of these consecrated men of God and of our saintly Bishop Francis W. Warne is in evidence. While the work in these Conferences is by no means easy I have entered into their labors and I have a goodly heritage. It is of special significance to me to have the Bhabua Mission included in my area, for I have had the honor of being one of the founders of this home field, and was its first corresponding secretary.

This Area extends from Garhwal in the Himalaya Mountains in the north to Jagdalpur in the Bastar State in the south, a distance of nearly 900 miles, and from Tirhoot, Behar, in the east almost up to Roorkee in the west, a distance of nearly 800 miles. There is a total Christian community of 125,916 men, women and children in the twenty-seven districts of this Area. The total number of workers is 136 men and women American missionaries and 1,562 national men and women workers. The number of American missionaries has slightly decreased and the number of national workers has decreased fifty per cent, while the number of our Christians is practically the same. In fact some places show a remarkable increase. In one year alone, for example, in 1930, over 1,100 adults and nearly 3,000 children were received into the Church by means of baptism. The result is that in a good many places a national worker and his wife have to look after from 30 to 100 villages. Some of these villages are scattered far and wide, and distant from the place of residence of the worker. In Arrah District alone there are nearly 1,000 Christian children of school-going age, and only about 200 of these are in school. This grave situation speaks for itself. If it is not remedied the consequences will be disastrous. How long can these Christians, most of them new converts, hold out with an unfavorable atmosphere around them, when we have such inadequate provision for shepherding them?

It is worthy of note that within this Area are found most of the important educational institutions of our Church. Lucknow Christian College, Isabella Thoburn College in Lucknow, and Leonard Theological College in Jubbulpore are all-India institutions, while Lal Bagh Girls' High School in Lucknow, Theological Seminary in Bareilly, Theological Seminary in Narsinghapur, are inter-Conference institutions. These popular institutions are full to their capacities. They are making remarkable records and are occupying a very strategic position in New India. Lucknow Christian College and the Bareilly Theological Seminary have had national heads until this year. The head of the former has been elected to the episcopacy and that of the latter has been transferred to evangelistic work, and in their places American missionaries have been appointed. Thus these institutions have American heads, but we are looking forward to the day in the very near future when national leaders shall be appointed in their places. We trust that these leaders are now being trained in these very institutions. The question is, of course, of finances, for the Church in India is not yet in a position to pay the salaries of such leaders. If we wait until the Church here is able to pay we may have to wait for several decades. Besides these leaders we should have more educated and trained national teachers on the staff of these institutions in order to have a Christian atmosphere.

The Departments of Religious Work and Social Service in Lucknow Christian College deserve special mention. Emphasis is laid on the development of true character of the students and students are actually engaged in village uplift work. This college is in great need of a chapel, which may be erected in memory of some one if prospective donors so desire. It is worthy of note that in this college there are students, Christian and non-Christian, from all parts of India. This is an evidence of the reputation this college in Lucknow has gained during the past years.

A new hostel has just been erected in connection with the Isabella Thoburn College in Lucknow, and it is expected that a chapel will soon be built in blessed memory of Mrs. W. F. McDowell. This college stands foremost in India in educating her Christian and also non-Christian womanhood.

The Leonard Theological College meets a felt need and is moving forward along right lines. When the needed money is in hand and the plant complete it will be a worthy monument not only to the late Dr. A. B. Leonard, but also to his noble son, Bishop A. W. Leonard, who is sparing no pains in helping to make the institution what it should be. A new department, the Department of Religious Education, has been started in connection with this college and Miss Mary F. Carpenter, one of the educational secretaries for Southern Asia, has been put in

charge of it. The college is growing in popularity and efficiency and draws students, Methodist and non-Methodist, from all parts of India. At present there are students from thirteen different language areas.

The much needed buildings in connection with the Theological Seminary in Narsinghapur have been completed and add greatly to the efficiency of the institution.

A remarkable step has been taken by our Church in India which seems to be more than justified by the results achieved thus far. The work of primary education for boys has been taken over by the ladies of the Woman's Foreign Missionary Society, thus allowing the men to devote more time to evangelistic work. Everywhere in my Area I hear that the boys have greatly benefited, so that the scheme is no longer in an experimental stage but has been voted to be made permanent. The co-educational scheme up to the Middle Standard in places like Baihar and Jagdalpur in the Central Provinces Conference seems to be working most satisfactorily and bids fair to be profitable to the girls as well as to the boys and to our entire community.

Three other things deserve mention in connection with our work in this Area. The first is the *Brotherhood Movement* within the Church. The object is not to form a caste or a party but to establish a strong Christian Community through prayers, witnessing for the Master and Social Service. Evils like child marriages, idol shrines, idolatrous rites and ceremonies, marriages in which one party is a non-Christian and marrying according to non-Christian rites, feasts for the dead, etc., have long been found among our Christians. This movement has been started among the people themselves and has taken a hold of their village leaders (*Chowdhries*). In the Ballia District forty-five such leaders once met not long ago in conference with the bishop and their district superintendent, and after much prayer and discussion banded together in the presence of God to rid their people of these evil and idolatrous practices and also to make them strong in the teachings of the Christian religion. In the Buxar District they met with their district superintendent in a *Mela* (religious gathering) and similarly banded together. The *Chowdhries* have organized themselves into a sort of tribunal and have made up their minds not to have any social fellowship or relationship with those who continue to indulge in these practices. Thus a baptized Christian community freed from all these practices and also pledged to pray, witness for the Master, and serve their fellow-Christians, especially the new converts, will constitute the Christian Brotherhood. We thank God for this remarkable awakening among our village Christians, for we are confident this is the dawn of a new era in our midst.

The second is *the Movement toward self-support.* To begin with are our self-supporting urban congregations. They are encouraged not to be content merely with supporting their pastor, defraying all their local church expenses and paying their quota of benevolence collections, but also to reach out with a view gradually to taking over the financial and, if need be, administrative responsibility of the evangelistic work in their ecclesiastical district. They are encouraged to begin by supporting a circuit preacher, and, as soon as possible, a whole circuit, and gradually the whole district. The organizing of the Church Finance Committee in the North India Conference and of the Sustentation Fund Society in the Lucknow Conference, though yet in the incipient stage, is a welcome sign of this movement. An experiment is being made of appointing pastors of self-supporting, or nearly self-supporting, congregations, also superintendents of the districts where these congregations are found, in the hope that these pastors will lead their people to this goal. In other words we are trying to make our work, evangelistic and institutional, *Church-centric.* When our people, pastors and their congregations, get a vision of Christian stewardship the procedure will soon pass the experimental stage and become an established practice. Most of our urban congregations are self-supporting and several of them are beginning to respond to this scheme. In towns and villages where there are no organized congregations we are encouraging collections in kind as well as cash and urging the workers to get their support from their people. Vessels of blessing in which the housewife puts a handful of grain or flour in the name of the Master every time she cooks the family meal, thank offerings on special family or Church occasions and on "Harvest Sundays," are some of the ways of giving for the support of the Church we are teaching our Christians. Emphasis is being laid on systematic giving so that our village will soon begin to give on an average at least one rupee or 30 cents per person per annum. In addition to this the people, urban and rural, are also encouraged to tithe their incomes.

While the results have not at all been commensurate with our hopes and expectations an encouraging beginning has been made and we have much to be thankful for and to urge us to go forward.

It should be clearly understood that our people have given and are giving quite generously out of their poverty. In this Area alone they have given on the average $20,000 annually for ministerial support, $4,000 for the various benevolent collections and $5,000 for all other collections. The Church in Southern Asia undertook last year to raise one-third of the support of their national bishop. While they have done it this year it is extremely hard on them to raise this amount

in addition to their contribution to the ministerial support and benevolent collections, especially when the work has had to be cut down and many workers have had to be dismissed. It would be better for the work if they were relieved of this and allowed to strengthen their resources for local needs until they are able to assume this additional obligation. While all this is most heartening we are not blind to the fact that a good deal of this money is being given by the American and National workers and very little by the other members of the congregations. *The Movement toward self-support* seeks prayerfully to place the responsibility on such people so they may see that it is *their* Church which will swim or sink according to their love for and devotion to it.

The third is the most encouraging *Movement among the Laymen* of the Church in this Area. Never before have the laymen been so deeply stirred as now. Our Church organizations including the biggest Conference in Southern Asia, that is, the Central Conference, have given them a wide scope for their activities. They are being made to feel that it is their sacred duty to assume the administrative and financial responsibility of the Church and to leave the ministers free for leadership in spiritual matters. In places like Lucknow, Muzaffarpur, Cawnpore, Moradabad, Shahjahanpur, Naini Tal and Jubbulpore, they are numerically strong in the local Church official boards. The Chowdhri movement is one of the most promising movements in our work because through it village leaders are trained to teach others and to bring them into Christ's fold and to organize strong self-supporting congregations even in the villages. It is an effort to form a body of village lay workers out of the headmen of the Indian villages. A three years' course of study is prescribed for such workers and their position as village leaders means a great deal for the success of Christian effort in such local centers. There are over six hundred such Chowdhies both actively in work and in training for Christian service. While the journey to a full realization of our dreams is a long one the movement among the laymen of our Church seems to be well under way. We take courage and move onward.

I was elected to the episcopacy at the Central Conference in Cawnpore on December 31, 1930. Thus I have been in this office just a year. My report, therefore, covers only one year. During the first three years of this quadrennium Bishop Robinson and Bishop Fisher exercised episcopal supervision of the Conferences now under me. The movements to which I have alluded above have been possible largely because of their inspiring leadership and to them much of the credit for the success and growth in this Area is due.

I began my work immediately after the Central Conference. During this one year I have toured twice in all my Area, have

held Conferences with the workers in all the District Centers and in addition to holding the three Annual Conferences and one Mission I have attended all but five District Conferences in my Area, including the distant District Conferences like the Garhwal and the Jagdalpur District Conferences. I have also visited all the schools and colleges and theological seminaries in my Area. All this in addition to being present at the meetings of the Boards of Governors, Finance Committees and of the Board of Bishops in India and several other conferences and conventions. This year at the request of my episcopal colleagues I presided over the Gujarat Conference in Bishop Badley's Area in addition to my own Conferences, and was thus able to get in touch with the good work done there. Altogether I have traveled 33,298 miles by railway train, 2,688 miles by motor car and 387 miles on foot, by *dandy* and on horse back in the mountains. Of the twelve months I have spent only a little more than a month at home. My wife has accompanied me on many of my tours and has been my constant inspiration.

We have set the following objectives before us in our Area. This is our program for the next quadrennium:

1. To give Christian teaching to our people so as to make them firm in the faith and to deepen the spiritual life of all our people. Our Christians must be praying, witnessing and serving people.
2. To give every Christian child a chance for Christian education.
3. To help to improve the family, social and economic life of our Christians.
4. To establish a self-supporting, self-propagating and self-directing indigenous Church in India.

We are encouraged by the assurance of the whole-hearted co-operation of all our fellow workers in our Area. The watchword of the Area is "That in all things He might have the pre-eminence."

In these days of national unrest there is an unprecedented challenge to the Church in India. But with the decreasing help from our Mother Church every year, how can we go forward? We are doing our best with what we are and have, but that is at best very meager. Our Mother Church cannot afford to desert us at this critical time.

"Command My People That They Go Forward." We are bent upon pushing this forward program. Ye men and women of God, stand behind us and hold up our hands as we march onward in the name of our God so "that in all things He might have the pre-eminence."

REPORT OF THE KANSAS CITY AREA

ERNEST LYNN WALDORF, Resident Bishop

This area covers all of six states and a portion of a seventh. Our work is carried forward by seven Conferences, and is tabulated as follows:

Conferences	*Churches*	*Preachers*	*Members*
Kansas	460	341	84,509
Missouri	214	125	28,643
Northwest Kansas	164	150	23,813
Oklahoma	260	230	49,337
Southwest Kansas	281	257	56,896
Southern	104	91	11,674
St. Louis	366	239	52,188
Totals	1,849	1,433	307,060

During the quadrennium, 12,258 deaths have been recorded and the non-resident, inactive membership which was reported as 37,852 in 1928, must now be reported, in 1932, as 44,555; an increase of 6,703. The record also shows that during the quadrennium, there have been 109,800 accessions to membership from probation and by letter, and 31,169 removals by transfer.

The work of the quadrennium has been characterized by the strengthening of the work and the development of it rather than by the entering of new fields of church endeavor. In common with the rest of the Church, the financial difficulties have been increasingly felt with each succeeding year. In spite of this, we record herewith our appreciation of the loyalty and devotion of our ministers and the faithful and sacrificial cooperation of the laymen. We note with satisfaction that the last reports from the World Service Office indicate that during the past year 365 churches have shown an increase in World Service giving over the year previous, and that on the list, the area stands second from the top. The regret is that the percentage of churches of the area on this honor list is not larger. World Service Councils have been established in a large majority of the churches and a good percentage of these are carrying forward the work committed to them with intelligence and faithfulness.

The St. Louis and the Missouri Conferences have voted to merge under the name of the Missouri Conference; the merger to become effective at the close of the present quadrennium. The Northwest Kansas and the Southwest Kansas Conferences are memorializing the General Conference for enabling acts per-

mitting them to effect a merger at their discretion during the next quadrennium.

The Lincoln and Lee University project has been merged with that of the Kansas City University, thus laying the foundation for an educational institution of great strength and opportunity, supported in large part by the citizens of Kansas City, Missouri.

The Missouri Wesleyan College at Cameron has merged with Baker University, thus strengthening the college at Baldwin, and at the same time caring adequately for the educational needs of that part of Missouri which previously looked to Missouri Wesleyan for leadership and cultivation.

The University of Texas purchased the grounds lying adjacent to its campus at Austin, Texas, from the Texas Wesleyan Board of Trustees of our Church for $150,000. That part of this sum available after the small indebtedness on the campus had been discharged, has now been made available for scholarships and work under the auspices of the Southern Conference, for students in the State of Texas who desire to attend one of our schools either in that state or elsewhere. The scholarships have been named for Dr. and Mrs. O. E. Olander, who were the founders of Texas Wesleyan. The growth and development of that school, started by the gift of a dollar and a cow, reads like a romance.

The Blinn Memorial College at Brenham, Texas, has become a part of the Southwestern College of the Methodist Episcopal Church, South, with the main college at Georgetown, Texas, but with the present plant in operation at Brenham. The work there goes forward with a brighter outlook and more efficiently by reason of the better equipment and the better financial basis thus made possible. The plan of co-operation follows closely that of our college at Oklahoma City, which also serves the needs of both Methodisms.

The Christian Hospital at Saint Joseph, Missouri, has merged with the Missouri Methodist Hospital in that city, thus materially increasing the property holdings and number of beds available for patients and doing away with competition.

The Protestant Hospital at Dodge City, Kansas, erected at a cost of approximately $120,000 and equipped with all modern hospital appliances sufficient to meet the needs of the city and representing a total valuation of $200,000, is now being operated as one of the hospital units of the Southwest Kansas Conference with the expectation that at a sum approximating about one-fifth of this recorded valuation, the Conference will take over the titles and deeds at the coming session of that Annual Conference.

The Burge Hospital at Springfield, Missouri, through a gift

of $100,000 as a starting point has erected a new building and made additions sufficient to provide for 55 extra beds.

The record of the Hospitals and Homes as it now stands in the area is as follows:

Hospitals	*Property value*	*Beds*	*Nurses*	*Patients*	*Free Service*
Northwest Kansas, Asbury, Goodland, Hays, Norton	$440,000	180	73	11,698	$32,161
Bethany	656,979	145	76	3,843	116,879
Burge	200,000	90	30	1,715	4,500
Epworth	105,833	51	28	2,670	25,000
Freeman	328,537	104	8	1,635	13,597
Grace	309,581	120	56	12,723	35,461
Missouri Methodist ...	1,400,000	225	70	17,740	98,000
Wesley	864,114	235	102	16,136	112,752
Total	$4,305,044	1,150	443	68,160	438,350

The institutions perhaps most closely allied to those of the hospitals are our Homes. We have a Home for the Aged at Marionville, Missouri, with a property valuation of $200,000. There are 28 guests in the Home. The Home for the Aged at Topeka, Kansas, is valued at $300,000, and has gathered together a maintenance fund in addition of $121,364. There are 156 guests. The hospital department of the Home makes provision for 40 patients.

The Orphan Home at Central Wesleyan located at Warrenton, Missouri, has a property valuation of $200,000, and 104 children are now enjoying the privileges of the Home. Provisions have been made for a new building which will increase the capacity of the Home to 150 children. The Kansas Home for children located at Newton, Kansas, has a property valuation of $71,565, and has interest bearing investments amounting to $30,170. There are now 30 children in this Home.

The nine institutions of learning intrusted with the task of meeting the needs for Christian education within the area may be described as follows:

Institution	*Property valuation*	*Endowment*	*Students*
Baker University.....	$600,000	$1,498,862	520
Blinn Memorial.....	152,000	67,317	281
Central Wesleyan.....	246,000	231,000	220
Kansas Wesleyan.....	711,000	221,000	369
Oklahoma City Univ....	763,256	157,050	1,004
Ozark Wesleyan.....	371,877	551,963	213
Port Arthur.....	123,977	28,514	452
Southwestern	604,919	529,864	500
Texas Wesleyan.....	135,000	100,000	47
Total	$3,708,029	$3,385,570	3,606

The Wesley Foundation work at the seat of seven of our state institutions within the area is carefully organized and rendering a real service. Besides the usual equipment, the Foundation at Hays, Kansas, conducts a dormitory successfully and the Wesley Foundation at Lawrence, Kansas, has secured a good start toward an endowment.

The Kansas City National Training School has this year an enrollment of 87, and while a national institution, is rendering a conspicuous piece of work within the bounds of this area.

The *Central Christian Advocate* is the most read *Advocate* in our area by far, and at a recent meeting of the Area Council its usefulness was recognized by an overwhelming vote, and its able editor, Dr. Claudius B. Spencer, was commended in the highest terms for his wise discussion of the difficult problems now faced by the area and the church.

Goodwill Industries are established at Kansas City, Saint Louis, Tulsa and Wichita, and one is to be opened in Saint Joseph. These industries have made a real contribution to the unemployment situation and are coming increasingly in favor in the cities where they are located, and in the area generally.

The bonded indebtedness on some of the institutions of the area is too heavy and some imperative adjustments are now pending. If the adjustments planned and now in process are consummated as it is fully expected they will be, they will bring financial relief to our institutions approximating one million dollars. The Area World Service Councils and the District Superintendents of the area are working in close fellowship and are directing the work of Christian education in connection with the local churches and the World Service and Evangelistic activities on a continuous and co-operative basis which has produced some very commendable results and gives large promise for the days that lie ahead.

The Bible School enrollment shows a handsome increase during the quadrennium. The Epworth League Institutes have become an established part of the work in each Conference. The work of the women's organizations, reported in detail in another place, is of a very high character. The schools of ministerial training have, in three of the Conferences, increased the scope of their work so as to include a graduate school and a school for ministerial supplies. There is no sign of retreat in any department of the work. Everywhere there is a spirit of expectancy and a looking forward to new achievements in Kingdom building.

REPORT OF THE NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

Our membership has held its own in spite of migration. While the large flow of our people toward the North has subsided, there is a constant easy migration of small groups from the South to the North and West.

That the six conferences comprising the area have maintained an even level of the life of the Church in general, considering of course the economic and natural handicaps that face these conferences, is in itself an encouraging fact. These conferences are coming more and more to a realization of the importance and dignity of self-support and self-direction.

I have held during the quadrennium five of these conferences twice, one conference three times—the extra session coming to me when the Bishop assigned could not make the conference. For the other sessions of the conferences in the New Orleans Area Bishops Locke, Richardson, Keeney, Clair, Lowe, and Brown were most cordially welcomed; and these brothers share in whatever measure of success the area has had. I have also held one session each of the following conferences: Atlanta, Central West, East Tennessee, North Carolina, Savannah, South Carolina and Washington.

There has been decidedly a deepening of the work of grace over the entire area. There is less explosive emotion, a decided change in the type of preaching and, with these, a development of a dignified and orderly service of worship. This, perhaps, while intangible to some degree, should be noted as our most definite sign of progress. While there is still retained a measure of fervor, which I hope will never be lost, there is nevertheless a growth in orderliness and dignity of service in all of the churches that is gratifying. Even in some of the rural sections the services take on the worship of the sanctuary.

In every case the minister is asked at the Annual Conference to report personally the number of conversions. In the thirteen conference sessions which I have held in this area not more than twenty-five out of the entire 1,600 pastors' reports showed "no conversions." The revival fires have burned rather brilliantly.

A serious problem that faces us at this time lies in the direction of our ministry. We have lost during the quadrennium by death and otherwise a large number of ministers from the

effective ranks and have received into the conferences only a few. While a number of churches have been consolidated, nevertheless, we are in need of more ministers as well as a ministry of a higher type. We do not offer it as a criticism but state as a fact that our schools promoted by the educational forces of the Church in the early days of our work in the South were to a very large extent recruiting stations for our Annual Conferences. The emphasis now placed in the schools upon standardized education is such as to remove the emphasis on the importance and dignity of service in the Christian ministry. This may not hold good altogether because fewer men in all of the Churches are going into the ministry, but it seems from a careful gathering of the facts that we have suffered in this regard more than others; and too, the development of the economic life of our people offering opportunity for remunerative positions in insurance, banking, real estate, building trades, and particularly in the teaching profession, has deprived us of the recruits who ordinarily would come to us to take care of our decrease in the ministry by death and retirement.

While the building of churches and parsonages has slowed up as compared with the previous quadrennium, we have nevertheless completed at least two outstanding churches. Wesley Church at Austin, Texas, is a very substantial and attractive church as is also Warren Memorial at Lake Charles, Louisiana. These two churches are well located and serve important centers. Wesley Church, at Austin, administers to the needs of the student body of Samuel Huston College. Warren, at Lake Charles, is the largest and most substantial church in the Louisiana Conference. It is modern in every respect, and has adequate provision for all the departments of church work. The completion of this church was made possible by a loan from the Board of Home Missions and Church Extension.

I am glad to report that there has been some reduction in church debts, notably at Saint Paul, San Antonio, and Wesley Tabernacle, Galveston, Texas. Both of these are substantial structures and the debts on these two churches have been so reduced as no longer to cause embarrassment.

In the department of Church property we have suffered very considerably from large debts contracted in the days of prosperity. The refinancing of these debts has been rather difficult: interest charges in every case have been heavy and in some cases bonuses for renewals exorbitant. It would not be out of place to report in this connection that but for the Board of Home Missions and Church Extension we might have lost a number of our churches. The Church Extension Department has given very careful and sympathetic attention to these enterprises, and as far as possible has offered relief.

The area showed a rather large increase in receipts for World Service during the first year of the quadrennium, but for the succeeding three years, a gradual decrease. This was due very largely to the general conditions that obtained throughout the country plus the unusually hard economic conditions that gripped the four states embraced in this area. A careful study of the rural and agricultural situation as seen by our pastors reveals the following facts: Of 269 communities, involving 230,000 people, for the last fall, only 33 per cent of the crops were normal; another 33 per cent less than 80 per cent normal, and 33 per cent less than 50 per cent normal, while the wages ran fifteen to seventy-five per cent normal, and employment averaged only 40 per cent of normal conditions. Conditions in Alabama and Louisiana were more or less very unsatisfactory, while in Mississippi conditions were very bad. Texas has suffered less from the economic depression perhaps than any other state in the area. While there seemed to be a rather adequate supply of food and food stuffs, the people are short on cash and credit, thus being subjected to hardships from lack of clothing and other necessities; and of course, necessarily, the church collections showed a decrease.

While the World Service has been entirely unsatisfactory, at no time has our membership contributed so largely to the support of our schools. With the exception of the Central Alabama Conference, these conferences have conducted campaigns for individual schools. The most notable success was the campaign for Wiley College which reported more than $100,000 in certified pledges toward endowment and another $50,000 for current expenses. Rust College completed a $75,000 campaign for current expenses, and while the campaign for Samuel Huston College, recently conducted, did not yield so much as was hoped, it was a substantial advance over anything we had done before. The Louisiana Conference participated in the campaign for the Flint Goodridge Hospital. Taken all in all perhaps the average giving of the conferences is not far short of our best quadrennium.

Wiley College stands out as the best equipped school of the area, more nearly reaching the approval of the standardizing agencies than any other school in the area, although New Orleans College, Samuel Huston College, and Rust College have made substantial academic progress. Haven Teachers' College at Meridian was closed during the quadrennium.

It seems entirely justifiable to report somewhat in detail the new educational enterprise located in New Orleans to which the Church has made substantial contribution and given considerable co-operative leadership.

It will be recalled that under the leadership of the late Bishop Hartzell a site was purchased on Saint Charles Avenue in the city of New Orleans and thereon established New Orleans University. From 1873 to the present time the college has had a notable career. Besides sending out a large number of graduates in the several fields of service, the first Negro missionary to Africa was an alumnus of this school; and in this school Bishop Mallalieu organized the first Band of the Friends of Africa, and so the foreign missionary spirit has always hovered over New Orleans University. Only recently Flint Goodridge Hospital of New Orleans University sent out under the Board of Foreign Missions Miss Lulu Mae Allen, the first Negro Missionary to go to other than her own people. From New Orleans University also graduated A. P. Camphor, who was successor to Bishop Hartzell in Africa. In connection with and as part of the New Orleans University there was established in 1889, through the gifts of Mr. John D. Flint, Flint Medical College. From this institution graduated 102 in medicine who now occupy prominent places in the profession in the South. Due to standardization, Flint Medical College was absorbed by Sara Goodridge Hospital, and the Flint Goodridge Hospital and Nurse Training School opened in 1915. The property housing this institution was purchased by Bishop Mallalieu and is located on Canal Street.

The Congregationalists have maintained practically over the same period Straight University in New Orleans which, like our own school, has had a very successful and praiseworthy career. It had been the feeling for sometime that these two schools, so much alike in their purposes, should merge their strength and form one institution. Over a period of a number of years these two boards have been in conversation, so that early in the quadrennium a committee from the Board of Education of the Methodist Episcopal Church met a committee from the American Missionary Association of the Congregational Church and agreed to formulate a charter for a new school and merge the interests of the two existing institutions. It was a beautiful piece of co-operative statesmanship and Christian fellowship that led these two groups through the initial period looking toward the new institution. At an early stage in the negotiations it was found that the General Education Board and the Rosenwald Fund would look with sympathetic favor upon a merger, and in the event it was brought about, substantial aid would be forthcoming. Furthermore it was found that the city of New Orleans itself through its Chamber of Commerce and other social and civic forces would be interested in a large standardized institution for the education of Negroes. With this incentive a charter was drawn, accepted, duly signed and

filed, guaranteeing the preservation of the best traditions of the two schools. To quote from the charter:

> "To conduct an educational institution including all departments generally included in what is commonly understood by the term university . . . and to succeed to and continue the work carried on by Straight University, founded by the American Missionary Association in 1869; New Orleans University, founded by the Methodist Episcopal Church, 1873, and Flint Goodridge Hospital and Gilbert Academy, both of which are now connected with and carried on at the said New Orleans College; all of which institutions it is contemplated shall be merged together in said Dillard University, which shall thereupon succeed to and continue their functions, conserve their interests and preserve and maintain their traditions and spirit, and the alumni of said institutions shall be recognized as alumni of said Dillard University, the said corporation, Dillard University, in the matter of receiving and instructing students shall make no distinction as to race, color, sex or religious belief."

It became necessary to name the institution growing out of the merger; here, very much to the surprise of all, but also with great gratification, the school was named for James Hardy Dillard, an American of the South of the most liberal education, who, years ago, gave up the deanship of Tulane University in New Orleans to accept the leadership in Negro education in the South. Doctor Dillard gave thirty years of continuous, unselfish, efficient and most notable service to Negro education and in promoting interracial good will. Together with his high standing among his own people he had won without a single exception the confidence of the entire Negro population of the South. So that the naming of this institution for him in New Orleans seemed but a fitting tribute to the ideals and life of one who had rendered such fine service to Negro education.

When the merger was accomplished the General Education Board subscribed $500,000 toward the building budget of $2,000,000; the Rosenwald Fund subscribed $250,000, and the American Missionary Association and the Board of Education of the Methodist Episcopal Church subscribed a half million dollars each. This left $250,000 to be found from some other source. An unusual thing for the South—as a matter of record the only time that the South has done anything of such large significance toward Negro education—took place in the city of New Orleans with the approval of the Community Chest, Association of Commerce and Daily Press: a campaign was launched for raising two hundred and fifty thousand dollars. At the close of the campaign more than $300,000 had been subscribed; of which amount the colored people subscribed $85,000, and toward the total sum more than $225,000 to date has been paid in. This was an advanced step.

It became necessary to purchase a new site. Seventy acres

were bought at a cost of $350,000, which, for strategic location at time of purchase and accessibility, is the finest site yet purchased in the South for Negro education.

Into the merger the Methodist Episcopal Church not only put New Orleans University on Saint Charles Avenue but Flint Goodridge Hospital and Nurse Training School on Canal Street. The Board of Education had already purchased a new site for the hospital and nurse-training school at a cost of $77,500. This site was taken over by the new school and the undertaking to carry forward the development and building of the new hospital became the first effort of the new school, Dillard University. On October 25, 1931, I laid the cornerstone of the new hospital, and on this stone is inscribed "Flint Goodridge Hospital of Dillard University, erected in 1931 to continue and extend the hospital care and education inaugurated by Flint Goodridge Hospital in 1891." On January 31, 1932, in the presence of a large audience, I dedicated this building and grounds, costing in total $445,000. It is by no means the largest hospital in America, but it is said by hospital experts to be one of the most complete in American life; and it is certainly the most attractive and perhaps the largest distinct hospital for Negroes in the entire South. But the fact of this large plant was not the most significant incident connected with the dedication. Mr. Edgar B. Stern, chairman of the Board of Trustees, had assumed leadership in the campaign for and development of Dillard University, and in recognition of this outstanding service the *Times-Picayune* of New Orleans, a leading daily of the South, awarded him a trophy which had been given annually over a period of twenty-five years to the citizen of New Orleans who had made the largest contribution to the community life in the development of worth while enterprises during the past year. Mr. Stern was officially presented the trophy in the presence of a large mixed audience on Dedication Sunday afternoon. By many, this was pronounced one of the epochal events in the life of the South. Negro uplift was thus formally recognized as a part of the community life, and a southern white man had been rewarded for his unselfish service to this large element in southern community life. It at once standardized and gave self-respect and dignity to services for and on behalf of Negroes. Those of us who are familiar with the earlier conditions when the Church began service to Negroes in the South and in New Orleans know our workers were misunderstood as to motive, criticised as to methods, and in too many cases were shunned, ostracized and unwelcomed. It was like the dropping of the blessings of the Almighty God on the work that had begun years ago under such unhappy skies now to have come to the point where this work was being recognized and

carried forward in a large way. I believe that the development of Dillard University will not only be indicative of a new day in good will but will set a new standard for the uplift of our large Negro population of the South.

I have reported during the last two quadrenniums in a paragraph each time on the development of Gulfside Assembly Grounds. The past four years have been very notable years. Our program has embraced a score or more of activities touching nearly every wholesome phase of Negro life, and including schools for rural and town pastors, teachers, undergraduate preachers, social workers; a Joint Y Conference, camps for Boy Scouts, Girl Reserves, Tired Mothers, Teen-age Girls, Y-boys, an Interdenominational Preachers' Institute, meetings of fraternal and business organizations, school picnics, church picnics, health conference, outings for insurance workers, and other activities. We have been visited by some notable people from various sections of the country, and on one occasion Dr. James Hardy Dillard referred to the enterprise as an "institution that will vie with Tuskegee for the progress of the Negro and for the promotion of peace and helpful race relations."

In closing this report it gives me pleasure to acknowledge the very fine co-operation I have had on the part of all forces in the area: College Presidents and faculties of the various schools, the District Superintendents and pastors, and the membership embraced in the area. Whatever success there has been it has been the success largely of their own making. The largest satisfaction that I have in the work is this: my brothers have more nearly reached the point of maintaining the ideals of the great denomination that has welcomed us as a part of its very life and has assisted us in such a generous way in our march of progress.

REPORT OF THE NEW YORK AREA

FRANCIS J. MCCONNELL, Resident Bishop

The New York Area comprises the New York East, the New York, and Newark, the East German and the Eastern Swedish Conferences. The area has some fields of work almost if not quite as old as any in American Methodism and some whose problems are as new as if they had been begun yesterday. We have some phases of city work which tax to the utmost the latest resources of training in Christian skill and some phases of rural work which require the same type of approach that the first pioneers met when they began to spread American Methodism.

A very remarkable study of Methodism in New York City has recently been carried through and published by the New York City Missionary Society—the work actually being done by Mr. Joseph Van Vleck, Jr. This study shows that the Protestant population of Manhattan Island has decreased with the last ten years, while the population of Westchester County has increased. So far as the prospects for ecclesiastical returns from church work are concerned the Westchester field is the most promising around New York. Westchester shows an unusual development of high community spirit in many ways. The communities are not content to look to New York for their cultural development and get together to bring out to their suburban centers the best type of musical and other talent which comes to New York. Likewise they develop their own type of religious institution. The Methodists have done their fair share of such development, though the Van Vleck survey shows that there is room for another strong Methodist church in the Westchester suburbs. When we deplore the Protestant loss in New York City we must not forget that most of this is removal to suburbs.

The opportunities for numerical growth in Manhattan itself are slight. There is a fine chance to reveal to non-Protestant groups something of that interest in the welfare of men as men which is characteristic of our denomination. If a Church is free enough from the problems of financial self-support to be able to render a community service in a non-Protestant neighborhood, the moral and spiritual good accomplished is incalculable. It would be hard to overestimate the human good accomplished by the Church of All Nations. The support, however, has to come in large part outside the neighborhood of such churches themselves.

The problem of support for the churches in residence sec-

tions in New York City itself is difficult. Some, notably the Broadway Temple, under the leadership of Dr. C. F. Reisner, and the Metropolitan Temple, under that of Dr. Wallace MacMullen, have boldly attacked the problem by seeking to make the apartment house plan, in connection with the church building itself, supply enough revenue to carry the work of the church. Those who have criticized this plan have not been especially fertile in suggesting any other, though it must be admitted the plan is still in the experimental stage and may embarrass the churches at any time in tying them closely to profit-making schemes, which may take the edge off the preaching of a vigorous application of the Gospel to social situations.

Methodism could probably do more in New York City if some well-conceived plan of merger and consolidation could be carried through. The preachers for the most part see this, but the laymen of the churches involved do not. Our denomination is highly centralized as far as concerns the ministry but almost completely decentralized as concerns church properties.

On Manhattan Island Saint Paul Church, Dr. R. L. Forman, pastor, has been able, through many decades, to meet the demands of a community constantly changing, with resources in the church itself, and with chief reliance upon what we call the "regular" church activities—vital religious messages and faithful pastoral visitation. Madison Avenue has had, perhaps through reason of location, to face the problem of change of site, though such removal will not in any way affect the continuity of the church life. This church is a conspicuous instance of the wisdom of a long-time pastorate in a metropolis. Dr. Ralph W. Sockman has never been pastor of any other church than Madison Avenue. He has succeeded in seventeen years in giving the church large programs of all-around service—especially with young men—and in making his pulpit so preeminent that it would be impossible to discuss Protestant leadership of all denominations in New York without recognizing him. I must mention as a type of highly specialized institutional service, carried along with rare success worthy of the attention of all students of such work, the Union Church, Dr. C. E. Wagner, pastor.

Taking the New York Conference as a whole, the fields are difficult. Until the beginning of the present Conference year only one salary had been cut throughout the period of the depression—largely because the salaries were too low to be cut. Far away from the city the rural and small-town charges feel the influence of non-Protestant factors. The churches cannot pay large salaries, and the preachers heroically labor on in territory deserving much larger recognition and support from the general Church. The Conference itself is more of a unit than in former days, so far as what we call the "Conference

spirit" is concerned. There seems a close bond of fellowship among all the men which is unusual when the churches of a large city are in a Conference mostly of smaller charges, with rather a wide gap in type between the two sets of appointments.

The New York East Conference has a wider variety of appointments than New York—though nothing like the Kingston District, for example, where many of the churches in the Catskill Mountains are literally snowed in often for two months of the year. There are responsive fields for work the entire length of Long Island and in Connecticut—the fields, many of them, combining in themselves both suburban and rural tasks. The Brooklyn situation is not over-encouraging, due to the inevitable changes of population. Our preachers are able and devoted, but they have to deal with vast and intricate problems not at all of their own making. To one who has known the fields of the New York East, as the present writer has for thirty years, the holding of some posts in Brooklyn has called for almost superhuman energy. The Central Church just dedicated under the leadership of Dr. J. Lane Miller is a worthy monument to the spiritual heroism of both pastor and people. Within a short distance of each other in Mount Vernon, Dr. Wallace H. Finch and Dr. O. F. Bartholow are doing unusually successful suburban work of different types each meeting the needs of its constituency.

The temper of the New York East Conference is very progressive. Probably no Conference in Methodism has gone further in calling for recognition of, and thorough dealing with, the social problems to-day than has this Conference—in formal Conference actions calling both for clear understanding of to-day's difficulties and unfaltering heroism in attacking them. Some accents in these utterances have rung with a spirit of genuine prophecy of a type sorely needed to-day.

The Newark Conference has a severe task in the readjustment of down-town properties in the city of Newark. Plans which would have made possible a forward movement by utilization of funds now unused were stopped and set back by the depression. No rural problems in the United States present more stubborn resistance than some within the bounds of the Newark Conference, and no suburban towns around New York offer better opportunity for religious work than do those of this Conference. For years the Conference has been deeply interested in religious education, largely through the leadership of Dr. Karl K. Quimby, and takes seriously the systematic cultivation of the religious knowledge of the young people. Dr. J. E. Charleton of Maplewood has carried to a high efficiency a community enterprise.

The East German Conference has not yet met the question of merging with the other Conferences as have most of the other German-speaking Conferences, and continues a solid, persevering

presentation of the Gospel in spite of the peculiar embarrassments attending German work. The Conference makes a worthy contribution to the religious life of the territory which it serves —the religious training of the young being thorough-going, according to the German tradition.

The Eastern Swedish Conference is a fine example of being content to attend to one's own business—a strong group of ministers not covetous of the larger fields in English-speaking Methodism, and content to do a highly intensive work of excellent quality among those of Swedish descent.

The World Service contributions throughout the area have declined through the quadrennium—and were declining before the period of general depression set in. The decline does not seem to be due to any opposition to the benevolence work of the Church, but to the pressure of local appeals. We are proud of the new churches recently built throughout the area, but many of these are enormously costly and entail a heavy outlay for current work. Just a glance at one of the newer buildings, with its varieties of equipment for all sorts of agencies, gives a hint of the difference in the size of the current expense budget compared with that called for by the churches built fifty years ago. These newer activities, to greater or less degree, will have to stay if the church stays. For they establish centers of social contacts without which the mass of church members would not come to know one another. It looks as if Methodism were in the position of having to put new foundations under its structure, at vast expense. This and the increasing multiplicity of local benevolence appeals is enough to account for the decrease in response to the world-wide appeal. Yet it would be easy to put too much stress on the wide-spread nature of the decline in the regular church benevolences. One district of the New York Conference saw twenty-eight out of sixty charges report increases of World Service collections this past year.

As far as one can make out from rather wide and close questionings, the level of preaching throughout the area is high. It requires only a little conversation with the ministers to learn that they are reading the better type of religious books. The preaching is not much on doctrinal themes—but deals with the live issues of this actual world and the type of inner piety required to meet them. Whatever else may be said of the churches it must be said that they never were working harder at their distinctively religious tasks than to-day, with a thoroughly genuine devotion.

Methodism of the area is benefitted by the presence within its limits of the headquarters of the Missionary Society whose workers are continually called upon to present the missionary cause in the neighboring churches; of the Book Concern alert to meet the library needs of the minister; of *The Christian*

Advocate which Dr. James R. Joy edits with ever-freshening and ever-ripening skill; of Drew University whose imminent expansion is in the wise control of Dr. Arlo A. Brown; of the Conference Commission on Courses of Study whose resources Dr. Allan MacRossie gladly puts at the disposal of the preachers; of the Drew Seminary for Young Women under the presidency of Dr. Herbert E. Wright; of the Centenary Collegiate Institute under the leadership of Dr. Robert J. Trevorrow. The Methodist Federation for Social Service is always ready to supply material of social interest under the expert advice of Miss Winifred Chappell. Mention should also be made of the splendid asset which our Church holds in the newly built Deaconess Home in Manhattan.

A word should be spoken about the participation of Methodist representatives, too, in the work of institutions outside our denomination. Union Theological Seminary and Columbia University serve us through the high training of many of our ministers and through scholarships granted to workers on furlough from foreign lands. Teacher's College has as a leader in religious education Miss Margaret Forsyth, daughter of the late Dr. D. D. Forsyth. In the same department New York University makes use of the ability and experience of Dr. S. L. Hamilton. We all know and are thankful for the remarkable work of Dr. Halford E. Luccock in the Divinity School of Yale University. Dr. F. Ernest Johnson has charge of the Education and Research Department of the Federal Council. To him is chiefly due the extraordinary excellence of the Federal Council Information Service—which gives the best summaries of debated social issues to be found in the country. Dr. John W. Langdale serves effectively on all the important interdenominational committees in New York City. I must mention also the surpassing quality and amount of general community service rendered by the Methodist Hospital under the superintendency of Dr. James E. Holmes and the lay leadership of such men as Dr. Frank A. Horne and Mr. A. P. Sloan.

In general the movements of the area lay stress on life itself as the test of religious experience—increasing fineness and fullness of life as the mark of the presence of the Holy Spirit; and of human service as the expression of that life. The churches of the area look toward increasingly close co-operation with those of all other denominations—though in the rural sections plans for union of congregations in over-churched situations do not meet the favor which, it seems to me, they deserve. The reason is twofold—the slowness of laymen to give up their own denominational relations and the anxiety of district superintendents not to surrender a church until the Methodist minister of the church has been provided for. Still the movement toward the settlement of such problems seems to me to be un-

necessarily slow. In the city itself the New York City Missionary and Church Extension Society under the secretaryship of Dr. Frederick B. Newell and the Brooklyn and Long Island Church Society under Dr. H. B. Munson's guidance are unifying centers of increasing significance. Apart from their inability to bring about mergers of Methodist churches—mergers which though long overdue lie outside of their authority—these societies really hold the keys of solving the problems of wise dealing with Methodist obligations as a whole in New York City.

REPORT OF THE OMAHA AREA

FREDERICK D. LEETE, Resident Bishop

The close of a quadrennium characterized by unusual problems finds the Omaha Area, which comprises the states of Iowa and Nebraska, a thoroughly solvent and going organization. Weak spots may be found, but strong, aggressive factors of life and progress are more numerous. Of late quite general reports tell of increased church attendance, new spiritual appetency and some additions to memberships and equipment for Christian service.

Conference sessions formulated the latest numerical reports as follows: Preparatory members now on rolls, 6,810, Full members, 279,511, Non-resident members, 45,348, total, 331,669. The gain is in the non-resident list, and by all indications may continue in that column as long as the present plan of assessing churches by head-count and of reporting their offerings on a per capita basis continues. Church property values show a large increase despite financial stringencies, and considerable additions to debt columns.

The area patronizes five colleges and universities, six hospitals, one home for the aged, one home for girls, four Wesley Foundations, three city missions, one baby-fold, and a children's home of the Woman's Home Missionary Society. Part of these institutions are in a reasonably prosperous condition, while others are hopeful. The outstanding financial achievement of the quadrennium has been a very substantial increase in properties and endowments at Cornell College. Several splendid gifts, including a girls' dormitory, a reconstructed chapel and a great organ, have enriched the campus. Iowa Wesleyan has been benefited by some encouraging donations, Simpson College and Nebraska Wesleyan University have conserved their assets in a remarkable way under all circumstances, and Morningside College has new and hopeful plans. Presidents H. J. Burgstahler, Cornell; John L. Hillman, Simpson; I. B. Schreckengast, Nebraska Wesleyan; J. E. Coons, Iowa Wesleyan, and R. E. O'Brian, new head of Morningside College, enjoy the confidence of pastors and laymen, and they are laboring with great ardor to carry their well-organized schools to higher standards of support and of efficiency.

It is little credit to a few persons in their past management, or to the general movement, that the Wesley Foundations of Iowa became almost hopelessly involved in debt. The three centers have been maintained and are rendering excellent serv-

ice, and the loyalty of friends of Methodism's students in state schools has thus far prevented a debacle. It is now likely that no default in obligations will occur.

Taken as a whole, the pastoral personnel of Omaha Area compares favorably with that of other regions. Churches are well manned in most instances, and it is by no means difficult to find a preacher for every respectable living. One embarrassment which this situation creates is the necessity of turning away from the doors of Conferences some applicants who are equipped to do better work than are certain men under appointment. This situation seems likely to increase and to cause injury to the work of Christ unless a better way is afforded administrators and churches to relieve themselves in a suitable manner of preachers who prove inadequate to their tasks. This difficulty is probably found in all parts of the Church and not merely in a few areas.

Constant efforts have been made to encourage deeper interest in the causes represented by World Service. The record made does not satisfy us, but in many cases what has been done indicates earnest effort and sacrifice. Certain influences have been exerted to lessen zeal for missionary efforts. Some of these have come from outside sources and have had their effects upon giving. If the benevolences of Methodism can be relieved of any cause of criticism and especially if missionary appeals are more clearly differentiated from other demands and are given the right of way to the consciences of the people it is believed that a more generous response will be received. Certainly this should be true with the improved economic conditions which we are expecting.

It is a pleasure to pay tribute to the fine co-operation in the work of Christ of the leaders of Omaha Area. The twenty-four superintendents, the many officials of institutions and societies, as well as the preachers and the army of Methodists in an extended and great field, labor together in unusual harmony. Council meetings, sessions of Conferences, annual and district, ministerial retreats and other gatherings have often been experiences of rare profit to mind and spirit. A deepening of the content of Christian experience and living has been noted in many places. Ground exists for conviction that the shallowness of recent expressions of church thinking and life seen in some portions of the land has not permanently affected mid-western Methodism, which should in the near future arise in power and with assured faith in the teachings of Christ, with rekindled zeal for the conversion of men and with greater consecration to duty, go forward to new achievements and triumphs.

REPORT OF THE PHILADELPHIA AREA

ERNEST G. RICHARDSON, Resident Bishop

Allow me first to pay a brief tribute to my predecessor. After sixteen years of faithful service in the Philadelphia Area, Bishop Berry was retired on age at the last General Conference. He continued to live within the area until he left us in February, 1931. He treated me with unfailing courtesy through these years. It was a pleasure to have him remain here. There are many evidences of his faithful ministry in every part of the area.

For the quadrennium just closing, the Philadelphia Area has been constituted of the Bi-Lingual Mission, and the following Conferences: Delaware, New Jersey, Philadelphia, and Wyoming. In these Conference groups, according to the latest reports available, there are 1,116 ministers and 290,560 members (not counting the membership of the Bi-Lingual Mission which is reported in other Conferences).

In common with every part of the country, and of the world, the Philadelphia Area has felt the economic deflation of the last two years. Salaries of many of the ministers and current expenses of many of the churches have decreased. Our contributions to the missionary cause have also decreased. Many of our people have supported the Church and its allied interests normally through this period of depression. Others have taken advantage of the excuse afforded by the hard times to do less than their duty. In other words, we are human beings in the Philadelphia Area and have reacted to conditions just about as human beings everywhere do and have.

Our people generally in this area believe in a vital faith. As a whole they are not led astray by theological vagaries. I believe that practically all of the ministers of the area are true to the fundamentals of Christian faith Many of them have been faithful in their evangelistic efforts. The consciousness of work well done is their gracious heritage.

We are not unmindful in the Philadelphia Area of some of the social implications of the Gospel. We have in Philadelphia a hospital of which we may justly be proud. Its work of Christian service is very real and its beneficence is wide-spread. We have homes for the aged of an excellent character in the Philadelphia and New Jersey Conferences. We have homes for orphan children that are doing splendid work in the Philadelphia and Wyoming Conferences. The Woman's Home Missionary Society is also conducting a fine work of ministry in

all the Conferences of the area. All of these agencies have been generously supported by faithful friends during this quadrennium, and most of them have had their equipment and facilities increased.

We have four schools specially related to the Conferences of this area. Historic Pennington in New Jersey has felt the pinch of the difficult times through which we have been passing. Loyal friends have stood faithfully by this old school. Pennington has thus been able to continue its ministry of Christian education. The Wyoming Conference Seminary at Kingston, Pennsylvania, continues its exceedingly fruitful work. This is the outstanding secondary school of our denomination. President Levi L. Sprague, whose life has been interwoven with that of the seminary for considerably more than half a century, has been a potent factor in the accomplishments of this school. Morgan College looks to the Delaware Conference as one of its supporting agencies. During this quadrennium the Delaware Conference has done its share toward increasing the endowment of Morgan College. Princess Anne Academy, within the borders of the Delaware Conference, is doing a fine work for the vocational training of our Negro youth on a Christian basis. It will probably soon be taken over by the State of Maryland, but we expect that it will continue to further the best interests of our colored constituency.

Here, as everywhere else, the work of the Church would be very greatly lessened if it were not for the consecrated activities of our women. In every part of the area the Woman's Foreign Missionary Society and the Woman's Home Missionary Society and The Ladies' Aid Societies in the local churches have worked valiantly.

Several efforts have been made during the quadrennium to increase the activities of the men in the local and general work of the Church. There are many more men's organized groups than there were four years ago. We hope that these men's organizations will play an increasingly larger part in the success of Kingdom interests.

The work of Religious Education has also been stressed during this quadrennium. In two of the Conferences we have Religious Education Directors. They have done their work well. In all of the Conferences we have very successful Epworth League Institutes. The work of Religious Education and the energizing institute work among the young people is carried on both in Summer and in Winter. We have thousands of fine young people who by their devotion to high ideals are giving the lie to much that is being said about the young people of the present day. With these thousands of young people coming along to take the places of those who must drop out, we feel that the Church of the future is secure.

If there had been better leadership in the Philadelphia Area during the last quadrennium, there would doubtless have been better results. I am willing to assume my full responsibility for my share of the shortcomings. Better response to the leadership that was furnished would have meant a better outcome. We thank God and give Him praise for all worthwhile accomplishments. We humbly pray for pardon for our lack of faith and consequent failure.

REPORT OF THE PITTSBURGH AREA

HERBERT WELCH, Resident Bishop

At the close of the General Conference of 1928 the Pittsburgh Area consisted of the Erie, Pittsburgh, and West Virginia Annual Conferences and the Porto Rico Mission Conference. After the death of Bishop Henderson in February, 1929, the North-East Ohio Conference was placed under my care, thus adding about 50 per cent to the administrative duties. Consequently the bishops that fall transferred Porto Rico to the Detroit Area. My responsibility, then, has for three-quarters of the quadrennium been with four Annual Conferences.

The North-East Ohio Conference has remained a part of the Cincinnati Area, and I have attended the Area Councils and Area Cabinet meetings as well as the Conference gatherings. The assignment of the three Conferences of that area to three different bishops has proved far from satisfactory, either to the area or to the bishops concerned; but under the present law of the Church no other course was open to the Board of Bishops.

The Pittsburgh Area proper has had but one meeting of the Area Council, a delegated body of about eighty-five members, and the area business has otherwise been handled by an executive committee. There has been no separate World Service Council. The district superintendents of the area have had five joint meetings for the study of district and area problems and for the cultivation of a feeling of area unity, so far as that is possible between Conferences so separated and so diverse in character as these.

I have held each of the four Annual Conferences twice, and in addition have met the Porto Rico, Baltimore, New York East, Maine, Montana, Idaho, and Northwest Indiana Conferences each once, and have assisted Bishop Baker at one session each of the Korea and Kiangsi Conferences.

The latter visitation was in connection with my trip in the fall of 1930, as a member of the Commission on Methodist Union in Korea, to assist in setting up the new Korean Methodist Church. This necessitated an absence from the country of about four months and a half. I find that my travel has exceeded that when I was in foreign residence, averaging more than 40,000 miles a year.

Taking the four Conferences as a unit for the purposes of this report, we have here over 1,500 preachers of all classes; 1,139 charges; 2,400 church buildings, which, with their parsonages and other properties, have an estimated value of $57,000,000;

425,000 members, and a Sunday-school enrolment of almost half a million. These churches raise for all purposes approximately $10,000,000 each year. Besides these there are five Methodist colleges, and various societies and institutions for works of mercy and help which naturally center around the Christian church.

I found the area in excellent condition. For eight years it had enjoyed the Episcopal leadership of Bishop F. J. McConnell, who had not only won for himself a place of unique importance and influence but had raised the status of Methodism in this territory.

Among the events of the quadrennium which deserve a special note are the preaching missions in which a number of the bishops and other ministers gave royal help; and "retreats" for the ministers and their wives which have been held on most districts and have proved deeply profitable. Financial campaigns have been conducted in the North-East Ohio Conference, where an attempt, not fully successful, was made to raise $650,000 for the Conference Claimants' Endowment Fund; in the Erie Conference, where the quotas were exceeded, and some $175,000 was subscribed for the old folks' and children's homes; and in the Pittsburgh Conference, where the Church Union carried through a campaign for $300,000 for its varied activities. The old Smithfield Church, like some others, has recently come under the care of the Church Union. A survey committee did considerable work in attempting to lay out a comprehensive program for Methodism in Pittsburgh, but in some cases local interests stand in the way of changes which would seem to be wise. Some mergers of churches have been made, a few with other than Methodist Churches, and others are under consideration. The very difficulties of the time seem to compel a more rational adjustment of our work. Brotherly movements are under way in the Conferences to bring about a more equitable distribution of salary, by the establishment of a minimum standard and by the sharing of those with larger income.

When one asks as to the results of the work of our ministers and people, some figures may be cited which appear encouraging. About 73,000 people have been baptized, 64,000 received on probation, and 73,000 received from probation or on profession of faith into full membership in our churches. Large additions have been made to property values. There has been much in the way of building improvements and new construction. Without mentioning any of the numerous smaller projects, the following have involved expenditures of $100,000 or more: Goodyear Heights, Akron, $100,000; Hurlbut Memorial, Chautauqua, $105,000; Indianola, Youngstown, $105,000; Rochester, Pa., $118,000; Girard, Ohio, $125,000; Monessen, Pa., $125,000; Natrona Heights, Pa., $130,000; Ashland, Ohio

(educational building), $135,000; Swissvale, Pa., $150,000; Emory, Pittsburgh (educational building), $200,000; Epworth, New Castle, Pa., $200,000; Indiana, Pa., $285,000; Irwin, Pa., $350,000; Church of the Savior, Cleveland, $1,100,000. The estimated value of all the properties of the churches has increased in the quadrennium by $5,600,000. While the reports show $5,400,000 raised during these years for building and improvements and $3,200,000 paid on old debts, the present indebtedness is $1,650,000 larger than at the beginning of the quadrennium. The churches now have debts totalling $7,600,000. Although this is less than 14 per cent of the church assets, it is altogether too heavy a burden to be carried easily, especially under present economic conditions.

In general it may be said that the Church finances have followed rather closely the prevailing economic curve: there was an upward tendency the early part of the quadrennium, but for the last two or three years the receipts have gone down. On the other hand, the vital statistics relating to membership, baptisms, and the like show a slight upturn for the last year or more.

Two figures in our statistics display a tendency pretty steadily to mount—those of the debts and those of the non-resident and inactive members. In the latter column there has been an increase of 12,000 and at the present time more than 53,000 are so listed in these four Conferences. The loss by death and removal by no means accounts for the decline in membership. There is a serious leakage which would seem to indicate a lack of close pastoral oversight and of firm attachment to the Church.

Whatever the causes, the general trends in recent years in the churches are by no means wholly cheering. Church attendance has rather decreased, although signs of improvement are now visible. Church membership has lost about 4½ per cent during the quadrennium. There has been a decrease in the number of Sunday schools and a loss in their total enrolment of about 5 per cent, this in spite of the fact that diligent and intelligent attention is being given to religious education, and in the North-East Ohio and West Virginia Conferences trained directors are in charge. The Epworth Leagues show a decline in membership of about 12 per cent. Ministerial support has gone down 6½ per cent, with many more cuts in operation during the current year. The receipts for Conference Claimants are about 10 per cent less than four years ago. The gifts for World Service show a decrease in four years of 27 per cent, and other benevolences are also marked by losses, although the area has been earnestly cultivated by the benevolence boards and by the resident Church officials.

While these statistics present a rather gloomy picture, they

can by no means show forth the value of the work of ministers and people. Spiritual results are being achieved and the life of the Church is being deepened in preparation for the better days which lie before us.

Ohio Wesleyan University has begun a new administration with Dr. E. D. Soper, and has enlarged its plant somewhat. Mount Union College and Baldwin Wallace, under their tried and trusted leaders, continue their growth in wholesome and heartening fashion. Allegheny College has a new president in the person of Dr. W. P. Tolley, and West Virginia Wesleyan in the person of Dr. Roy McCuskey. All these colleges, while feeling the stress of the economic situation, are maintaining a vigorous life. The Wesley Foundations at Morgantown and Pittsburgh continue their useful ministry to our Methodist students in those centers, and the church at Oberlin represents us nobly in its relation to that student body. St. Luke's Hospital, in its splendid new home, renders an ever enlarged service to its constituency. The Home for the Aged at Elyria and the Children's Home at Worthington are co-operating as they touch sympathetically and helpfully the extremes of life. The Cribbs Home and the Smith Home in the Erie Conference have both been strengthened. The Hamilton Home in Pittsburgh prospers and the bequest of half a million dollars from Mr. William E. Conroy gives promise that some day a hospital also may be erected on that glorious site. The Ward Home for Children has accumulated an endowment by the generosity of the Ward family, and that, with the fresh air work, the Goodwill Industries and the Missions under the care of the Church Union—all are abundantly justifying their existence. The various assemblies at Lakeside are enjoying the great auditorium which was erected through the efforts of Bishop Henderson, and more and more this becomes a summer center for Christian activities. The Epworth Park in the southeastern corner of Ohio is likewise rendering a valuable service, especially to the youth of that region. The Erie Conference School for Local Preachers at Cherry Run is setting an example of what might be done in many places, and the Area School of Ministerial Training at Mountain Lake Park is one of the best institutions of its kind.

This section of the country has suffered perhaps as severely as any in the last two years. There are many idle mines and mills, many small factories closed, and some industrial villages depleted. Unemployment has reached alarming proportions, and of those actually employed, many have been only on short time. Wage rates have been cut and scores of bank failures have startled and dismayed their communities. The long depression in the coal industry and the acute depression in the steel industry, which are so intimately related to the welfare of this area, have brought conditions which have been hard to

face. But there have been many examples of sacrificial heroism and of a faith that could not be discouraged by trials. A sifting and refining process has been going on, the good results of which I am confident will be seen in the future. To faithful pastors and to loyal members high praise is due.

REPORT OF THE PORTLAND AREA

TITUS LOWE, Resident Bishop

A BIT OF GEOGRAPHY

The Portland Area is the largest geographical area in the United States. In the world, it is surpassed in size only by the Capetown and the Buenos Aires Areas. Its enormous extent covers 833,402 square miles. This will be seen to be about sixty-seven times the area of the country of Holland. The territory of Alaska accounts for this great extent. The remainder of it is made up of the states of Oregon and Washington and the panhandle of Idaho.

In the United States there is no more fascinating territory than this northwest land. Wondrous mountains, perennially peaked in immaculate purity, are found throughout the area. Wonderful river valleys, fruitful lands, immense resources in timber upon a thousand hills, great harbors fully protected from the ravages of the sea, which give a welcome haven to vessels from Australasia, Malaysia, China and Japan to the west, all of Europe to the east, Latin America to the south and far-off Africa, whichever way they choose to come. It is a land of fascination.

Historical romance is in the air. There are great names to be conjured with in the northwest territory. Jason Lee and Marcus Whitman, Jedediah Smith, Lewis and Clark are all names around which gather romantic and empire-making episodes. The "covered wagon" found the end of its trail only when it sighted the broad stream of the Columbia. The tables of the world, the Oriental world, European world and the American world, are made richer by the thousands of tons of choice fruit which are shipped from this territory annually. The seas and the rivers of this area yield enormous wealth annually in the harvest of fish, a score of different kinds. Millions of bushels of wheat are grown annually within the limits of the area. Nature has been amazingly kind to the Pacific Northwest.

MERGING OF CONFERENCES

In 1928 the area consisted of four Conferences—Oregon, Puget Sound, Columbia River and the Pacific German. In 1929 the Pacific German was merged with the Oregon Conference, and in the same year the Columbia River and the Puget Sound united to form the Pacific Northwest Conference. Both these

readjustments have justified themselves and are proving to be in line with better administration. In addition, the Pacific Swedish Mission Conference dissolved and one part of this Conference entered the Puget Sound Conference in 1928.

On Plan during the quadrennium I have presided at the following Conferences:—Pacific German, Columbia River, Puget Sound, Pacific Northwest, Oregon (2), Mississippi, Upper Mississippi, Alabama, New Jersey, Iowa, Upper Iowa, Minnesota, South Dakota, Northwest Iowa, Newark, Montana, Idaho and Central America Mission. It was a distinct privilege to preside at the Central America Mission Conference, thus relieving somewhat the heavy burden upon Bishop Miller.

THE MINISTRY OF HEALING

Four hospitals in the area are conducted under Methodist auspices. These hospitals are located as follows: Spokane, Wenatchee, Seattle, Washington, and Marshfield, Oregon. There are certain administrative problems regarding these institutions which periodically come to the fore and for which an answer must be found in the not too distant future. The relation of the Annual Conference to the hospitals and the responsibility of the Conferences for the hospitals ought to be much more clearly defined. In the service rendered at these various institutions the Church has great reason to rejoice. High grade professional service has been given and in an atmosphere conducive to the best good of the patient. Effort has been maintained at each of these institutions to create and maintain a lovely Christian atmosphere, and it is the conviction of the Board of Hospitals and Homes in each of the Conferences that this objective has been maintained in a very high degree. The figures of the different services rendered in the hospitals, if compiled, would make an exceedingly impressive showing, and these exhibits from the Spokane Deaconess Hospital will be a hint of the extraordinary service rendered not only by this hospital but by the others in proportion to their size.

In the Spokane Hospital, during the quadrennium, 18,564 patients have been admitted, which is itself a fair-sized city. 2,640 patients have been cared for free of charge, and the free work during the period amounted to $169,675. 85 patients were converted during their stay in the hospital. In addition to this, student nurses were led into consecrated life.

Our Wesley Hospital at Marshfield, Oregon, has been enduring severe financial stress. There is a possible way out of its troubles but it is too early to make a positive statement.

GOODWILL INDUSTRIES

Goodwill Industries are maintained in Seattle, Tacoma and Portland. These organizations are rendering a bit of human

service of superlative value. Thousands of poverty stricken people throughout the territory have been aided in the effort to earn a living through the instrumentality of the Goodwill Industries. It is a truism that the best help is self help, and this opportunity for self help has been eagerly grasped by thousands of people in the Northwest.

CONFERENCE CLAIMANTS FUNDS

Added emphasis has been given in each of the Conferences in the direction of making more adequate provision for retired ministers and their dependents. In this period of profound depression it is encouraging to report that the total funds of the Pacific Northwest Conference have reached the significant total of $314,988. In the Oregon Conference effort has likewise been made to increase the fund. This has met with considerable success. At the time this report is made the total holdings of the Oregon Conference Fund have reached approximately $140,000. Both these Conferences in this particular are far below many of our eastern Conferences. This is largely accounted for by the fact that the Northwest is the last pioneering territory in the United States and the accumulation of these funds, even up to this point, has been a task requiring courage, persistence and sacrificial giving. The demands upon these funds are very heavy, for both Conferences have a much larger roll of retired men than the total membership of the Conferences would seem to warrant. This is due to the fact that many of the men now retired or about to be retired came into this territory in the maturity of their powers, or, indeed, when they had passed life's meridian.

THE MINISTRY OF EDUCATION

Two colleges are within the limits of the area. The historic Willamette University, under the presidency of Dr. Carl Gregg Doney, has continued its splendid work for the young people of this territory.

During this quadrennium it succeeded in achieving an additional endowment of $500,000. Likewise, it received the largest single bequest that ever came to the University. This was in the sum of $100,000 made by a non-Methodist citizen of Portland, Mr. Eric V. Hauser.

The College of Puget Sound, situated in the fascinating city of Tacoma, is young and vigorous. Doctor Todd's presidency at the institution has been marked by a line of advance which is equaled in scarcely any other school in our connection. Again in this case, collection of $500,000 for additional endowment has been consummated, much to the gratification of the friends of the school. Both colleges have enjoyed the substantial assistance of the General Education Board.

The Northwest Training School in the city of Seattle has found commodious quarters in a magnificent location, in close proximity to the great University of Washington. Notwithstanding these troublesome financial times, the school is making real headway in handling its financial problems and has a choice group of 25 young women who are in course of preparation.

Wesley Foundation activities are maintained at the University of Oregon, the Oregon State College, the University of Washington, the Washington State College and the University of Idaho. These activities are suffering from insufficient financial support. I cannot too strongly stress the worthwhileness of the effort being made in these different localities. I am sincerely hopeful that friends may be raised up for this type of our work for it has an enormous reach.

Added emphasis during the quadrennium has been put on the subject of Christian Education. Both Conferences have maintained a Conference Director of Religious Education and the subject has been kept to the fore. Increasingly, wide-awake pastors are coming to realize that failure to function efficiently at this point is a singularly costly failure.

THE MINISTRY OF BENEVOLENT GIVING

During the first two years of the quadrennium the benevolence giving of the area showed a record of which this pioneer territory had reason to be proud. There were relatively few churches in the area but what listened to some definite presentation of the World Service cause, and the resultant giving was highly creditable. We pause to thank God in this report for the activities of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society throughout the area. The wonderful results achieved by these blessed women show the effect of organizations which reach to the individual in the churches. The monthly meeting of the women of these Societies, their regular gifts and their prayers to God add much to the spiritual life of this territory.

During the prolonged depression scores of our churches have found it impossible to maintain the former standard of giving.

HELEN KELLY MANLEY COMMUNITY CENTER

The first official act I was called upon to perform on coming to the area was the ground-breaking for the Helen Kelly Manley Community Center in the city of Portland. In due season the splendid building, made possible by the initial gift of Mrs. Manley, added to by local friends and the national Woman's Home Missionary Society, was completed. It has carried forward a work of real significance, the type of work

which in many cities is known as settlement work. It is rendering a service of which we may be very proud.

CHURCH BUILDINGS

The statistical record of the quadrennium will show that we have fewer churches in 1932 than in 1928. This is inevitable. We have reached a day of good roads in almost all sections of these two great commonwealths. This has meant the period of consolidated schools and union high schools. It has meant also the death or serious decline of small crossroads communities, and this in turn has meant that there was no longer use for the little pioneer church which was built in sacrificial love and faith fifty, sixty, seventy, eighty or more years ago.

Many of the church buildings in the area are antiquated buildings. The present generation had little or nothing to do with the cost of these buildings. Most all of them are frame structures and were adequate for the pioneer day in which they were built. They are now woefully inadequate and yet the financial situation of hundreds of our people is such that at the present time replacement is not to be seriously considered. From the viewpoint of the east, such as thickly settled portions of New York State, Pennsylvania and Ohio, much of the territory of the Portland Area is still pioneer missionary territory and will continue so to be for years to come. It is our very earnest hope that devout lovers of God, living in the richer portions east of the Mississippi, may catch a vision of the extraordinary possibilities for the Kingdom of God that lie in the building of adequate buildings in this newer land.

In this connection it must not be forgotten that the Pacific Coast is that portion of the Occidental world nearest to the Orient. When one leaves Portland or Seattle, the first stop west is Yokohama. Inevitably, the west coast will play an ever-increasing part in solving those problems of the Orient which markedly affect American life. Methodism in the eastern states can afford to look with a generous eye upon the development of Christian thinking in these states.

THE ALASKA PROBLEM

The dreams of the late '90s and the early days of the twentieth century concerning Alaska have not been realized nor does it seem that they are likely to be. Alaskan towns which once throbbed with life, two-gun life, wild life, and which counted their populations by 20,000, 30,000 or 40,000 are now populated mostly by ghosts of by-gone days. Ketchikan and Juneau are striking exceptions to this statement, but Skagway, Dawson and Fairbanks are splendid illustrations. The hour has fully come when the evangelical denominations of the United States are solemnly obligated to re-survey the work of

Christian activity in Alaska. It is little short of a sinful waste to attempt to carry on as we are now doing. Sacrificial money ought to be spent sacrificially, and never for denominational pride or projecting into the future unworthy prejudices of the past. A re-survey of conditions in Alaska from the standpoint of the evangelical churches and an agreement on fields of influence and activity are imperative. Followers of the Son of God can give no valid reason why we should continue as we are now doing.

A PROPHETIC MINISTRY

Since coming to the area, the Resident Bishop has made every possible effort at his command to help maintain, and, where it does not already exist, to help create a prophetic ministry. Twenty-two years of service in the pastoral ministry of the Church brought to him the overwhelming conviction that the direst need of the land is a scintillating, inspiring, prophetic ministry. Religion, properly understood, is never an opiate. Faith is not a vehicle which guarantees to carry one to the sunnier side of the pearly gates, but is rather a dynamic force which moulds character here, gives life its major stimulus and sweetens every good and noble thing in human experience. We have many ministers in the area, each according to his measure, actually striving to maintain this holy idea.

A PERSONAL WORD

On coming to the area in 1928, the Resident Bishop was practically a stranger to ninety-five percent of the ministry of the area and also to the entire body of the laity. He holds that position no longer, but instead, he has found in the ministry and in the laity brothers and sisters of the highest possible caliber and from them he has received perfectly splendid cooperation and support. Personally, he has received multiplied courtesies at the hands of the ministers and laymen scattered throughout the length and breadth of the enormous territory. It has been a real opportunity to think with and work with a group of consecrated men and women whose faces are toward the morning. Other sections of the United States may if they will point with pride to the past. The Northwest has its face turned toward the sunrise. It is a very high privilege I have had in serving with the brethren during this period. The grace of our Lord Jesus has been with us during the quadrennium. We have not been without the guidance of the Holy Spirit, and the kindly hand of God the Father we have felt upon our heads. Blessed be the name of our God.

REPORT OF THE SAINT PAUL AREA

CHARLES EDWARD LOCKE, Resident Bishop

If this statement should be read in conjunction with the report published four years ago, there is much detail which does not need to be repeated at this time. The Saint Paul Area still includes the two Conferences in Wisconsin, two in Minnesota and the Dakota Conference, covering in all an area of two hundred thousand square miles. There are 835 preachers and 950 different congregations; the total membership is 155,856.

While there is a regrettable decrease in World Service giving, yet in the year just closing this area stands first in the list with the lowest percentage of deficiency over the preceding year.

It is quite marvelous that, while drought and grasshoppers have augmented the general condition of financial depression, there is a spirit of optimism throughout the entire area. Instead of defeatism, which might have been naturally expected, there is a characteristic hopefulness, and a confident belief in the physical resources of the land, and a firmer trust in the goodness of God and the inevitable dawn of a brighter day.

Several of our finest churches and two or three of our hospitals, which were over-built because of a too sanguine leadership, are now reaping the whirlwind of worry and perturbation in meeting interest and payments on the principal. It is not expected that any of these properties will be lost, but a large amount of sacrificial giving is being required. The people are holding on tenaciously until there shall be a turn in the tide. Extravagance in church construction has been severely rebuked. It has been a dearly bought lesson. If our people shall learn from these deplorable conditions to build within their means in the future, there will be some substantial compensation.

The three colleges, Hamline, Lawrence and Dakota Wesleyan, are giving a good account of themselves. Lawrence is the only one that is operating with a balanced budget. The trustees and presidents are steadfastly determined to reduce their deficits to a minimum. During the last quadrennium Lawrence College has completed two buildings and is now constructing a third. The first is the Alexander Gymnasium, erected at a cost of $400,000, on the new campus south of the Fox River adjoining the athletic field. It is most modern and commodious. The second building is that of the Institute of Paper Chemistry, a graduate school affiliated with Lawrence. The building and its equipment are valued at a quarter of a million dollars. It is supported by the paper industry and its budget has grown to

$90,000 a year. Its library is the best in its field, and will be housed in the new Kimberly Memorial Library now being designed for construction in the spring of 1932. A further gift from the Presser Foundation provides half the cost of a proposed new conservatory of music. At Hamline University the amount of money has been obtained by which to claim in full the two hundred and fifty thousand dollar gift from the Rockefeller Foundation.

In all of these schools the faculties have been improved and the boards of trustees strengthened by men who have especially achieved in their own fields of endeavor.

The Wesley Foundations of the Universities of Minnesota, Wisconsin and South Dakota are steadily going forward. The people are slowly coming to feel financial obligation for this new venture in Christian education. In each of these foundations the pastor of the church includes in his duties the directorship of the work among the students. This is a great responsibility, but able men with competent assistants are furnishing a highly commendable leadership, and the responses are justifying the increased labors.

Regarding the hospital work, I wish to record that in the Saint Paul Area there are the Methodist State Hospital, Mitchell, South Dakota; The Richland Centre Hospital, in Wisconsin; The Bellin Memorial Hospital, Green Bay, Wisconsin; the Lakeside Methodist Hospital, Rice Lake, Wisconsin; The Methodist Hospital, Rapid City, South Dakota; the Methodist Hospital, Madison, Wisconsin; the Wesley Hospital, Wadena, Minnesota, and the Asbury Hospital, Minneapolis. All of these houses of healing are rendering notable service. Some of them are struggling under heavy financial burdens, and especially now are finding it difficult to meet their recurring interest, with a falling off of the number of patients and the inability to pay of many persons who are treated. The extraordinarily fine Asbury Hospital reports it is out of debt with its two noble buildings and a capacity for 560 patients. The Tourtellotte Memorial Deaconess Home is located in Minneapolis in the same block and connected with Asbury Hospital. A large number of deaconesses render valued services to the hospital and churches. With its stately columns and architecture this is probably the finest Deaconess Home in Methodism.

There is also a Home for the Aged, "The Morrow Memorial Home," at Sparta, Wisconsin, which is filled to capacity, with a long waiting list.

I have just sent out my eighth and last New Year's letter to the preachers of the Saint Paul Area. As I approach my retirement at the General Conference of 1932, it may be with a sincere regret that I am to lay down my happy official burdens, but it is with the confident expectation that my successors will carry

forward the good work with increasing efficiency and larger achievement. Amen.

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin
And all I fail of, win.
What matters I or they,
Mine or another's day,
So the right word be said
And life the sweeter made."

REPORT OF THE SAN FRANCISCO AREA

CHARES WESLEY BURNS, Resident Bishop.

DEAR FATHERS AND BRETHREN:

Herewith is presented an index of the major matters of administration under the ægis of our Church in the San Francisco Area.

The resident bishop has visited regularly and constantly the entire area, the average annual travel being upwards of 100,000 miles. The wide reaches of the Area, together with the Oriental and Foreign Language work, make impossible of achievement a closely knit Area consciousness. Administration, of necessity, involves a continuously closely coupled schedule.

The technic and program of this quadrennium are based upon the survey presented to the General Conference in 1928, to which, for fuller understanding of the Methodist Pacific Basin problems, the members of this Conference are respectfully referred, if interested. The statistical exhibits of the quadrennium appear in the *Year Book* and other printed pamphlets. These statistics show a quadrennial gain of 2,391 (2%) in membership; 5,074 (3⅛%) in Church School enrollment; and 2,406 (14%) in the Epworth League membership. During the quadrennium, 79 churches were dedicated, with an estimated valuation of $3,941,500. This makes a total for the two quadrenniums of 203 dedications, with a total valuation of $11,195,700, the most significant being the half million dollar Wilshire Church on the leading boulevard of Los Angeles. This does not include the San Francisco Temple, which has not been dedicated. The property valuation (churches and parsonages) has increased $9,258,684 (5½%) and the indebtedness $4,188,913 in the eight years. Of this indebtedness, $1,900,000 is on the San Francisco Temple.

The PACIFIC SWEDISH MISSION has dissolved, the members, congregations and church property being transferred to the contiguous English-speaking Conferences.

THE LATIN AMERICAN MISSION and the SOUTHWEST SPANISH MISSION have been merged.

THE WESTERN NORWEGIAN-DANISH CONFERENCE is still maintained, after forty-two years, holding the lines with a changing spirit of the second and third generation children. Seventy-five per cent of the preaching and teaching is in English. This Conference has maintained along the entire Pacific Coast a vigorous evangelistic movement and provision for Scandinavian sailors.

Our home missionary rural and city workers in California, Arizona, Nevada, Hawaii and an eight-state outreach in Oriental and Latin American missionary responsibility have kept the fidelity of the faith in the Christian enterprise, Americanization, and a continuous spirit of evangelism.

RENO, HOLLYWOOD, HONOLULU, TIA JUANA AND MEXICALI are within the Area—which add to the perplexity and bafflement in presenting the Christian message, no less than in giving permanence to Kingdom enterprises.

A picturesque and interesting development within the last few months is the common religious, educational and social center at BOULDER CITY, NEVADA the site of the new Hoover Dam, with ten denominations co-operating. A like successful community project is the YOSEMITE NATIONAL CHURCH at Yosemite National Park in California. These undertakings are being financed by denominational Home Mission boards.

The Area is outstanding in its emphasis upon and achievement in the field of RELIGIOUS EDUCATION. Standard Training Schools, Week Day Religious Education, Vacation Bible Schools have been the channels through which this work has been promoted. Seminars have greatly exalted the religious educational altitude of our Christian teaching forces. Twenty thousand accessions have been brought to the church in the two major Conferences through the Church School doorway during the quadrennium. The Foreign Language and Oriental groups have given similar emphasis. The Epworth Leagues show a remarkable increase in numbers, enthusiasm and success. Inter-racial cultivation has aided in Christian fellowship and understanding. Our Leagues are modern, vigorous, facing the problems and life situations of youth squarely, gallantly, successfully. Whole areas of work and workers in missionary fields are being supported by the Leagues.

Complying with California law requiring that Boards of Trustees of Corporations be self-perpetuating, THE UNIVERSITY OF SOUTHERN CALIFORNIA, in 1928, amended its articles of incorporation, so that the Board of Trustees, instead of being elected by the Southern California Conference, as formerly, is now self-perpetuating. To safeguard its affiliation with the Church, the articles of incorporation provide that a majority of the members of the Board shall be members in good standing of the Methodist Episcopal Church. During the last ten years, the enrollment of the university has increased threefold; the net assets have more than trebled; and the invested funds of the University have more than doubled. The building program has added to the campus approximately one building each year. The present student body of 16,000 is housed in sixteen buildings.

The outstanding achievements of the College of the Pacific, on its new campus at Stockton, have been in the academic field, the significant growth having been in the upper division of the college and in the graduate school.

WESLEY FOUNDATION work is conducted at seven points, with notable success.

The SPANISH AMERICAN INSTITUTE at Gardena continues to recruit and train Christian leaders among the Mexican boys who have come across the border.

The temporary closing of the Kimball School of Theology at Salem, Oregon, and the reorganization of the Maclay School of Theology at the University of Southern California to a Department of Religion, precipitated an interest in the THEOLOGICAL SCHOOL situation on the Pacific Coast. Commissions from the Conferences of the Portland and San Francisco Areas are making a complete survey of the theological school field.

The relations with the PACIFIC SCHOOL OF RELIGION at Berkeley are close and mutually helpful.

THE PACIFIC OLD PEOPLE'S HOME of the Southern California Conference at Hollywood, established by the former California German Conference, is the only institution of the Area which actually belongs to an Annual Conference.

The institutions dedicated to the care and training of childhood—the FRED FINCH ORPHANAGE at Oakland and HILL HAVEN in San Francisco—are maintained with increased efficiency and expansion of building program.

THE CHURCH OF ALL NATIONS fairly peaks the social agencies of the Area, ministering to all nationalities at the very heart of the city of Los Angeles.

THE GOODWILL INDUSTRIES, North and South, have shown a phenomenal intake of salvage and equally phenomenal output of salable material, which has always been subordinated to the chief objective of the Goodwill Industries—the rehabilitation of manhood and womanhood.

The Deaconess Hospital at Phœnix, Arizona, has changed its name to THE GOOD SAMARITAN HOSPITAL. It has had a quadrennium of steady progress, a reduction of the debt and expansion of program.

The PACIFIC PALISADES ASSOCIATION in the midst of a financial struggle, the outcome of which cannot be determined for another quadrennium, has been functioning annually as host to more than fifty groups, in addition to its own summer schools and assembly.

For the cause of CONFERENCE CLAIMANTS, the Southern California Conference has actually collected $233,903, with subscriptions for $300,000 and more than half a million dollars in annuities. The California Conference has been delayed in its

campaign. The foreign speaking groups are gradually building funds for their retired ministers.

The Area flowers in its INTER-RACIAL AND FOREIGN LANGUAGE ministries—sixteen nationalities being in Conference relationship, serving thirty-six nationalities under three flags. No little task is presented in this divine charade by the Pacific Basin. While recent months have been fevered among our Orientals and foreign language groups, yet Christian comity, Christian fellowship, Christian friendship have prevailed. The only shattering to the work apparent is in the unallayed feeling of hurt on the part of the Japanese because of the withholding of permission to enter the United States on the quota basis. The Pacific Japanese Mission unanimously espouses the cause of the revision of the Exclusion Act, in the name of Christian brotherhood.

The FILIPINO gives California her latest race problem. The uniqueness lies in the fact that Filipinos are not aliens; they are not citizens; they are wards. The last two quadrenniums have brought 31,000 Filipinos into the United States—an increase of 706 per cent. Sixty thousand are on the Pacific Coast. For the most part, the ferment on the Coast grows out of the fact that the Filipinos are a womanless group. The strained relations grow out of the association of Filipino men and white women, the mixed marriages turning out disastrously. California law prohibits the marriage of white persons with Mongolians, in which group the Filipinos are classed—but liberal Mexico is near. In the thickly populated sections, Filipino Fellowships have been established, and evangelists visit and hold meetings in the camps, vineyards and orchards.

THE PACIFIC CHINESE MISSION carries on with diminishing numbers but increasing success with the second generation. Ninety-five per cent of the young Chinese in the churches and church schools are American-born. A large majority of these are preparing for college.

There are now 140,000 JAPANESE in the United States. Of the 75,000 of these who are American-born, 15,000 are under Christian influences and 25,000 under Buddhist teaching. California claims slightly more than two-thirds of the total group. New work has been organized at seven points in four States. In Oakland, the Meader Fellowship Hall has been completed, the first Christian building in America wholly for the second generation Japanese. In both the Japanese and Chinese Missions, the trend is toward self-support. Nor have these two Missions failed in World Service loyalty—the Pacific Japanese Mission being the first in per capita giving among more than one hundred Conferences.

Committed to the LATIN AMERICAN MISSION are Spanish, Italians, Portuguese, French and Spanish-Americans

from the Pacific Ocean to the Mississippi River, and Methodism's work in Lower California and two counties in Mexico. The merged Latin American Mission includes forty-five circuits, with 112 preaching points. There has been a notable increase in church membership. Seven churches have been built and dedicated during the quadrennium. The Plaza Community Center of Los Angeles has secured a children's home, the only Protestant Home for Mexican orphans in the United States. Our Italian church in San Francisco, set in the very heart of the community of 90,000 Italians, is the only Protestant center for Italians in the city.

Our work in HAWAII shows the same material progress and expansion that have characterized the last four quadrenniums under the present superintendent. The outstanding feature is the large increase in membership, the number of baptisms, and the ten new churches. There has been a remarkable measure of local support, together with generous World Service giving.

As an adventure in fellowship, the Southern California Conference, after two years' study, has adopted a plan for more EQUITABLE DISTRIBUTION OF SALARIES. All effective members of the Conference are participating members of the "Fellowship Fund," upon certain gradations of contribution.

The STATE CHURCH FEDERATION increasingly expresses the unitive principle of Protestantism, and functions in focusing Christian idealism. The leadership of the executive secretary has waxed strongly during eight years.

The CALIFORNIA ANTI-SALOON LEAGUE has a deep place in the confidence and affection of the churches. Its influence for law and righteousness is felt in every city and town of the State.

In the very heart of America's "most missionary city" has been erected the SAN FRANCISCO TEMPLE AND WILLIAM TAYLOR HOTEL. From preceding administrations came the initial programs. The project was revived in 1924, and the resident bishop, together with the district superintendents and pastors, with the unfailing aid of the Western Representative of the Board of Home Missions, has carried on, though others planned and others determined. In the impermanence of policy; in contractual agreements; in underfinancing; in the too colorful forecasting of business conditions; in the total dependence upon one source of income; in the over-estimated missionary potentialities; in the eager-hearted expectancy that all Methodism would be glad to have part in this significant missionary opportunity—in all these, doubtless, blunders have been made. But that it was in the heart of a small group to dream and to plan and to build has a glory all of its own. Much praise is due to the faithful few who, representing the confluence of

four merged churches, flowing in one Temple stream, have sacrificially toiled and tithed. Much gratitude is due to the Board of Home Missions for its encouragement, its aid, its Kingdom investments. It is hoped that the reorganization of the Temple board, the partnership of the California Conference, and the new plans of financing will stabilize the project through the present year, when, under fairly normal conditions, the William Taylor Hotel will carry the interest on the bonds, care for their amortization and finance the entire missionary enterprise.

In all these home mission projects, the Board of Home Missions has been far-seeing, sagacious, strategic, generous. The several projects, in turn, have endeavored to meet the challenge of the Home Board with financial fidelity. The expenditures have been large. The returns have been immeasurable. The prestige of the Board of Home Missions throughout the nation has been greatly enhanced by its fidelity and generosity in its most significant home missionary field.

The DISTRICT SUPERINTENDENTS have been co-workers of unfailing co-operation.

In WORLD SERVICE, for eight years, the Area consistently has maintained its leadership in per capita giving. To all benevolence purposes, throughout the two quadrenniums, the Area has contributed many millions of dollars, and, in addition, has been a missionary and educational cultivation and harvest field for unrecorded hundreds of thousands.

THE LADIES AID SOCIETIES, THE WOMAN'S HOME MISSIONARY SOCIETIES, and the WOMAN'S FOREIGN MISSIONARY SOCIETIES, with success unparalleled in other years, have maintained their institutions, expanded their work, and expressed their particular genius with waxing influence and achievement.

The California edition of *The Christian Advocate* has maintained its splendid record, with an increasingly wide area of profited and praiseful readers.

The San Francisco Depository of THE METHODIST BOOK CONCERN is one of the best managed in the Book Concern circuit, and has shown a commendable standing of store and Pacific Coast sales.

The BOARD OF FOREIGN MISSIONS maintains an office in San Francisco, in co-operation with the Board of Home Missions. The representative travels largely throughout the Area, and, with increasing fineness of service, represents the Foreign Board on the Coast specifically and also the Home Board, in the matter of annuities and gifts.

The eight years' ministry of administration on the "Bright Coast of Lights" has been a service of grateful, happy, rewarding joy. I hold our people of the San Francisco Area gratefully and lovingly in my heart forever.

REPORT OF THE SEOUL AREA

JAMES C. BAKER, Resident Bishop

My predecessor, Bishop Herbert Welch, gave twelve years to the work in Japan and Korea. Everywhere I have found evidences of his wise, sympathetic, stimulating, constructive leadership. He was esteemed alike by nationals and missionaries; a trusted counselor in all groups; a farseeing Christian statesman in exceedingly difficult and trying circumstances. Decorated by the Japanese Emperor and honored by Japanese statesmen, he was also recognized as the plain-spoken friend of the Korean people, and the steadfast helper of their interests.

To me, Bishop Welch has been an ideal predecessor—brotherly, considerate, courteous and helpful. It was a great satisfaction to me in 1930 to have him back in the area as chairman of the Commission on Korean Union.

The Seoul Area covers the Japanese Empire, including Korea and the Loo Choo Islands. The work among the Koreans also extends far up into Manchuria. It is thirty-six hours steady travel from Tokio to Sapporo in Northern Japan; forty-eight hours from Tokio to Seoul, and an additional forty-eight hours from Seoul to Harbin. The area has a population three-fourths of that of the United States.

In addition to the duties involved in this extensive area, I have held the Hawaii Mission Conference twice at the request of Bishop Burns, and in two successive years (1930 and 1931) have held the Central China and the Kiangsi Conferences of the Shanghai Area. Since October 1, 1931, at the request of Bishop Birney and by the assignment of the Board of Bishops, I have been in charge of the Shanghai Area. Also by assignment of the Board of Bishops, in accordance with paragraph 248 of the *Discipline,* in 1931-32 I have shared with Bishop Edwin F. Lee the administration of the Sumatra Mission, the Malaya, and the Philippine Islands Conferences. Altogether, during the quadrennium I have traveled more than 125,000 miles.

The visit of Bishop Thomas Nicholson to Korea and Japan in connection with the Commission on Korean Methodist Union was deeply appreciated. In addition to the rendering of other significant service he addressed great temperance meetings in Tokio and Seoul, and the daily press made much of his connection with the prohibition movement in the United States.

Doctor Wade Crawford Barclay's visits have been of great value in advancing the work of religious education, both in Japan and Korea.

I

The most notable event of the four years in the Seoul Area has been the organization and establishment of the Korean Methodist Church—the youngest member of our Methodist family.

The new Church is a union of the "Northern" and "Southern" Methodist Episcopal Churches in Korea. It is Korean in fact as well as in name. If ever there was an "indigenous" Church, here it is: rooted in Korean life, responsive to Korean environment and needs, expressing Korean aspirations and purposes. The first resolve of the American Commissioners was that they would not form an organization and impose it upon the Koreans. The democratic method decided upon involved long days of free interchange of opinion. The Korean mind was at work in complete freedom and with genuine creative participation in all the processes involved in the shaping of the new Church.

There can be no question as to the soundness of this procedure. It has been a great educative experience for the Korean Methodists, and out of it has come a reality in their church organization. They know it is their Church and consequently they have a deep and solemn sense of responsibility.

Our Commission, of which Bishop Herbert Welch is chairman, will make a report of the new organization, with some specific recommendations for action by the General Conference. The space limits placed upon me prevent full discussion of the Korean Church in this report, but I have written about it at some length in our church press, and the printed report of our Commission is available.

The "vital link" of the Korean Methodist Church with the two mother Methodisms is through a Central Council, in which Koreans and Americans sit in equal numbers to work out all inter-related problems. There are many intricate and perplexing adjustments to be brought through, and the Council is the clearing house for all these matters. It takes the place of separate mission organizations, which is an enormous gain over the system at work in some other fields, where the continuance of the separate missions hinders the unity of the Church. The Council also is strictly *instrumental,* great care having been exercised to keep it from usurping in any way the proper functions of the Korean Church, or restricting unnecessarily its freedom. However, the Korean Methodist Church is very eager to keep as living and intimate relations as possible with the Mother Churches, looking to them for counsel and guidance in their new enterprise.

The General Superintendent, or "Chongnisa," of the new Church is the Rev. J. S. Ryang—a graduate of Vanderbilt and Yale Universities. In his first one and a half years of

office he has won the hearty support and confidence both of the missionaries and of his fellow nationals.

Recent months have brought multiplied evidences of the vigor and vitality of Methodism in Korea. The Koreans have lifted up their heads with new courage and purpose, as they have assumed the direction and control of their own church life. Sobered too by heavy responsibility they have sought the infinite resources of the divine help and evangelistic passion has been kindled anew. We seem to be in a spiritual springtime in Korea and our oldest missionaries are comparing the present quickening of life to the days of the great revivals.

Let no one think that because the Korean Methodist Church is now semi-independent it no longer needs the financial help of the Mother Churches. It is developing self-support as rapidly as possible, but the people are desperately poor. This is the time of all times to stand by our Korean Christians, and help them to success in their great spiritual adventure.

In 1930 we dedicated the new buildings of the Chung Eui Girls School at Pyeng Yang. These buildings have a commanding location on a hill within the city, and can be seen afar off —an impressive symbol of the Christian enterprise. On the same day we dedicated a beautiful chapel and gymnasium at the Kwang Sung Boys School. Bishop Thomas Nicholson was present and took part in these two dedications.

Ewha College, our college for women in Seoul, has now become a union institution, and the Woman's Foreign Missionary Society is helping to raise funds for the erection of the new plant at the beautiful site on the mountain-side three miles from Seoul, adjacent to the Chosen Christian College for men.

II

The Japan Methodist Church celebrated its twentieth anniversary during this quadrennium. As Japan is the most adult of Eastern nations, so too is the Church one of the most developed in all our mission fields, with influence far greater than its numerical strength would indicate. Christianity is no longer a "western religion" in Japan. It is officially spoken of as one of the three great religions of the Empire—the three being Shinto, Buddhism and Christianity.

The Kingdom of God Movement, with Toyohiko Kagawa as the central figure, has united all the Christian forces in Japan to an unprecedented degree. It is a vital evangelistic movement, shot through with social vision and purpose. Japanese Christianity has been too individualistic. A new day is now dawning, in which the social obligations of the individual Christian and of the Christian Church are being emphasized. Great things have already been accomplished by the Kingdom of God Movement, and it is only in its beginnings. This movement

is the most important "news" to be reported about Japanese Christianity.

Japan Methodism is vigorous and creative. Capable leaders have been developed, and the Japan Methodist Church is growing more rapidly than any other church in Japan. It has accepted responsibility for self-support. The greater part of American contributions now goes into the development of new evangelistic work or into our schools. Even the schools are securing a large proportion of their funds from their respective communities. For example, five-sixths of the support of our great Aoyama Gakuin at Tokio, is provided by the Japanese—a striking evidence that this institution is actually rooted in its community. Aoyama Gakuin is the largest Methodist educational institution anywhere on the mission field, with 3,000 students in its various schools.

During the quadrennium new buildings have been dedicated for Chinzei Gakuin (Boys Middle School) at Nagasaki; for Fukuoka Jo Gakko (Girls Middle School) at Fukuoka; for Hirosaki Jo Gakko (Girls Middle School) at Hirosaki; for To-O Gijuku (Boys Middle School) at Hirosaki, and for the Theological School at Aoyama Gakuin, Tokio. The To-O Gijuku building was a replacement due to fire, and the new theological building replaced the one destroyed by fire in the great earthquake. This important school, with a larger enrollment than that of any other theological school in Japan, has been housed in flimsy barracks since the destruction of the former building in 1923. In addition to the above completed enterprises a new unit for Kwassui College at Nagasaki has been authorized by the Woman's Foreign Missionary Society.

During the quadrennium Kwassui College and Chinzei Gakuin each celebrated its fiftieth anniversary, and this year Aoyama Gakuin also completes a record of fifty years. Space is not available for adequate recognition of these important events.

The Japan Methodist Church suffered a great loss in the death of Bishop K. Uzaki in 1930, almost at the end of his third quadrennium of service. He was a vigorous, capable administrator, so highly esteemed by his brethren that he was twice re-elected. The Rev. M. Akazawa was chosen to fill out the quadrennium, and at the General Conference of January, 1932, was re-elected.

The Rev. Y. Abe has been elected Dean of Aoyama School of Theology, succeeding Dr. A. D. Berry, the beloved and efficient Dean for many years, to whose untiring efforts the new building is largely due. A Japanese Principal (Mrs. Masago Nakagawa) has also been elected at Hirosaki Jo Gakko.

Special mention must be made of the retirement of Dr. and Mrs. Gideon L. Draper, after fifty years of distinguished serv-

ice. This highly esteemed couple celebrated their golden wedding anniversary three months before the celebration of their fifty years in Japan. Theirs is indeed a golden record of Christian consecration and work.

During the quadrennium the missionaries of the Woman's Foreign Missionary Society and of the Board of Foreign Missions have united in one organization—the Japan Mission Council. This is a significant advance step in the co-ordination of our work in Japan.

One is greatly heartened as he sees the widening of our Christian program to cover the multiplied needs of humanity. We have child welfare work, public health centers, a more adequate economic basis for the good life is being sought through our rural program, and in many other ways the Christian Church is endeavoring to serve the total life of the community. Naturally, at the same time there is a deepened appreciation of the personal and vital meaning of Christianity. The redemptive note is being struck. Men are seeking and finding God through Christ, and again campaigns of testimony based upon personal experience are being waged.

III

Wesley Foundation work is well under way in Japan. I have appointed a missionary family to Tokio to work among government students, of whom there are 300,000 in Tokio alone. A well arranged house, strategically located, has been secured, which gives a Home Center for this work. A student program is also being developed in many of our Tokio churches. In addition, it is the purpose to stimulate and organize similar work at other centers in Japan.

All Japan is going to school. The government has an extensive educational program, culminating in the Imperial Universities. We shall probably not found any additional mission schools. We must establish adequately those we now have, which have an important contribution to make to the educational life of the Empire. However, in addition to these mission schools, we must develop a Wesley Foundation type of work among government students, thus showing ourselves strategists in the Christian enterprise. We face the same problem in Korea. On an average Sunday morning at Central Church, Seoul, students are present from thirty-five different schools, mostly governmental. There is no future for Christianity unless we capture the student's mind and heart—and throughout the Far East the vast majority of the students are in government institutions.

These are critical days among students of the Orient. They are restless, critical, eager, spiritually hungry. They are caught in the currents of materialism, secularism, and communism.

How deep their spiritual needs and longings are, is shown in their remarkable response to sympathetic intelligent Christian friendship. Grace and despair are struggling in the hearts of the younger generation. Something very radical is happening to the youth of the East as they are released from the walled-in-view of the past and share in a world-wide exchange of ideas. The presentation of Christianity will be more and more faced, not with competing religions, but with the breakdown of the ancient systems of ethics and religion at the touch of historical criticism and the rise of scientific ideas.

It is therefore clear that evangelistic purpose and passion are not enough. Our missionaries must have the best available academic preparation. And on the field one of our greatest needs is to strengthen our theological and training schools and to build up our programs of religious education. Competent intellectual leadership must be provided, for there is absolutely no hope of student response to an obscurantist religion, out of touch with the best in education and life. There is however, vast hope in an intelligent vital interpretation of Christian faith and life—at once personal and social.

IV

Though Bishop Birney reports on the Shanghai Area, I may add a brief word coming out of my experience of several weeks in his Area in 1930 and again in 1931 and 1932.

The Chinese church in Central China is facing incredible difficulties—banditry, communism, flood, famine, pestilence, war. Missionaries and nationals are working under very grave hazards, and in constant jeopardy of life itself. Yet our schools at Nanking, Kiukiang and Nanchang are full to overflowing, and our hospitals in these same cities and in Wuhu are doing an amazing service in the midst of direst needs. These hospitals, already under-staffed, in these days of flood and pestilence are laying upon our doctors and nurses a burden almost too great to be borne.

At the sessions of the Central China and Kiangsi Conferences almost every pastor had come from communities ravaged by flood, or devastated by banditry. In addition they have had to face the determined opposition of those committed to an anti-religious philosophy of life, and by whom Christianity is especially hated.

By their courageous consecration and steadiness in the midst of peril and distress, the missionaries and nationals in China are adding daily to the stirring record of the modern Book of Acts.

V

The Seoul Area is at the heart of the Far East, not only geo-

graphically but spiritually, for the amazing development of modern Japan has profoundly influenced all the peoples of the Orient. Even the nations which are hostile to her are being penetrated by Japanese purposes and ideals.

Like all the countries of the world Japan faces a crisis in her political and spiritual life, and her decisions both in questions of domestic and foreign policy will have momentous consequences, not only for Christianity within her own borders, but in the world. Nowhere is Christian leadership more needed than in Japan to-day, and nowhere will the next few years count for more.

Many of the same problems are met abroad which perplex us so at home—race and class prejudice and rivalries, crass pagan philosophies of life, bitter economic necessities resulting in materialistic determinism, ghastly social wrongs, nationalistic ambition and strife. What a contribution Christianity has to make to the whole wide world, with its principles of justice, fair play, honor, brotherhood, mutual co-operation and peace! We need the vision of Christianity as a fellowship transcending the differences of class and nationality and race—a society of men and women dedicated to the supreme purpose of hastening the coming of God's Kingdom.

Christian thought is permeating the old faiths, and Christ's principles are unquestionably affecting the personal, social, and national ideals and practices of mankind. As I have traveled throughout the Far East and have seen the transforming influence of the life and teachings of Jesus, and the vitality of the Christian cause in many nations, I have often recalled in Masefield's play "The Trial of Jesus" the dialogue between Pilate's wife and the Roman centurion immediately after the crucifixion of Jesus:

Pilate's wife: Do you think He is dead?
Centurion: No, I don't, lady.
Pilate's wife: Then where is He?
Centurion: Let loose in the world, lady, where neither Roman nor Jew can stop his truth.

Jesus is neither oriental nor occidental, but universal. He is "let loose in the world," and though, like the Roman, our nationalistic rivalries and ambitions may cruelly hinder and, like the Jew, our narrow ecclesiasticisms may blindly obstruct, nothing "can stop his truth." "The light is still shining in the darkness, for the darkness has never put it out," nor ever will put it out. We may well go forward in the confident assurance of the ultimate triumph of Christ.

REPORT OF THE SHANGHAI AREA

LAURESS J. BIRNEY, Resident Bishop

A prominent Chinese, well acquainted with national affairs, is quoted by the *International Review of Missions* as saying, "China has started on her journey to the Promised Land. She has not gone very far—in fact she has taken but two steps. She has decided to go, and she has moved outside the city gates." To those who live a long way from China and without personal knowledge of the movements that are active within, she may seem like chaos personified, but to those who know her sympathetically, she is well outside the "gates." Looking back over the last three quadrenniums, no one who knows her can fail to recognize more real progress than during the last three centuries. Much is possible in small countries, like Japan, in a short time. Great countries, like China, must move much more slowly. This is especially true in the light of the natural divisions of her vast territory, by mountain ranges, which keep the people separated, the lack of transportation facilities which aid in rapidly mixing the population, and the fact that only about ten per cent of her people read and write. This is accentuated when, as in China, the great population has had a conservative attitude toward changes and innovations for centuries. This ancient attitude is rapidly changing during the last years.

During the quadrennium just closing there have been three chief hindrances to her progress:

First, there has been the bandit scourge, which has been, particularly in parts, exceedingly serious. This has centered in the western part of the Shanghai Area. For many months the president, who is also the head of the army, had his army headquarters in Kiangsi, in which province lies the greater part of the Kiangsi Conference, and in which sixty of the seventy hsiens (counties) have been under the control of the bandits. At the present writing (January), it is reported that Nanchang, the capital of this province, where we have a large amount of work, property, and many missionaries, and which thus far has been held against all bandits, is surrounded by them and may have to surrender at any time. It is most difficult to deal with them by military methods, as their tactics are not to come to decisive action, simply melting away into the populace when danger approaches, where they are difficult to identify. Two of our missionaries in Fukien were captured by them, but were later released. The most serious thing about the bandit scourge, from a missionary standpoint, is that it makes it impossible for the evangelists, either missionary or Chinese, to get out into the

country sections, just at the time when the people are most hungry for the message, and where very little anti-Christian attitude is found.

The second difficulty is the coming of the worst flood since the fifteenth century. This has proven most disastrous to the many millions who dwelt in the widely flooded region. This region included half of the Central China Conference, and one third of the Kiangsi Conference. The loss of home and everything they possessed was the common experience of those affected. Many thousands have lost their lives because of it. It was in the Yangtze Valley, where much land is protected from the river by dykes, which either broke or were overflowed. Our churches were in many places flooded and destroyed, and for weeks it was impossible to hold the usual services. The heroism and self-sacrifice of our preachers and many of our people have been remarkable. Mr. William R. Johnson was relieved for full time flood relief. Dr. Robert Brown was made by the Chinese superintendent of flood relief in the stricken city of Wuhu and surrounding country. Many of our missionaries have devoted much of their time to this distressing work. A sure sign that the Chinese are well "outside the gate" is the fact that self-help has noticeably increased in such disasters. In the great famine of 1877-78 and 1910-11 the help in money and service was nearly all missionary and Western. In the latter, money began to be given encouragingly by the Chinese, but the organization was all missionary. The Chinese gave twenty-four per cent of the funds in this famine. In the famine of 1920-21, to a large degree, distribution of help was China-centric. The total amount of money given was $37,135,982 (silver), of which sixty-six per cent was Chinese. For every dollar given from abroad the Chinese gave two. In the present flood relief the Chinese have taken the entire initiative. The amount will be far greater than ever before spent for relief work. The wheat bought from America alone will cost China as much as the whole expenditure of both America and China in 1920-21, and this will be but a small portion of the expenditure.

The third cause of hindrance to her advance is the Manchurian difficulties with the Japanese. There is no question whatever that Japan's purpose is to take over Manchuria as she took Korea and Formosa. It is to be hoped that she will find that she is living in a very different world than the world in which she took Korea and that she will not be allowed to consummate this theft. Her attempt has already resulted in such upheavals and strikes of students in China as to compel the resignation of the former government, which was handling this crisis with wisdom, skill, and discretion. It is to be feared that the new government will prove much less able and not so favorable to our Christian work, being much more disposed toward Communism

than the former government. Eighty thousand students were at one time concentrated in the capital city of Nanking, threatening the former government. This manifests undoubted zeal for the interests of China, but the immature judgment of these "boys" as to how they can do most for China is often sadly mistaken. But the mind of the country, which ought to have been concentrated entirely upon the terrible flood, has been seriously distracted by the Manchurian affair.

The anti-Christian spirit with which the quadrennium began has been much reduced. While the old degree of freedom is gone forever, the work we could do during the last years of Chiang Kai Shek's presidency was very satisfactory. He accepted Christianity while in office. The minister of education, who was responsible for most of the anti-Christian attitude in the schools, and who was an avowed infidel, resigned his office soon after the president's conversion. Since then, except in places where there was local opposition, we have had much less trouble in the schools. It remains to be seen what the attitude of the present government will be.

The election of a missionary, Doctor Gowdy, and of a national, Doctor Wang, by the Central Conference of Eastern Asia, the first to be elected under the new legislation, has been in every way a marked success. Their work has highly commended the wisdom and effectiveness of the new order. The writer cannot speak too strongly of the high quality of their service. They came to office at a critical time, but have managed the many problems that have arisen with skill and a knowledge born of long experience. They have won from Chinese and missionaries alike the heartiest co-operation and regard.

Though gains have been interfered with by disturbed conditions during the last quadrennium, the writer rejoices in the advance which has been made, and especially in the spirit, loyalty and courage of ministers and members and missionaries alike. This, in some instances, has been remarkable. He believes that the Chinese will gladly say that it will be a long time before the missionaries have finished their work in China. He believes also that the missionaries will rejoice in the substantial advance the Chinese have made and are making toward autonomy and self-direction. There has never been a time when there were stronger expressions of the need of continued co-operation of Chinese and missionaries in the redemption of China.

During the last months the bishop of the area has been compelled to be absent from the area on account of health. In this emergency Bishop James Baker has served most acceptably and effectively. All who have been concerned have greatly enjoyed his work, and the fine spirit in which he has met this emergency. The writer wishes to express his most cordial gratitude and appreciation.

REPORT OF THE SINGAPORE AREA

EDWIN F. LEE, Resident Bishop

Attention is respectfully invited to the following report for the Singapore-Manila Area. For convenience and greater clarity divisions have been made along geographical lines. This Area covers territory stretching out over 2,000 miles in extreme length and some 1,200 miles in width. It comprises the Philippine Islands, Sarawak (Borneo), Sumatra and British Malaya. Our work brings us into touch with four colonial governments. Much travel is required but the present travel facilities make this territory reasonably accessible. Direct boats are available between Singapore and Manila and therefore, two round trips per year have occupied a total of eighteen days in sailing. To one who is required to travel thus throughout this southeastern Asia "connection," the days on board ship provide relief from the heat, rest from rather trying land travel, and periods for study which are of great value.

One must think of this field as a region where racial cultures are rubbing shoulder to shoulder and where men are learning to live in peace and harmony with their brethren from distant scenes. Our work brings us into touch with three major racial divisions, namely, the Malay, Indian and Chinese. Christianity must here compete with Buddhism, Confucianism, Hinduism and Mohammedanism. In addition to this our gospel message is also being carried to the untutored animist in the Sumatra jungles. Added to the confusion of racial and religious backgrounds is that of language. Our Methodist workers are regularly presenting the message of the gospel in twenty-six languages and dialects.

SUMATRA

Acting under the authority given in a 1928 Enabling Act (par. 545, section 1), the North Sumatra Mission Conference and the Netherlands Indies Mission Conference were merged at a joint session held in Medan (Sumatra) January 25, 1929. Naturally there was some confusion due to the necessary transfer of workers from Java and West Borneo to the Sumatra field in which our work has been consolidated in the East Coast and Palembang Residencies. Some of our former churches in Java were taken over by Dutch Missions, and others are carrying on independently.

Our task in Sumatra falls into three divisions. First is the approach to the Batak group comprising the Toba and the

Simeloengoen people; second, to the numerous Chinese along the coast who have moved in from Malaya, a short sailing distance across the Straits of Malacca. The third task to which our missionaries are giving themselves is that of reaching many of the Bataks, principally of the Simeloengoen group, in the jungles of the Asahan district. This has meant the opening of elementary schools and the extension of church work among these people, most of whom are animists and who are coming into touch with Islam, where Christianity does not make the first approach. In addition to the above, through the school program we are making a fair impact upon Mohammedan Malays in South Sumatra. Our English school at that point is filling a real need and has already produced an appreciation of our program which is gratifying. This is a contact which requires patience and perseverance.

The Rhenish Mission which has been at work for almost seventy years in the Toba Lake tableland region in North Sumatra has developed a Christian Batak community of 400,000. Shortage of personnel and of support makes it impossible for this Mission adequately to carry forward the full responsibility for these people who number one million. We have been invited to share in this task which looks toward the development of Batak Christian Churches. The Sumatra Conference is memorializing this General Conference for authority to proceed along this line. This memorial has my personal endorsement. This means that eventually our distinctive Methodist work would be confined to the Chinese and the Malays, and that we would aid in the establishment of a Batak National Church.

Sumatra at present represents a new mission field in a new country. With its dependencies it has an area of 180,380 square miles. (It equals the area of California with Maryland, Massachusetts and New Jersey added). It can easily support a population of 60 millions of people. Therefore a church program in Sumatra, at this time, may well be compared with the pioneer development in Illinois in the days of Peter Cartwright. Economic conditions will make possible a self-supporting church.

BORNEO

In the short space of thirty years our work has developed until we have an actual church membership of 1,998. This work has been developed among the Foochow immigrants and is at present confined to this group. They represent a substantial community and they have carried the major support of their church and school programs. During much of the time the only mission appropriation has been the salary of our one missionary family. Our territory here is consolidated in the valley of the great Rejang river. This work has been a combination of school and church in each village center, the pastors having

served also as teachers. Our buildings are respectable houses of worship and correspond very well with the type of buildings used for homes and schools by these people. We have one very good church building in Sibu, which may well be considered as a Methodist cathedral for Sarawak.

We have not as yet been able to extend our work to reach the Dyaks and other native tribes of this region. The Dyaks are the best known of the wild tribes of Borneo and still live in primitive conditions in log houses. They have frequently expressed the desire for the opening of schools in their midst and we have had the same invitations extended by various responsible officials of the Sarawak government. There is now a very strategic center open where we might advisedly place another missionary family who could, with national assistants, develop a school, medical and church program. Personally, I very much hope that it can be opened within another year and be so planned that it can be continued for a sufficient period of time to determine its real value.

It is not too much to state that the work achieved by the Rev. and Mrs. J. M. Hoover in this Sarawak (Borneo) field is one of the outstanding missionary contributions of our Church through a long period of years. Single-handed they have developed this work until there are now twenty-seven regular church and school centers. Before long it may be advisable to have this work organized as a separate Mission Conference due to the fact that it is almost three days' sea travel to Singapore. Summer schools of ministerial training have been started and fill a real need for these faithful pastors.

MALAYA

The Malaya Conference at present represents the work in the Malay Peninsula and Sarawak. The Sumatra Mission Conference has requested the Malaya Conference to join in a memorial to the General Conference requesting that the Chinese work in Sumatra be taken over by the Malaya Conference. With this suggestion I heartily agree.

Our church program has been showing a very steady strengthening for the last three quadrenniums. Bishop Bickley made a good beginning in shifting the emphasis into better balance between school work and church work. Bishop Lowe rendered very valuable service along this line. There has been an attempt to carry forward this policy of these two men. Advance reports from the various superintendents indicate that, despite the present serious financial depression, there has been a very wholesome interest in our various churches, and that this year our membership will reach a total of some 10,000. Apparently the financial slump has driven people to a greater appreciation of the need for spiritual things. Malaya has recently

gone through such a period of prosperity that many were carried away from their spiritual interests. This country gives every evidence of such economic stability that a self-supporting church can be expected in the near future. Already many of our congregations are carrying their own budgets. We have combined in many instances the teacher-preacher task with satisfactory results. In addition to a full time task the pastor's position as a teacher gives him a social position in his community that is of great value to him as a pastor, not only in the general recognition accorded but in the entrée to homes of his pupils.

Another factor of note is that our church in Malaya has been able to reach some of the most representative people of the country and has made a place for itself as an agency that represents all classes and conditions of people. Our Bickley Memorial Straits Chinese Church in Singapore is one of the outstanding buildings of the city, the pastor of which, a Straits-born Chinese, is completely supported by his church. This new church and church hall are already overtaxed for Sunday school, and the regular Sunday congregations fill this commodious and attractive building.

In another four years Malaya will be able to celebrate the 50th anniversary of the founding of Methodist Mission work in this field by Bishop William F. Oldham. It would appear that it may be advisable within another quadrennium to look toward some reorganization of work in Malaya which will divide the present Conference into racial groups for greater effectiveness. The different cultural backgrounds of the people make it difficult to carry on as a single Conference organization. More than that, missionary direction of the churches should not be continued for more than a few more years. Some discussions have already been held, but for the above, at present, the writer is solely responsible. We have a fair analogy in our German Methodist Conferences which have filled a need up to the present. We have a long way yet to go in Malaya before we can reach that unity of culture and community of interest between the races which have already been achieved between the various language groups in our American Church life. There can be fraternal contacts with sufficient unity of program that the entire work may be benefited.

In addition to the Chinese and Indian work there will be, for some time to come, a distinctive mission approach to people such as the Malays of Malaya and the surounding islands, also such work as has been proposed among the Dyaks of Borneo. In addition to this, our work in Sumatra, perhaps, ought not to be in the nature of the development of the Methodist Church, but rather a co-operation with other agencies in the building

of a Batak National Church. Therefore it may be advisable in the near future to organize a Malaya Mission Conference, with which missionaries in this territory may co-operate in a Mission Council, thus carrying on for the years immediately ahead all phases of our work which do not naturally fall to the responsibility of the Chinese and the Indian churches. A Central Conference for this field can act as the unifying agency and clearing house for all the varied interests.

The Woman's Foreign Missionary Society has confined its work primarily to day and boarding schools. The value of this work through the years has proved to be very great. They have sixteen day and boarding schools with a total enrolment of 3,770. The influence of our missionary ladies upon the womanhood of Malaya can scarcely be overestimated. Efforts are being made to shift this emphasis somewhat so that a more direct impact may be made through our church agencies. Space will not permit more than a passing comment of appreciation of this co-operative effort of our Woman's Foreign Missionary Society associates.

PHILIPPINE ISLANDS

Our work in the Philippine Islands has grown with such rapidity that it has been impossible adequately to develop a church organization to cope with the situation. Nevertheless much gratifying progress has been made and a church numbering 68,717 members was reported at the Conference session in 1931. Information already in hand indicates that the reports for the February, 1932, Conference session will show this membership well in excess of 70,000. A careful study of this field leads to the conclusion that it will soon be ready to carry on without mission direction and support. The church in the Philippine Islands already reaches all classes of the people. There has been a wholesome appeal to the common people and also to the educated class. In the ranks of our laymen are men of affairs in the life of this growing country.

During this quadrennium four new Filipino District Superintendents have been appointed. The only remaining missionary District Superintendent is requesting that he be replaced this year by a Filipino. There is every reason to believe that before long there will be a natural request for permission to make the entire local administration indigenous. All of this indicates that our mission program has been successful and that our form of church organization is adapted to this people and country.

Because of the development noted above, a proposal has gone to the Board of Foreign Missions from this field requesting co-operation in an aggressive ten-year advance program which

implies the withdrawal of the mission as an *organized agency* within the second decade. This program has been presented because of the opportuneness of the present situation and because thereby our missionary task can be accomplished in the Philippines with a much smaller total cost in personnel and in funds than will be the case if it is dragged out for an extended period of time. The fact that 98½% of the public officials are now Filipinos and that such institutions as the University of the Philippines are almost entirely under the direction of Filipino personnel, leads to the conclusion that it is no longer necessary for our home church to direct the activities, but that the program of the near future should be essentially one of co-operation with our Filipino brethren. The aim is to discharge what now appear to be our reasonable obligations.

For years the Evangelical Union has acted as a clearing house for the various Protestant Mission agencies. The early missionaries were far-seeing enough to divide the Philippines geographically into various spheres of influence. A good illustration of the success of this movement was a statement made some time since by a young Filipino high school student, who in response to the question, "What is the difference between a Methodist and a Presbyterian?" replied, "A Methodist is a Protestant Christian who lives north of Manila and a Presbyterian is one who lives south of Manila."

Three years ago under the leadership of Dr. John R. Mott this Evangelical Union was reorganized into the *Philippine National Christian Council.* This organization is functioning very well as a unifying agency so that a practical co-operative mission program is now being carried forward. The future may reveal a demand for a unified Evangelical Church. Three years ago three of the denominations organized the United Evangelical Church of the Philippines. The basis of union is largely a federation. Our Methodist people have, of their own accord, expressed a desire to continue as members of our general Methodist Church, feeling that through the National Christian Council the same objectives can be obtained. There is further an appreciation of the values in an international fellowship. Frequent references have been made in our Conferences and to our people generally, that they will be quite free at any time to determine this matter for themselves. Our missionary group has purposely avoided influencing this decision.

For some twenty years five missions have co-operated in the training of pastors and lay workers in the Union Theological Seminary of Manila. This is a well organized institution which is recognized by the Department of Public Instruction as measuring up to the standards which are generally those of American institutions. This school gives a liberal arts course which stresses

religious education, Bible, etc., for which the Ph.B. degree is given. A two-year course is offered, in addition to the above, in the School of Theology, which leads to the B.D. degree. The large majority of our regular pastors have been trained in this school. The Conference membership also shows a number of Filipino pastors who hold degrees from our best American colleges and divinity schools.

The scale of living in the Philippines is on a modest plane, even though better than that of many Asiatic countries. Despite the comparative poverty of the people much has been accomplished in self-support. The following figures represent an analysis of the statistics for the years 1920-30 made by the retiring missionary superintendent of the Manila District. The membership of this district is 12,677.

"Paid by people, all purposes, P277,500.
"Per capita each year, average, P4.92.
"Lowest per year, P4.00.
"Highest, P6.32.

"For every peso given for evangelistic work the people gave P24.00.

"For every peso given for chapels the people gave more than P12.00.

"Manila District Missionary Society has raised and disbursed for preachers and chapels in five years a total of P15,000."

(A peso equals 50 cents U. S. currency.)

Beginning a year ago all District Superintendents relinquished part of their mission subsidy so that to-day one district supports its superintendent in full, another district gives some 75 per cent, and none of the others receives more than half the regular salary from mission funds. To achieve this some of the superintendents are also pastors of churches in provincial capitals. This program seems to be generally successful, and a definite objective of complete support of the District Superintendents within the next few years has already been presented to the church. One of our most experienced missionaries has returned for his fourth term and is giving his full time to evangelism and stewardship. Already much has been accomplished in lifting the giving of the local churches. It is not an unusual thing for a congregation to take from three to six years in building a church toward which very little mission money is given. Last spring I found that the church in San Nicolas (Pangasinan Province) has been in the process of building for a period of six years. This church had already cost P10,700, toward which outside gifts had totalled only P1,100 or one-sixth of the amount expended. This congregation has a very satisfactory current expense budget which they

were paying entirely, and altogether the situation indicates a wholesome church program.

STUDENT WORK

The Philippine Islands offer a student challenge such as is found in few of our mission fields. The American government early introduced English schools throughout the islands. Some of these were first taught by American soldiers who were perhaps a bit more successful in discipline than in pedagogy. Nevertheless, a successful educational program was launched which has been carried through the years on a scale that no country in the Orient, except Japan, has fostered. Out of a total population somewhat in excess of 12,000,000 there are 1,200,000 children and young people in English schools under the direction of the government. It will be noted that this is 10 per cent of the total population. In each provincial capital there is a high school, some of which have as many as 5,000 students. It will thus be seen that English is rapidly becoming a common language and that it is thereby taking the place of the various dialects. Already English is much more generally used than Spanish, an achievement by the American government in thirty years as compared with a Spanish cultural influence exceeding 300 years. This language situation indicates that a unified church program of the future can be increasingly successful. Already all pastors are educated in the English language, which opens up to them a wealth of literature which no native dialect, and even the Spanish language, could possibly offer.

Our student work is carried on in each provincial capital with reasonable success. The capstone of this program is in the Central Student Church, Manila, for which a fine new building is in process of erection.

The work among women and children carried on by the Woman's Foreign Missionary Society has been highly successful. The Harris Memorial Training School for deaconesses in Manila, and the Mary Brown Townsend Bible Training School in Lingayen have sent deaconesses and lay women workers into the field whose work has met with the success that corresponds somewhat to the fine deaconess work to be found in Central Europe. The cultural background of the Filipino people has been such that the Filipino woman can take her place as a public church worker with a freedom that is not accorded to other Asiatic women. For this freedom we owe much to the Roman Catholic sisters. The Mary Johnston Hospital for women and children in the city of Manila has rendered a steady beneficial service until it is now recognized as one of the outstanding institutions of the city. Dr. Rebecca Parish, who has made this hospital a possibility, completed twenty-five years of service in De-

cember, and now has a call to a much larger field to which it is expected she can give her attention at the end of 1932.

GENERAL

I have tried to divide my time fairly between the work in Malaysia and the Philippines. The demands of these two general fields have apparently demonstrated the advisability of such a procedure. In addition to that, care has been exercised in keeping in touch with our workers by correspondence. One should not attempt to cover an area such as this unless he is favored with abundant physical strength. It is with gratitude that I report having been blessed with good health throughout the entire quadrennium. Representatives of the various governments, with which our educational work has especially brought us into contact, have extended many courtesies. Missionaries and national workers have been most gracious in their readiness to co-operate in this heavy but alluring task.

It is with pleasure that I also make grateful acknowledgment of the valuable contributions to the administration of the Philippines and Malaysia made by my predecessors Bishops Mitchell and Lowe. Their continued interest has been invaluable in my attempt to pick up the responsibility handed over by them in 1928. As I write this report, Bishop James C. Baker of Korea is in Singapore with me to co-operate in holding this year's Conference sessions. He has already brought much inspiration to our group of workers. It is most satisfying to me personally to have the privilege of his kindly and sane counsel relative to the various phases of our complex task in these extensive fields.

In my judgment, as a matter of general policy, our Mission program must have more immediate objectives, and to the future generations must be given the privilege of determining their own methods of operation. In other words, we of the present have no right to commit our church of the future to a program that is not sufficiently flexible to be adapted to the needs and interests of those who must carry the responsibility in the future.

It is confidently believed that the Christian Church is well on the road to being established in Southeastern Asia, and that the future extension of the Kingdom of God can be made largely by Filipino, Chinese, Malay and Indian personnel. The day is not far distant when our general church can be relieved of complete responsibility and there can then be a shift to that more desirable position of missionary co-operation with the indigenous groups. This confident hope for the future is based on the fact that in this Area we already have 81,000 members of our Methodist Church and 18,000 pupils in our Mission Schools. Our people have built, with only small mission assistance, sixty-three chapels and eighteen substantial church buildings. Without question, Southeastern Asia is a region with a future. In this

general Southeastern Asia Area there are sixty-five million people of the Malay race, of whom some 20 per cent have been reached by the Christian Gospel. Much remains to be done, but workers are being raised up on every hand who already give evidence of a willingness to get under the load.

For this rare privilege of service, as a church, we have reason to give thanks. For the expression of confidence on the part of a great church, and for the privilege of sharing in such a rich missionary program the writer is genuinely grateful. We have tried to keep the faith, and only the Master whom we seek to follow can correctly evaluate the degree in which this has been accomplished. The observations of the quadrennium have strengthened our appreciation of the virility of the Christian message. No other ideal of brotherhood, adequate to the need of this most cosmopolitan field, is flashing an appeal to the island world of the south seas.

REPORT OF THE STOCKHOLM AREA

RAYMOND J. WADE, Resident Bishop

The Stockholm Area includes the same territory previously incorporated in the Copenhagen Area, that is, the Baltic and Slavic, Denmark, Finland, Finland-Swedish, Norway and Sweden Annual Conferences; Russia was added in 1928.

RUSSIA

Into this most recently assigned country it was not my privilege to enter during the first year because of unwillingness to apply except as an ecclesiastic. Two visits in this capacity were made later, since which time communication, although difficult, has been maintained. Details are withheld since disclosure only occasions extreme trouble for workers and members.

Russia, or in modern terminology, The Union of Socialist Soviet Republics, constitutes a genuine problem religiously as well as politically. The old religion was deficient and Czar-led; hence failure and antipathy. Protestantism has been weak and very small, forming less than five per cent of the 160,000,000 population. A vigorous socially-minded church doubtless would have resulted in a very different situation at this time. It cannot be denied that idealism akin to religion exists to-day; witness the passion for liberty, human betterment, justice. Will religion be able to capture this idealism? Or will the Soviet succeed in his oft-expressed purpose to do away with the idea of God and to exterminate all religion? There is a compelling demand for the continuance and strengthening of the Methodist witness.

METHODISM INTRODUCED INTO SCANDINAVIA

Seventy-five years ago Methodism came into existence in Norway to be introduced soon thereafter into Sweden and Denmark. About that time several Norsemen, proverbially good sailors, were converted in the Bethelship, near Brooklyn, and in our Methodist churches in the United States. A letter from O. P. Petersen telling the story of the great change wrought by his conversion, a letter passed around until quite worn out, led to the first awakening. The writer of the letter returned to Norway, and though a layman, began the work, organizing from the converts churches, first in Sarpsborg, September 11, 1856, and two months later in Halden. Methodism ever since has maintained that warm evangelistic emphasis in Norway and to a large extent throughout all Scandinavia.

NORWAY

To-day there are strong churches in Stavanger, Sarpsborg, Bergen, Oslo and other Norwegian centers. The young people's work is most promising; Methodist Girl and Boy Scout Troops are found from Hammerfest to Larvik. The deaconess work is unusual, with splendid hospitals in Oslo and Bergen owned by the Betania Association; while over 100 other deaconess sisters, dressed always in the garb, toil in other hospitals and in every needed quarter.

Methodism in this Annual Conference is a joy to any observer. Bishop Hughes found it so when he presided in 1930. A later visitor, Dr. Luther E. Lovejoy, described the Conference in part as follows: "For alertness, assiduous devotion to business, and apparent resourcefulness and efficiency, I would pit them against any Conference I know. Their evangelism is deep-seated, expectant, ineradicable. Their hope of saving men, here and now, right at the seat of the Conference, if you please, is genuine and inevitable. For this they are here, and apart from this their ministry has no meaning. Soul-saving is not incidental, or perfunctory. It is the main job. And they are not tired of it."

Dr. H. E. Woolever attended in Trondheim in the summer of 1930, the 900th anniversary of the establishment of Christianity; to this great festival and national occasion the resident bishop was officially invited by the government. In November, 1931, there was celebrated the fiftieth anniversary of the organization of our own Church in this historic city where the kings have been crowned ever since the Viking period. The city is beautifully located on the Trondheim fjord, midway up the coast of Norway, and only three degrees south of the Arctic Circle.

Norway has a coast line of more than 1,700 miles, but it is so frequently dotted with islands and indented by fjords, large and small, that it has been estimated that the actual shore line would reach nearly half way around the world. There are three districts in the Norway Conference; the superintendent of the northern district lives in Trondheim; his territory is over 1,000 miles long, his travel entirely by steamer; his charges are chiefly the fishing towns and villages along this beautiful, but rock-bound coast. Eight charges are north of the Polar Circle; and over twenty deaconesses in this far north region are at work in hospitals, home for the aged, and orphanage. Methodism has a self-sustaining church in Hammerfest, northernmost city in the world; but much of our work must always be of an heroic and essentially missionary character.

SWEDEN

The area residence was wisely placed in Stockholm, variously

described as the Paris or Venice of the north; geographically well located, home of seven of our Methodist churches, the headquarters of our Book Concern as well as our Betania Deaconess work, a city where may be observed the work of our Central Mission, a home for the aged, a children's home and a hospital for chronic invalids or convalescents.

In Stockholm in February, 1930, were held the culminating services of the George Scott Jubilee. While Methodism was planted in Sweden in 1857 by John P. Larsson never thereafter to be eradicated, yet the first touch of Methodism came in 1768 when a Lutheran pastor, returning from a visit to John Wesley, organized a society "For faith and Christianity" of which John Wesley was elected a foreign corresponding member; which society published some of Wesley's writings and exists unto the present day. In 1804 an English engineer, Samuel Owen, an ardent Wesleyan, moved to Stockholm and remained until his death in 1854. Through his influence the Wesleyan Missionary Committee appointed first the Rev. Joseph R. Stephens, 1826-29; and then George Scott, 1830-42. The latter was but twenty-six years old when he came to Stockholm. He proved to be an exceedingly versatile and able man, an organizer, an agitator and a real evangelist. The remarkable revival he started spread far and wide. He founded the Swedish Missionary Society, gave new impulse to Bible distribution, the Seaman's Mission, the City Mission, lay preaching, Sunday-school work, the mission among the Laplanders, etc. He organized the first total abstinence society in Sweden. His ardent temperance activities finally drove him from the country, his church building was sold, but his influence did not die. Bishop Shepard was the worthy official representative of the Methodist Episcopal Church at large to this significant jubilee; the mother Wesleyan Church sent a distinguished son, Dr. R. Newton Flew.

The Methodist witness grew until the Sweden Conference has been described not only as the largest in Scandinavia but "in membership, in the strength of its organization and institutions, in the extent and the development of its resources, and in its leadership, it is the strongest Conference outside of the United States." Except for the theological school and leadership training it is self-supporting; for years it has given more to missions and the work outside of Sweden than it has received from the appropriation from the Board of Foreign Missions. New churches during the quadrennium have been built in Kungsbacka, Boden, Bollnäs, Ulvvik, Avesta, Herrdalens, Gusselby, Höganäs, Emmaboda; new parsonages at Halmstad, Kungsbacka, Valbo, Linköping, Eskilstuna, Grängesberg; extensive repairs at numerous other places. The Deaconess Association has established a new center in Malmö and a new special hospital in Gothenberg.

DENMARK

The difficulties and problems which this beleagured little Conference has had to face in recent years would have quite destroyed less hardy souls and an organization built on less secure foundations. The quadrennium has been peaceful and active, but our faithful pastors and laymen have toiled on, fearful every moment that some new ill might overtake them. The Denmark Commission, appointed by the General Conference, in co-operation with the Board of Foreign Missions and the Annual Conference itself, arranged a plan by which unitedly and covering a period of years as to the Annual Conference, our Methodists in Denmark might be extricated from that extraordinary financial plight occasioned by the happenings in the preceding quadrennium. Only a few members have been lost, some have been gained; self-support is now to be realized in seven years; the young people's work has taken on new life; a new chapel has been erected on the island of Bornholm, a fine parsonage secured in Aarhus, halls for young people have been secured or fitted up in Randers, Nexö, Kalundborg and Horsens. Two missions tents are busy in the summer; the Central Mission work was never conducted more helpfully and constructively; the deaconess work in orphanage, home for the aged and hospital is unsurpassed; and a new home for the aged has been secured adjacent to the Golgatha Church, in Copenhagen, the Villa Athena, originally built to be the home of a Danish prince. The purchase was most favorable and the results fully justify the decision.

FINLAND

This Annual Conference comprises the work in the Finnish language in this struggling republic. A remarkable record has been made in all lines of development. The work stretches from Russia on the east and the Arctic Ocean on the north to the Baltic Sea and Gulf of Bothnia. Economic difficulties in the country imperil our churches where new buildings have been erected and debts contracted. In the capital, Helsingfors, a modern structure, designed to be income-producing, housing Theological School, Book Concern, church and manse, was nearing completion as the quadrennium opened. Practically all mortgageable properties in the Conference were pooled in the effort to create a great commanding self-support center in the nation's capital. Only the noble sacrificial giving of thousands of Methodists in the U. S. A. averted an impending tragedy. Soon a worthy spiritual superstructure will arise because of the notable achievement managed by the Board of Foreign Missions. Membership gains are noted; the Sailors' Mission at Kotka is being strengthened; the youth are being gathered; a small Betania

hospital has been organized at Viborg; two children's homes are maintained at Epila and Luurinmaki.

FINLAND SWEDISH

The Finland Swedish Mission Conference, in 1930, became the Finland Swedish Annual Conference. Its ministry is directed to the 350,000 Swedish residents in Finland. They have been chiefly influential middle-class folk. Methodism began in Finland just fifty years ago among the Swedes as a result of converted sailors returning with their witness from the United States. It has grown steadily and continues to develop. New church buildings have been erected at Jacobstad, Skutnäs, Svartsa and Christ Church, Helsingfors. Our only embarrassment comes at this point. Fostered by the Board of Foreign Missions, outgrowing the old building, which for years had been the power plant of the entire Conference, the congregation swarmed and erected the new Christ Church. It was my privilege to dedicate this fine church and institutional building the first summer of the quadrennium. In addition to a beautiful church with quarters for Sunday school, Epworth League, Ladies' Aid and Scouts, it contains quarters for an old people's home, the Concordia Deaconess General Hospital, stores, apartments, and a crypt for the dead. The cost was $325,000; it is secured by the mortgaging of the valuable downtown original Emanuel Church property. All would have been well had not the economic crisis, which shot interest-rates sky high, and almost swept the Finnish church from us, finally operated to similarly endanger both of these invaluable properties. Help must come to this church which an official visitor has declared to be in many respects the most influential church not only in Scandinavia, but in all Europe; or all will be swept away.

If that tragedy should happen there would be lost the life-time labors of the able pastor, the Rev. Karl Hurtig, who is serving his twenty-seventh year in this throbbing center. Money counted on from the Board and loans at American rates of interest will solve the situation; and if large enough the Conference could become entirely self-supporting within a very short time. In addition to the institutions thus far referred to, this great church successfully manages a large and admirable children's home at Grankulla; in Abo and Ekenäs there are located other social institutions of real value. A way must be found to save this center of life and power for an entire Annual Conference.

BALTIC AND SLAVIC

This virile missionary child is scarcely more than ten years old, but it has made astonishing growth. Last year twenty-two per cent increase was recorded. There is every prospect for continued challenging advance provided missionary appropria-

tions are not withdrawn as they have been so ruinously cut during the past few years. Doors are open, but they cannot be entered; men pitiably plead for workers and come long distances in search of pastors. This is equally true in each of the three republics of Esthonia, Latvia and Lithuania. The last country is predominantly Roman Catholic—the only country in the area where this Church is strong. But religious chains are breaking and the need of our Methodist evangelism is manifest. Our pastors live on starvation wages, children have died in our parsonage homes because of insufficient nourishment; but all are loyal and they hope and pray for a better day. A real church is in the making. Atheism and bolshevism stand ready to leap upon their prey if hunger too greatly reduces our decimated forces. New churches have been erected at Hagensberg, Riga, in Latvia; and in Rakvere, Poide and Torgu, in Esthonia. Larger property has been secured in Tallin, capital of Esthonia. The Annual Conference was organized in 1929.

SOCIAL WORK

Evangelism and practical endeavor are well balanced in the thinking and religious life of our area Methodism. The outstanding character of the deaconess work is partial proof. Central Mission work, limited in extent, is carried on in Gothenburg, Stockholm, Oslo, Odense and in some other centers. While there is definite effort everywhere to co-operate in caring for the poor and unfortunate, it is in connection with our Jerusalem Church, in Copenhagen, that we find the oustanding example. It is a matter of sincere congratulation that, as of yore, our buildings to the extent of their capacity, are used by the hungry and needy, and that the work of the Central Mission has been carried on without impairment even though it has not sought or secured the extensive advertising of other days. This year will reach the high-water mark for the quadrennium. Service is in league with religious devotion.

MISSIONARY UNDERTAKINGS

With evangelistic fires burning, it is not surprising that the area missionary spirit is at high-tide. For several years the contributions of Norway, Denmark and Sweden to the fields beyond have exceeded the appropriations to these Conferences from America. The contributions made have been not alone in money, but in life. A number of valuable missionaries from Scandinavia were on the field prior to this quadrennium. The past four years have witnessed the sailing of Egon Åström and Ragnar Alm to Sumatra; Hildur Gelotte, to North Africa, and Esther Björk to Rhodesia. Another candidate from Sweden may sail before June. The Woman's Foreign Missionary Society work has been organized into "The Scandinavian Unit" during the quad-

rennium. The women of Sweden have sent back to Korea Elizabeth Roberts and in addition, with the aid of Finland, they have made possible the going to Rhodesia, January 10, 1932, of Esther Björk. Norway's women will send Agnes Nilsen to India during 1932. Denmark has an auxiliary in every church. Finland Swedish Conference gives strong co-operation. Bible women and special workers are financed; two missionary papers are sustained. The area reaching toward self-support also stretches out to other lands to help Christ save the world.

EDUCATIONAL INSTITUTIONS

The theological preparation of the Finnish speaking young men is conducted in the new Central Church headquarters in Helsingfors; but the outstanding institution in the area is the Union Scandinavian School of Theology at Överäs, Gothenburg. It is strategically located for the training of the ministers of the four Scandinavian Conferences. Each year graduating classes numbering from six to twenty-one have been sent out. The faculty is carefully selected and well prepared. The student group is chosen with discretion. Here is the key to our future. Four of the new missionaries sent out to foreign fields this quadrennium have been students in Gothenburg. No young man is admitted to Annual Conference who has not finished the Overas course. Every young man serves an apprenticeship in evangelism and practical pastoral work. A special period for the instruction of laymen is provided. Our future depends absolutely on this school. We must have leaders, capable of meeting the attacks of atheism and secularism, capable of comparison with other religious leaders in these countries of culture, capable of carrying on and extending the Methodist emphasis in helping to build the kingdom of God.

There is one obstacle and that is financial. The property was purchased under the impulse and promise of the Centenary Movement; the peculiar difficulties of the preceding quadrennium prevented the carrying forward of payment compaigns; the debt is approximately $129,000. Struggling courageously toward self-support the contributing Annual Conferences are undertaking their share of the debt and they are making commendable progress toward their goal; it is a matter of congratulation that a working basis has been reached with the Board of Foreign Missions whereby the recognized share of the Board for the general church is one third, a second third the Board will solicit and expects to receive from grateful Scandinavians in the United States. When this necessary achievement is attained a new day will dawn for our Methodism in Scandinavia.

REPORT OF THE WASHINGTON AREA

WILLIAM FRASER MCDOWELL, Resident Bishop

In making this, my fourth and final report for the Washington Area I desire to emphasize a number of convictions and impressions which have come out of my sixteen years of residence. There will be a minimum of statistical and other details already known to the Conferences of the area and of interest to them.

1. Membership: My first report showed a total of 244,266 members. The latest total is 264,277. The first report showed 838 pastoral charges, with 664 filled by regular appointment and 174 left to be supplied. The latest report shows 689 regular appointments and 156 supplies. The latest report also shows a total of 24,241 members on the "non-resident inactive" roll. I only wish to say that in my judgment based upon careful study of the area we are using too large a percentage of supplies, useful and faithful though many of them are; that our non-resident inactive list is both unwisely and illegally large; that our membership is not nearly as large as it should and might be; that we do not add nearly as many members as we might through the Sunday Schools and by conversion; and that above all we lose all too many by processes which need not be named. Membership in the church is a sacred thing, not to be entered into lightly and not to be lost with ease.

2. The Church in this area has felt the modern call to Christian philanthropy and made a fine response to it. I wish I could present pictures and detailed descriptions of the Baltimore Old People's Home, Carroll Home for the Aged at Baltimore, Methodist Homes for the Aged at Washington and at Tyrone, Strawbridge Home for Boys, Children's Home near Harrisburg, Kelso Home for Girls at Towson, Maryland, Swartzell Home for Children at Washington, Wohomis Lodge at Baltimore, Maryland General Hospital at Baltimore, Sibley Hospital at Washington, Lucy Webb Hayes Training School at Washington. The Church of the area as a whole has taken the sound view that it must not neglect to care for its old people nor for its dependent children nor for its sick. The motive for the building of these institutions along with others is the motive that is found in the compassionate Christ toward people similarly situated in his own days on earth.

3. The work of education in our higher institutions and academies goes on well, but with wholly inadequate resources. After sixteen years of intimate association with the area my

conviction is deeper than ever that there is no substitute for the aggressively Protestant Christian College. And there is no way by which an institution can be maintained upon that basis except by having a single denomination assume responsibility for it and for the maintenance of its Christian character. Colleges conducted on a nonsectarian basis usually work out to a minimum of positive religious influence and life.

I am especially moved to say that I think Methodism's great contribution to the Capital and to the country and world, with this as a basis, lies in making the American University as strong as any institution can be made. It should be absolutely loyal to the government under whose charter it operates, and religiously it should be positively protestant and evangelical. The denomination has assumed a degree of responsibility that it has never fully met with reference to this University, a responsibility which it must meet if it is to fulfill its larger duty to the world. The denomination ought to be grateful for the co-operation of distinguished men and women of other protestant evangelical denominations in the maintenance of this University.

4. Within these sixteen years we have erected our Methodist Building under the auspices of the Board of Temperance, Prohibition and Public Morals. The Eighteenth Amendment has been passed and the supporting legislation enacted. And the very life of the nation itself is now involved in the question whether the United States has in it the power to become a competent democracy able to establish righteous laws and enforce them. Any one related to the whole question, as I have been, is compelled to say that the prohibition question is part of an immeasurably larger one. Far deeper than the question of the enforcement of the Eighteenth Amendment is the attitude of the people toward the Constitution as a whole. And thoughtful persons are convinced that the government cannot survive as a Republic upon the elective system as applied to obedience to law. The Nation cannot be half law-abiding and half law-observing and still stand.

In my younger ministry I did not intend to become absorbed in what was then known as the prohibition question. That was regarded as the proper field for specialists. Now after twenty years of presidency of the Board of Temperance which I gladly count as one of the good opportunities the church has given me, I am convinced that no special task in education to which subject I meant to give major attention, surpasses the task of teaching the nations and the world to think straight on this whole subject of national life, the relation of law to human life and government, and the righteousness or public morals essential to the very life of men in their civil relations. Contact with this cause has put a new content in my idea of education.

5. I am keenly conscious of the progress made in these years, in the attitude of the country and the world toward war. The World War was at its height sixteen years ago and while war has not ceased in the world, legal war has ceased and war itself has been declared an outlaw by the nations of the earth. Men and women opposed to war have a new standing in the world since the adoption of the Kellogg pact. The worldwide depression is so closely related to the World War that from this point of view a new significance attaches to the ancient words: "They that take the sword shall perish with the sword." The nation that takes militarism as a principle and policy will perish by militarism. Those who were saying twenty years ago that no nation could pay for a great war told the truth. We had the Great War and cannot pay for it. War so nearly bankrupted the world that every good cause now staggers under the financial load the world must carry. This puts the church in a new position of power for the making of a world of peace and thus winning the blessing pronounced by the Master upon the makers of peace.

6. It is my conviction, based upon these years of observation, that there must be a new interpretation of evangelical protestantism to the world and a new place made for it in the world. In the interest of bringing the Kingdom of Christ protestantism must recover and create a deeper sense of its own meaning than was possible in the days of the Reformation, when men were engaged in the fierce controversy of the time. Evil is strong and has come upon the world like a flood. We are wrestling not with flesh and blood but with principalities and powers, with spiritual wickedness in high places. And conventional protestantism, a merely historic protestantism, a narrow and limited protestantism will be futile and impotent in the world in which our children must live.

And this applies to the whole subject of church union. In other ways reports will be made as to the formal efforts for better interdenominational relations. I had hoped before my retirement to see many of these relations consummated. I come with sincere disappointment to the end of my effective relation without seeing this holy achievement. But I must record what is deep in my soul by saying that there is no sufficient reason for continuing many separations now existing within the Church of Christ; that the state of the world calls upon the churches of Christ to be one church in Christ, and that God cannot hold guiltless those who prevent the great prayer of Christ from being answered. I share the feeling of the *British Weekly:* "For there is no manner of doubt that were Christendom unanimous and upon its feet with regard to any one single project, Christendom could secure it now. If there were one thing on which the Christian Churches of this

world were united and resolved, that one thing would be conceded almost forthwith." I devoutly hope and pray that the Sesqui-Centennial of American Methodism which we shall celebrate in two years from this time will be crowned with glory because of the reunion of the separated branches of our Methodism.

Religion has not taken its true place in the Republic. The Church of Jesus Christ has not made this nation a disciple of Jesus Christ. It has led the nation to many things that are excellent but it has not made Him supreme in the laws and the life, the spirit and the institutions existing under the flag. No single agency could be so imperial and irresistible in the making of a new world as a united church in the United States, making the United States not after the petty fashion of correcting a few faults, not by the process of "government by complaint" but by the commanding process that is creative and constructive even after the fashion of Christ himself.

Fifty years ago the Church admitted me to its ministry and twenty-eight years ago set me apart to the office of a bishop. The ministry has seemed to me a holy thing that I must carry across the years with clean hands and a high heart; the office of a bishop a sacred trust that must be administered as far as possible in the spirit and manner of the fine traditions represented by the great names of the older day. I do not lay this ministry down. I shall carry it with gratitude until the end of the day.

REPORT OF THE ZURICH AREA

JOHN L. NUELSEN, Resident Bishop

Since the last General Conference the Zurich Area has comprised the work of the Methodist Episcopal Church in Switzerland, Germany, Austria and Hungary, the work in Jugoslavia and Bulgaria having become united with the Paris Area. The church in Danzig, which was transferred immediately after the war to the Polish Conference of the Methodist Episcopal Church, South, requested to be united again with the Methodist Episcopal Church. It was the only German speaking church in the work of the Methodist Episcopal Church, South, in Europe, and since the political situation was no longer an obstacle the authorities of the two churches agreed to the transfer of the membership and property back to the Northeast Germany Conference. By mutual agreement of the two Conferences concerned, the three German speaking churches in Alsace were transferred in 1931 from the France Mission Conference to the Switzerland Conference. This General Conference will be asked to ratify this change in the Conference boundaries. There are now in the Zurich Area six Annual Conferences, five of them in Germany and one in Switzerland, besides two Mission Conferences, namely, the Austria Mission Conference and the Hungary Mission Conference. These eight Conferences are composed of 367 Ministers, who are assisted by 1,308 Local Preachers and Exhorters, and preach the gospel regularly in 1,234 preaching places, ministering to a total of 69,007 church members, an increase of 4,341 over last quadrennium. In our Sunday Schools we gather 51,283 children under 14 years of age, an increase of 686. The total value of our churches and parsonages, not including Homes and Institutions is $829,886. Deducting the indebtedness, our equity is $3,702,209, a net increase of $110,231.

CENTRAL CONFERENCE

The Central Conference convened September 23-28, 1930, in Berlin. It was composed of 72 ministers and laymen. The Conference was favored with the presence of Bishop L. J. Birney, the official delegate of the Board of Bishops; Bishop William O. Shepard of Paris Area, and Dr. Herbert Workman, President of the Wesleyan Methodist Conference. It was greatly appreciated that the Mother Conference of Methodism had officially designated its President to visit our Central Conference. The Stockholm Area and the Czechoslovak Con-

ference of the Methodist Episcopal Church, South, were likewise represented by official delegates. The outstanding event was the official recognition by the Government of Prussia of the Methodist Episcopal Church giving to us the same legal rights enjoyed by the old State Churches. The document of recognition was handed to the presiding Bishop by a special delegate of the Government in open Conference session. The practical advantages of the legal recognition as a Church are the right to hold property and the exemption from taxes of our Church buildings. The Conference resolved not to ask this General Conference to authorize it to elect its own Bishop.

SELF SUPPORT AND MISSIONS WORK

During the quadrennium two more Conferences followed the example set by the Central Germany Conference and became self-supporting: The Switzerland Conference in 1930 and the South Germany Conference in 1931. The three remaining Conferences in Germany expect to reach this goal during the coming quadrennium. The work in Austria and Hungary is too young and too weak to outline a definite plan as yet. However in the administration of the work this aim is constantly held in view. It did not seem expedient to organize one Board of Foreign Missions including the whole Area. Two separate Mission Societies were organized by the Central Conferences, namely, one comprising the five Germany Conferences and one for Switzerland. A working arrangement has been effected with the existing Woman's Foreign Missionary Societies. The women's societies, while not losing their identity, have become a part of the larger organizations and are represented in the Board of Managers. Since the organization of the Missionary Societies a lady missionary has been sent to Sumatra in the Singapore Area. Negotiations will be conducted with the Board of Foreign Missions in New York looking toward the support of other missionaries. It was suggested, that the German and Swiss Methodists undertake the support of the work in Austria, Hungary and Jugoslavia. This is not feasible because according to the European conception missionary work in any part of Europe is Home Missionary Work, the term "Foreign Missions" being confined to work in pagan countries. Our Missionary Societies would have no standing whatever as mission forces if their activities were limited to Europe.

INSTITUTIONS

The theological Seminary at Frankfurt is the only theological institution, in fact the only educational institution in the Area. All of our ministers are trained there as well as a number of our preachers in Jugoslavia, Bulgaria and the Baltic States. Under the energetic leadership of its President, Rev. F. H.

Otto Melle, the Endowment Fund has increased considerably during the last four years. Every member of the teaching staff is a University man and is the son of a Methodist Minister.

To the five Deaconess Hospitals in Hamburg, Berlin, Frankfurt, Nuremberg, Zurich have been added two more, at Chemnitz in Saxony and at Heidelberg. Large additions have been made in Hamburg, Nuremberg and Zurich. Berlin has made plans for an additional wing but has not yet begun building operations owing to the financial stringency. They are entirely self-supporting owing to the devoted labors of our 1,064 Deaconesses, every one of them being a trained nurse. A number of Deaconesses are sent upon request to families in case of sickness, others are visiting nurses in local churches and others are attached to Children's Homes, Old People's Homes and similar Charitable Institutions. The Deaconess work is one of the most important and flourishing branches of our activities. During the quadrennium the number of Deaconesses has increased from 909 to 1,064, a net increase of 155 Deaconesses.

Of other Charitable Homes we have five Children's Homes, five Homes for the Aged and four Rest Homes, four Young People's Homes, that is to say Homes where we gather our young people for training institutes.

Our two Publishing Houses in Bremen, Germany, and in Zurich, Switzerland, are in good condition. Bremen has put up a new building, equipped with modern machinery for printing and book binding. The net profit is appropriated to our Church work. During the last year Bremen was in position to appropriate approximately $20,000 and Zurich has also yielded satisfactory profit. Considering the fact that quite a number of printing works have failed this success is really remarkable.

YOUNG PEOPLE'S WORK

We have on the whole a loyal company of young people. Much attention is given to institute work, vacation camps, hiking parties, group gatherings, in order to train a generation of sound, strong, loyal Methodists. The problem of unemployment among our young people is causing a great deal of concern. The mental and spiritual consequences of prolonged lack of regular work on the part of fine, well-trained young men and women, who are eager to work and find no employment whatever, are exceedingly detrimental. We try to counteract them by arranging for them study classes, engaging them in some specific line of church work and in other ways. But the problem is very serious. Owing to the lack of means we were compelled to discontinue the service of a special secretary for Young People's work in Germany.

TENT MISSION

In addition to the evangelistic services held in all our churches we are pushing our Tent Mission. Rev. Martin Funk, the efficient Superintendent of our Mission in Hungary, has been called to be leader of the Tent Mission. We have two large tents, and both are engaged during the whole summer season. Hundreds of men and women who would never enter a church have attended the tent meetings and have been won for Christ.

GENERAL CONDITIONS

There is an atmosphere of restlessness and uncertainty as never before. Political passions inflame the minds. Despondency grips the older generation, radicalism attracts the younger people. The economic condition has become worse as the years pass by. All the countries in the Area are on the verge of a collapse, even Switzerland is threatened. Radical nationalism and communism are rampant. The message of Methodism direct, personal, but world-wide in its outlook, potent with the regenerating power of the Holy Spirit, vibrant with joy and hope, full of faith and love, is needed more than ever and is appreciated more than ever in distracted Europe.

REPORTS OF BOARDS AND SOCIETIES

REPORT OF THE BOOK COMMITTEE

To the General Conference of the Methodist Episcopal Church, to be held in Atlantic City, New Jersey, May 2, 1932.

DEAR FATHERS, BROTHERS, AND SISTERS:

Conforming to the provisions of the *Discipline,* Paragraph 430, Section 1, which directs that "The Book Committee shall examine carefully into the condition of the affairs of the Book Concern and make report thereof to the Annual Conferences and the General Conference," reports have been sent to the Annual Conferences regularly. There is here presented to the General Conference the report for the quadrennium past. The above mentioned paragraph directs "The Book Committee shall keep a correct record of its proceedings." A review of "The Proceedings of the Book Committee," as recorded by the secretary, Ezra S. Tipple, as published and available for examination, will make certain the correctness of the record.

A like assurance can be given concerning the record of the proceedings of the Executive Committee as made by its secretary, Fred D. Stone. In accordance with the provision of Paragraph 429, Section 1, the Book Committee met "immediately after the adjournment of the General Conference of 1928 and organized."

The members representing the areas were:

James S. Todd, Atlanta Area. *Term expires,* 1932.
John M. Arters, Boston Area. *Term expires,* 1936.
Louis M. Potter, Buffalo Area. *Term expires,* 1932.
Arlo A. Brown, Chattanooga Area. *Term expires,* 1936.
Ira B. Blackstock, Chicago Area. *Term expires,* 1932.
William H. McMaster, Cincinnati Area. *Term expires,* 1936.
George T. Saxton, Covington Area. *Term expires,* 1932.
George M. Henderson, Denver Area. *Term expires,* 1936.
Charles A. J. Walker, Detroit Area. *Term expires,* 1932.
Harry S. Hamilton, Helena Area. *Term expires,* 1936.
Claude C. Hall, Indianapolis Area. *Term expires,* 1932.
J. Luther Taylor, Kansas City Area. *Term expires,* 1936.

Matthew S. Davage, New Orleans Area. *Term expires,* 1932.
Wallace H. Finch, New York Area. *Term expires,* 1936.
Horace M. Havner, Omaha Area. *Term expires,* 1932.
George W. Henson, Philadelphia Area. *Term expires,* 1936.
William F. Conner, Pittsburgh Area. *Term expires,* 1932.
J. Ralph Magee, Portland Area. *Term expires,* 1936.
Joseph S. Ulland, Saint Paul Area. *Term expires,* 1932.
Frank S. Wallace, San Francisco Area. *Term expires,* 1936.
M. J. Naylor, Washington Area. *Term expires,* 1932.

The Executive Committee, members of the Book Committee, as provided in Paragraph 428, Section 2, of the *Discipline,* were:

From New York City and territory contiguous thereto:

Frank A. Horne. *Term expires,* 1936.
James E. Holmes. *Term expires,* 1936.
Morris S. Daniels. *Term expires,* 1936.
Ezra S. Tipple. *Term expires,* 1932.
William T. Rich. *Term expires,* 1932.

From Cincinnati and territory contiguous thereto:

Valorous F. Brown. *Term expires,* 1936.
John H. Clark. *Term expires,* 1936.
Lewis N. Gatch. *Term expires,* 1932.

From Chicago and territory contiguous thereto:

John L. Hillman. *Term expires,* 1936.
Fred D. Stone. *Term expires,* 1932.
Henry S. Henschen. *Term expires,* 1932.

The organization for the quadrennium was effected by the election of: William F. Conner, as chairman; Ezra S. Tipple, secretary; Lewis N. Gatch, assistant secretary; O. P. Miller, treasurer of the General Conference Expense Fund, and O. Grant Markham, assistant treasurer; John H. Race, treasurer of the Episcopal Fund, and George C. Douglass, assistant treasurer.

The Executive Committee was organized by the election of Frank A. Horne as chairman, John L. Hillman as vice-chairman, and Fred D. Stone as secretary.

The Book Committee, as provided in Paragraph 436, Section 2, designated John H. Race to "have immediate charge and administration of the publishing interests in New York City; George C. Douglass with like duties at Cincinnati, and O. Grant Markham at Chicago.

Charles A. J. Walker, representing the Detroit Area, died November 12, 1928. Charles E. Allinger was elected by the Book Committee to fill the vacancy in the Detroit Area until the General Conference of 1932. Ira B. Blackstock, representing Chicago Area, died July 24, 1931. Harry W. McPherson was elected to fill the vacancy in the Chicago Area until the General Conference of 1932. Both of these departed lay members of the Book Committee gave unstinted and useful service to the committee—Brother Walker, for over twelve years, and Brother Blackstock over seven years.

Arlo A. Brown, representing the Chattanooga Area, was transferred to the Newark Conference, New York Area, in 1930, he having been elected president of Drew University. The vacancy occasioned by this transfer was filled by the election of Henry C. Black until the General Conference of 1932.

The death of Oscar P. Miller, treasurer of the General Conference Expense Fund, led to the election of O. Grant Markham as his successor, and George C. Douglass, as assistant treasurer. George Elliott, editor of the *Methodist Review,* died November 2, 1930. This was followed by the discontinuance of the *Review,* of which Doctor Elliott had been editor for ten years.

Henry H. Meyer resigned as editor of Church School Publications April, 1929, he having accepted the position of Dean of Boston University School of Religious Education and Social Service. Lucius H. Bugbee was elected his successor as editor.

L. H. King, editor of *The Christian Advocate,* Southwestern Edition, resigned as of May 31, 1931, to accept the pastorate of Saint Mark's Methodist Episcopal Church, New York City. A. Preston Shaw was elected to the vacant editorship.

This is probably a record of more changes in the membership of the Book Committee together with its officers and editors than has been known in any quadrennium of the past.

The death of George P. Mains, a former Publishing Agent, who died September 6, 1930, was noted with regret by the Committee. Suitable tributes were given.

REAL ESTATE

Pursuant to Paragraph 35, Section 1, of the *Discipline* of 1928, the following valuations of land and buildings were established for the quadrennium:

	Valuation for Quad. 1928	Indebtedness Dec. 31, 1931	Valuation for Quad. 1924
New York—150 Fifth Ave.	$950,000		
New York—2-4 W. 20th St..	375,000		
	$1,325,000	$480,000	$1,440,000
New York—Dobbs Ferry.....	1,225,000	330,000	....
Cincinnati—Fourth Street.....	164,300	.....	167,700
Cincinnati—Plum Street.....	661,240	.....	713,140
Chicago—740 Rush Street.....	1,093,900	187,500	530,250
Chicago—Fairbanks Court.....	sold	.....	158,740
Kansas City	146,500	.....	112,000
San Francisco	215,000	.....	200,000
New Orleans	23,000	.....	17,500
Total	$4,853,940	$997,500	$3,339,330

The average net earnings on this valuation of $4,853,940, during the quadrennium have been as follows: 1928, 4.774+; 1929, 4.256+; 1930, 4.85+; 1931, 5.05+.

In Boston, Detroit, Pittsburgh and Portland, The Methodist Book Concern occupies rented space.

There has been no change in the real estate holdings since the report of the Book Committee to the General Conference of 1928, when complete report was made concerning notable changes in our real estate situation, especially at New York and Chicago. See Report of Book Committee of Journal of the General Conference, 1928, page 1089.

The Cruikshank Company, real estate agents who have charge of our property, 2-4 West Twentieth Street, New York, have been, together with other brokers, seeking to sell the property in accordance with the action of the Book Committee. The condition of the real estate market has continued to be unfavorable with respect to the sale of property, and in the judgment of these real estate representatives it was deemed unwise to attempt to push the sale. It was the hope of the Book Committee that the sale of this property would liquidate the bank loans carried by the Irving Trust Company. The Union Dime Savings Bank, which carried the original mortgage on our property at 150 Fifth Avenue, New York, in the sum of $600,000, which funds were used toward the erection of the Dobbs Ferry plant, agreed when this mortgage was reduced to $480,000, to waive the five per cent annual amortization payment amounting to $30,000 annually, until the maturity of the mortgage, November 1, 1935. The Book Committee authorized this amount to be applied to

the Building Fund notes on the Dobbs Ferry property held by the Irving Trust Company.

Our mortgages at the end of the fiscal year, December 31, 1931, aggregated $667,500, $480,000 of which is carried on the New York property, at 150 Fifth Avenue, and $187,500 on our Chicago property at 740 Rush Street.

Our Building Fund notes, payable on December 31, 1931, aggregated $330,000, which are being reduced annually by at least $30,000. In addition to these amortization payments of $30,000 annually, $50,000 has also been taken from the Invested Surplus of the New York Corporation and applied to the Building Fund notes account of the Dobbs Ferry property, held by the Irving Trust Company.

The mortgage on the Chicago property is being reduced by an annual instalment of $12,500.

LABOR—GROUP BARGAINING

The Group Bargaining plan, inaugurated by the Book Committee for our plant at Cincinnati (and adopted in measure at Chicago), has been approved by previous General Conferences. It is still an established agency in administration and production—serving well both the concern and the employees. However, careful investigation is being made, with open minds, to discover if a still better plan might be possible. Negotiations are in progress with the American Federation of Labor.

The Committee and Publishing Agents have reason to believe that an agreement for co-operation between the "group bargaining" method, as used at Cincinnati, and the American Federation of Labor will be reached. If consummated it will tend to mutual benefits. To that end the Committee will continue to strive. It is worthy of record that at Cincinnati and Chicago, where "group bargaining" obtains, there is contentment on the part of the employees. There is no agitation or suggestion for a change of method on their part.

DISTRIBUTION OF PRODUCE TO THE ANNUAL CONFERENCES

There has been appropriated to this purpose this past quadrennium as follows:

1928	$200,000
1929	200,000
1930	200,000
1931	50,000

It is a matter of deep regret that the Committee is not able to make a more favorable report than these figures indicate. The appropriations for 1928, 1929 and 1930 were not notably below the average of the past. That of $50,000 for 1931 was the lowest for many years and was only made possible by using $11,000 from the accumulated surplus. The nation-wide business condition accounts very largely for this showing. Many of the strongest railroads and industrial corporations have reduced dividends, and in many cases suspended dividends entirely. In other instances dividends have been paid in whole or in part from their surplus. The retired preachers are mostly old men. They or their widows are the beneficiaries.

To deprive those, who are in immediate necessity, in order to lay up a surplus as a protection for those who may follow them, has not seemed to the Book Committee either wise or generous. Those of to-day are deserving and as needy as any of the coming years can be. Whatever appropriations have been made from its produce have been in accordance with the direction given in Paragraph 442 of the *Discipline:* "The produce of the Book Concern, after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs shall be regularly applied to the benefit of the traveling supernumerary and retired preachers, their wives, widows and children." With such explicit command that the produce "shall be regularly" applied to the objects named, it would appear there is no justification for a policy that would accumulate a larger surplus as a protection for future claimants on the fund. If the Book Concern should come to the time when all its earnings are required "with which to carry on its affairs," then, and only then, can it in law or justice cease to keep its promise to the preachers whose loyal devotion to its interests have contributed so largely to the business success it has attained.

ADVOCATES

No problem before the Book Committee received more consideration than that of the Advocates. Pursuant to the action of the General Conference directing that "economies be encouraged by the merging of the Advocates wherever the best interests of the constituency shall be efficiently served," action was taken by the Book Committee looking to that end, with this result:

At the annual meeting of the Book Committee in 1929, the Special Committee on Advocates, presented the following report, which was adopted:

The General Conference of 1928 said: "We commend the policy of the Publishing Agents, approved by the Book Committee, as announced in their report to the General Conference, that 'economies be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus efficiently served.'"

Therefore, your committee appointed by the Book Committee at the session held in Atlantic City, July 5-6, 1928, submits as its first recommendation:

I. That the Western Christian Advocate, the Southern Edition of The Western Christian Advocate, and The Southwestern Christian Advocate be merged into one paper with three separate editions.

II. That The Northwestern Christian Advocate and The Central Christian Advocate be merged, with two separate editions, these mergers to become effective as soon as the proper plans can be formulated.

III. That we instruct the Publishing Agents, under the direction of the Executive Committee, after conference with the editors concerned, to designate the respective fields of editorial activity and responsibility.

During the quadrennium the format of The Christian Advocate in its various editions was materially improved. The introduction of colored covers added greatly to the appearance of the paper, and it was expected that this innovation would make a larger appeal to national advertisers. In addition to the work of an expert solicitor for national advertising, membership in the Audit Bureau of Circulation was maintained, in the effort to secure enlarged revenue from advertising.

THE CHRISTIAN ADVOCATES

The Book Committee, at its meeting in April, 1931, took action as follows:

First—That The Christian Advocate in its several editions now issued as follows:

The Christian Advocate,
The Christian Advocate, Western Edition,
The Christian Advocate, Southern Edition,
The Christian Advocate, Northwestern Edition,
The Christian Advocate, Central Edition,
The Christian Advocate, California Edition,
The Christian Advocate, Pacific Edition,

shall be issued, beginning with the first of October, 1931, as "The Christian Advocate," with an explanatory sub-title, "A National Weekly."

This paper to be edited by the present editors, together with the Contributing Editor and the editor of the National Methodist Press, who shall constitute an Editorial Board.

Second—This Editorial Board shall effect an organization for the efficient production of a paper which, in their judgment, will best serve the interests of the Church.

Third—We recommend that the papers be published at New York, concurrently at Cincinnati and Chicago, and, in view of present contracts, which do not expire until June 1, 1932, at San Francisco and at Portland, Ore. Further, we recommend that when present contracts on the Pacific coast expire, that then "The Christian Advocate—A National Weekly," shall be published at not more than three points.

In March, 1932, at its annual meeting, the Book Committee made the following recommendation:

To carry into effect the action taken by the Book Committee at the annual meeting, April 27, 1931, with reference to "The Christian Advocate—A National Weekly," with the constituting of an Editorial Board, to be published at not more than three points, we recommend that certain changes be made in the Discipline, as follows:

Omit Paragraphs 445-448, inclusive, and Paragraph 451, and substitute new Paragraphs which read as follows:

Paragraph 445—Section 1. The General Conference shall elect quadrennially by ballot three editors of The Christian Advocate—A National Weekly to be published at three places.

Sec. 2. The editors of The Christian Advocate—A National Weekly shall constitute an Editorial Board, which shall select its own chairman. They shall, subject to the approval of the Publishing Agents and Executive Committee, determine the division of editorial responsibility.

Sec. 3. There shall be published in The Christian Advocate—A National Weekly at least fourteen (14) pages of uniform material exclusive of advertising. Printing or plating the uniform material shall be determined by the Book Committee and the Publishing Agents. This uniform material may be available to other religious papers on such terms as may be determined by the Publishing Agents.

Sec. 4. There shall be a Washington correspondent of the Christian Advocate—A National Weekly, who shall be selected by the Book Committee, from names presented to them by the Editorial Board.

Sec. 5. All costs, editorial, manufacturing, promoting, and sell-

ing, shall be budgeted on the basis of income, under the direction of the Book Committee and the Publishing Agents.

Paragraph 446—The publishing Agents and the Editorial Board shall designate one Sunday each year as Good Literature Day, at which time the pastors shall be requested to present or have presented the merits of The Christian Advocate and receive subscriptions.

Paragraph 447—Section 1. The General Conference shall elect quadrennially, by ballot, an editor for The Christian Advocate—Southwestern Edition; an editor for The Epworth Herald, who shall also edit all Epworth League publications under provisions hereinafter defined; and an editor for Church School Publications under the provisions hereinafter described.

Sec. 2. The General Conference shall elect, by ballot, an editor for Der Christliche Apologete, to serve for such period of time as the Book Committee shall continue the publication.

Paragraph 448—Nominations of editors to be elected by the General Conference shall be sent to the Secretary's desk in writing.

CHURCH SCHOOL LITERATURE

Following the acceptance of the resignation of Dr. Henry H. Meyer, the duties of the editor of Church School Publications were carried by Dr. E. S. Lewis, Associate Editor, until Dr. Bugbee as editor assumed charge, a period of approximately a year.

L. H. Bugbee, as successor of Henry H. Meyer, who resigned, entered upon his duties on July 1, 1930. A study of this department of our publications, as reported to the committee, reveals these facts:

During the quadrennium the Outlines, released by the International Council of Religious Education, and approved by the Curriculum Committee of the Board of Education, have been carefully considered, revised and adapted to meet the requirements of our church schools. These include Primary, Junior, Intermediate and Senior Group Lessons and the Improved Uniform Lessons. A high standard of lesson treatment has been maintained.

The Epworth Herald and Epworth League publications are under the editorship of Dr. W. E. J. Gratz and show marked adaptation to the modern trend in the Religious Education of our youth in the Church and Epworth League.

Late in 1931 the Publishing Committee of the Pittsburgh

Christian Advocate recommended to the Book Committee that the Pittsburgh Christian Advocate be merged with The Christian Advocate—A National Weekly, continuing the Pittsburgh edition with editorial offices in Pittsburgh and published in New York. This proposal was accepted by the Executive Committee and approved by the Book Committee. Therefore, we join with the Publishing Committee of The Pittsburgh Christian Advocate in recommending that the said Committee be discontinued.

BOOK PUBLICATIONS

There is evidence of a widened scope in the character of the books published. This has been attained without lessening the emphasis upon theological, devotional and biblical subjects. Through the motive and zeal of the Book Editor the list of authors has been enriched by the addition of writers of national and international fame. Among them have been those qualified to speak with authority on the subjects they consider. Our emphasis has been given to the literature on Religious Education.

The Abingdon Series on this subject is worthy of special appreciation. Our Abingdon Press enables us to receive increased recognition from scholarly authors outside our denomination. There is evidence to them of our ability to market the books from their pen. It is a matter for congratulation that a number of our books have been selected by "The Religious Book of the Month Club," while many others of our publications have received favorable comment. The Book Committee defers to the Book Editor, John W. Langdale, to make mention of books of special worth, as occasion and opportunity may suggest to him. It may, however, not be amiss to note The Abingdon Bible Commentary, now completed, as recognized to be among, if not indeed, the best published.

A revision of the Closely Graded Courses has been completed during the quadrennium. There are now twelve Graded Courses besides the two courses for Beginners, with the pupils' textbook and the teacher's manual prepared for each part throughout the series.

Fifteen elective texts have been published and several others authorized by the Curriculum Committee are in process of revision.

The only notable changes in the periodical literature are the

publication of the Primary Quarterly in a leaflet form so that it may be distributed from Sunday to Sunday, and the insertion of sixteen pages of Teacher's Helps in the Intermediate Quarterly and in Studies for Youth. The latter plan will begin in April. The Elementary Magazine, which was a new venture four years ago, has now an average circulation per issue of nearly 40,000.

Changes in the personnel of the staff are as follows: Dr. Harry C. Wilson has taken the place of Dr. E. Leigh Mudge as head of the department of young people's publications. One of the best beloved members of the staff, Miss Josephine L. Baldwin, slipped quietly away from us on September 16, 1931. Her leadership in the department of children's work, her pioneer work with the Closely Graded Courses give to her a notable place in the history of religious education in America.

Every effort has been made to reduce expenditure to the lowest limit and the total budget has been scaled down from $151,000 to $139,000. It should be borne in mind that the present editorial supervision has assumed responsibility on what might be called an ebb-tide. That tide has not yet turned. Naturally this situation reflects itself in the circulation of both the Closely Graded Courses and the periodicals.

It is the avowed aim of the administration to combine the values of wise educational approach with religious values which include both the ethical and the mystical elements of religion and fulfill the prophetic definition to "do justly and love kindness and to walk humbly with thy God."

THE METHODIST REVIEW

The death of George Elliott, editor of the Methodist Review, led to the consideration of the discontinuance of that publication. At the meeting of the Committee, 1931, it was reported that the question of merging it with the Methodist Quarterly Review of the Methodist Episcopal Church, South, had been given careful consideration, but found impracticable. Pending the meeting of the Book Committee the Review was edited by a volunteer committee. The Book Committee directed that the Review should cease as of July 1, 1931. At the same meeting of the Committee it was determined to establish a quarterly magazine with the title Religion. Later consideration enlarged it to Religion in Life, its editor to be the Book Editor, who may

associate with himself other available editors. The first issue has now appeared. It has elicited favorable notice. The contributions are from men eminent in their special lines of study. It is not intended to be distinctly denominational. It does give promise, from its first issue, of being such a magazine as one in which the Methodist Episcopal Church may have just pride. It seems wise to embody in this report, where it is assured of permanency and availability to the inquirer of the future the life story of the Methodist Review.

An American edition of the Wesleyan Methodist Magazine was first issued in 1789, the same year the Book Concern began. This magazine was discontinued in 1791. Its publication was resumed in 1796, and later again ceased. In 1818 a further effort resulted in the issuance of The Methodist Magazine. In 1829 the title was changed to The Methodist and Quarterly Review. In 1849 it became the Methodist Quarterly Review. Again, by elimination, it became the Methodist Review, and so continued to the end, in 1931. Until 1832 the Book Agents were its editors. From that date there is the record of editors: Nathan Bangs, Samuel Luckey, George Peck, John McClintock, Daniel D. Whedon, Daniel Curry, J. W. Mendenhall, William V. Kelley and George Elliott.

It is but proper that this General Conference should have in specific terms the conditions that led the Book Committee to the discontinuance of this time-honored and useful Methodist Review.

The following recommendation came to the Book Committee from the Executive Committee with the endorsement of the Publishing Agents:

Since 1912, the high peak of the circulation of the Methodist Review was 8,100, reached in 1915. The present circulation is 3,781. The net financial losses from 1912 to 1930, inclusive, aggregate $102,578.41. The net financial loss for the year ending December 31, 1930, amounted to $7,276.86. In view of these inescapable facts from history and experience, and with the highest appreciation of the ideals of the Methodist Review, we cannot see any future circulation or adequate support to warrant its continuance, and, therefore, we recommend that its publication cease as of July 1, 1931.

We further recommend that all details concerning discontinuance of the Methodist Review and the establishment of the new quarterly Religion, including editing, publishing and promoting, be com-

mitted with power to the group of Editors involved and the Publishing Agents.

Respectfully submitted,
FRANK A. HORNE, *Chairman.*
FRED D. STONE, *Secretary.*

This recommendation was duly considered by a subcommittee of the Book Committee and, on its recommendation, was adopted by the Committee as a whole.

GENERAL REFERENCE

The treasurer of the Episcopal Fund, John H. Race, will present to you the report covering that feature which is by Paragraph 373 of the Discipline committed to the Book Committee. The facts there shown call for thoughtful attention by the Committee on Episcopacy and Book Concern, and finally by the General Conference. The Book Concern should certainly be relieved of the responsibility of lending its financial credit to obtain funds in order that prompt payment may be made of the bishops' salaries. Without question, prompt payment should be made. It should not be secured by possibly endangering the Book Concern funds, which ultimately would endanger the appropriations from the Concern to the retired preachers. It may be wise to raise this danger signal and thus make certain the means of avoiding this possible misfortune.

The report of the treasurer of the General Conference Expense Fund, O. Grant Markham, will be before you. By Paragraph 432, this fund is also committed to Book Committee. A considerable surplus, carried into this quadrennium may make it possible for the treasurer to meet all the claims. The larger number of commissions are proving an expensive method of arriving at decision and action in our church affairs. The last General Conference took action looking toward more care in raising such commissions. Inquiry should certainly be made as to probable expense as well as to the value. It has not been necessary up to this time for the treasurer of this fund to secure funds by loans. However, if it should be necessary, the Book Concern is the only available source of credit it can obtain. These are two matters of such vital interest that it would appear they should have the serious attention of the committee on Book Concern and then of the General Conference.

SUGGESTED GENERAL CONFERENCE LEGISLATION

The Special Committee of the Book Committee on General Conference Legislation recommended, and the recommendations were approved by the Book Committee, that the following be substituted for Paragraph 374 of the *Discipline:*

The Treasurer of the Episcopal Fund is directed to send monthly to each Bishop and Missionary Bishop, a check covering one-twelfth of the annual salary, and of the allowance for clerical assistance, and house rent or maintenance as provided by the Book Committee. The Treasurer shall also pay the claim for official travel of a Bishop or Missionary Bishop upon presentation of an itemized voucher as prescribed by the Book Committee. The Treasurer of the Episcopal Fund is further authorized to forward to the Treasurer of the respective Central Conferences, quarterly in advance, the proportionate amount of the annual grant-in-aid allowed to the several Central Conferences by the Book Committee toward the support of the General Superintendents or Bishops of such Central Conferences.

That Paragraph 375 be amended to read as follows:

The Book Committee shall apportion among the several Annual Conferences the sum required to be raised for these purposes, on the basis of the total amount raised in the respective Annual Conferences for Pastoral Support, including rental value of the parsonages, but exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts and Charges, applying the percentage rate established by the Book Committee. The Bishops of the respective Areas and the District Superintendents are instructed to co-operate in the collection of the apportionments.

That a new paragraph be added, as follows:

Nominations for the election of Publishing Agents and Editors shall be made by the Book Committee, and for the election of Corresponding Secretaries for each Benevolent Board by the Board of Benevolence concerned,—provided that 25 or more members of the General Conference, elected from at least three (3) separate Conferences, may, by petition, make independent nominations.

That Paragraph 429, Section 2, be amended to read as follows:

The Annual Meeting of the Book Committee shall be held on the fourth Wednesday in April, or at such other time as the Book Committee may determine, and special meetings may be held at such times and places as the Committee may appoint, or at the call of the Chairman, or upon written request of ten members of

the Committee. At all meetings of the Book Committee a majority of the members shall constitute a quorum.

That Paragraph 432, Section 1, be amended to read as follows:

At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, Judicial Conferences, General Conference Commissions, the expenses of which have been authorized by the General Conference, Committees of Investigation in the event of charges against a Bishop or a Missionary Bishop, and such other expenses as the General Conference may have authorized to be paid from this fund, et cetera.

SALARIES AND ALLOWANCES OF BISHOPS

WHEREAS, Owing to the present economic conditions and the depression which have so seriously affected the business of The Methodist Book Concern, the receipts of the Episcopal Fund and the general financial condition of our churches, some reduction and readjustment of salaries and allowances must be carefully considered and action taken at the proper time; and

WHEREAS, Within two months the General Conference of 1932 will be in session; and

WHEREAS, It is customary very soon after the session of each General Conference to convene the newly constituted Book Committee in session for the special purpose of considering salaries and allowances coming under their jurisdiction for the balance of the present fiscal year; be it

Resolved, (1) That we recommend that the present salaries and allowances be continued until June 1, 1932;

(2) That we recommend that the newly constituted Book Committee, acting under the authority or instructions of the Central Conference, shall give careful and special consideration to this whole matter and take such action as the circumstances and facts demand on the authority conferred or to be conferred upon them by the General Conference;

(3) That we authorize the Treasurer of the Episcopal Fund to specially request the Bishops to exercise the utmost economy in the expenditure of funds for their expense accounts chargeable to the Episcopal Fund;

(4) That we instruct the Treasurer of the Episcopal Fund to see that any over-drafts on the part of any individual Bishop on items authorized by the Book Committee be adjusted on or before June 1, 1932;

(5) That we further instruct the Treasurer of the Episcopal Fund to scrutinize carefully the expense accounts and vouchers of the several Bishops with a view of reporting to the Administra-

tive Committee any items which may seem to be unnecessary or extravagant. Be it further

Resolved, That a copy of this action be transmitted to the General Conference in the report of the Book Committee and submitted to the Book Committee at the meeting to be held after the adjournment of the General Conference of 1932. Also that a copy of these resolutions be sent to the Secretary of the Board of Bishops.

GENERAL CONFERENCE ENTERTAINMENT

The Book Committee elected a Commission on General Conference Entertainment consisting of Joseph S. Ulland, J. Luther Taylor, Ira B. Blackstock, Wallace H. Finch, Fred D. Stone, William F. Conner, J. Ralph Magee, with O. Grant Markham, by virtue of his office, as treasurer of the General Conference Expense Fund. Wallace H. Finch was elected chairman, and Fred D. Stone, secretary. Three cities made application for entertainment of the Conference: Columbus; Springfield, Illinois; Atlantic City. Each city was given opportunity to present its claims and facilities for furnishing suitable hall and all other requirements. The Book Committee, by formal ballot, selected Atlantic City. The local committee there has given consideration to the suggestion and requests of your commission. It would appear that in so far as is possible every arrangement will be made for your comfort and convenience. The Conference is aware that assignment of the location of seats to the various Conference delegations is made by lot, with no favoritism possible. The variety of hotels would seem to make possible the answering of the demands of each delegate and visitor. The assignment of the programs for the afternoons and evenings have been made after much correspondence between those interested and the commission. The result is, as far as seemed possible, in agreement with the desires of those concerned.

Paragraph 593 of the Discipline, together with the action of the special committee designated in Paragraph 593, Section 8, determined many features of the program.

Your commission, together with the local committee at Atlantic City, will strive, as occasion may arise, to meet all requirements for the proper transaction of the business of the Conference, and the comfort of all in attendance.

For the Book Committee,

WILLIAM F. CONNER, *Chairman*,
EZRA S. TIPPLE, *Secretary*.

REPORT OF THE PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN FOR THE QUADRENNIUM ENDING DECEMBER 31, 1931

FOREWORD

Go ye therefore, and teach all nations.—Matthew 18. 19.

In carrying out the message of Christ and the objects and purposes for which The Methodist Book Concern was founded, all changes and improvements in the graphic arts have, from time to time, been adopted by the Publishing Agents in charge. Recently color and offset presses have been installed, and electric printing, now in the laboratory stage, will be taken advantage of when perfected. We are watching, with interest, experiments of typesetting by use of the electric eye.

Eventually The Methodist Book Concern will need a central radio station, with television, where dramatic productions portraying our religious teaching may be broadcast and received in any church school desiring to equip itself with the necessary apparatus. These productions may be synchronized with the Church-school literature so that a local superintendent or teacher directing the studies can explain them in a longer period than is possible where the eye alone has to be depended upon to receive the message. The Editor of Church School Publications could teach the lesson from this central station so that it might be received in every school. As distribution of this promotive material would be by airplane, the content would embrace the latest incidents and happenings in world affairs bearing on religious education. Something of yesterday could be before the schools to-morrow, and events of the moment may be broadcast from this station.

The Methodist Book Concern is awake to the needs of the present day, and is using its organization and influence to bring about a better social order through improving and distributing more widely *The Christian Advocate*. Our books will continue to be written to provide religious teachings for all ages. The Church-school literature, through which Christians are taught to be intelligently spiritual, will continue to be adapted to all grades and to all ages, spreading abroad on the printed page the Bible and its teaching.

DEAR BROTHERS AND SISTERS:

"From our ancestors come our names; but from our virtues, our honors." So reads an old proverb. Not to any special group of men can be ascribed the virtues which have sustained and augmented the honors that redound to The Methodist Book Concern. To many in turn have been entrusted the publishing interests of our great Church. Each has endeavored to be true to the purposes outlined in its charter.

The economic situation which developed in the United States during the past quadrennium is reported from all sources to have been the most acute this nation has known. It would be easy to compile a long list of other great corporations who also show either deficits or largely reduced profits. These corporations are well known to the members of the General Conference.

Our constituency has suffered a decrease in incomes and resources which cannot be measured by any data we are able to compile. Financial institutions in large numbers have closed their doors, leaving some of our cities containing as large a population as 70,000 without banking facilities. Money of Church schools and other Church funds has been tied up for months, and in many instances lost. Our report shows loss in sales but not in loyalties. The efficient service of our organization has succeeded in retaining our constituency. The Church schools, from necessity, have practiced rigid economies. Our ministers and laity still buy books of value, but the purchasing power of the individual has been reduced by the economic pressure under which he lives.

Conditions which we find in the United States are world-wide. We have taken advantage of every possible economy of which we could avail ourselves. We have felt it a duty to the Church to maintain the efficiency of our service organization.

For convenience, we submit a simplified balance sheet of the business of the Book Concern for the fiscal year of 1931, as certified to by Lybrand, Ross Brothers & Montgomery:

The Methodist Book Concern owes to Individuals, Firms, Corporations, Banks, Conference, etc.		$743,436.71
For the purpose of meeting these obligations, we have Quick Assets:		
Cash on hand	$140,947.00	
Investments (market value)	126,149.75	
Accounts Receivable (good)	1,057,923.78	
Notes Receivable (good)	9,400.86	
Total Quick Assets		$1,334,421.39
Excess of Quick Assets over Liabilities	$590,984.68	

Other Assets of The Methodist Book Concern—		
Merchandise and Inventories, etc.....	$923,023.25	
Accrued Interest Receivable	1,498.92	
Prepaid Insurance and other deferred charges	86,414.17	
Real Estate, Equipment, Furniture and Fixtures..$5,268,586.25		
Mortgages—less 667,500.00		
	4,601,086.25	
Total Other Assets		5,612,022.59
		$6,946,443.98
Total Assets $6,946,443.98		
Liabilities (current) 743,436.71		
Excess Assets 6,203,007.27		

Messrs. Lybrand, Ross Brothers & Montgomery, certified public accountants, continue to have general supervision of our auditing. Spot audits are made at their discretion. The certified balance sheet follows this report. E. E. Clawson, General Auditor, and his assistant, attend to auditing details throughout the year. The work of the auditors is immediately under the supervision of the committee on Audits and Accounts of the Executive Committee of the Book Concern, and the Auditors are responsible to that Committee.

REDUCTION OF EXPENSES

In common with all other business operations at this time of financial stringency, the Publishing Agents are carefully studying our costs and methods of promotion and distribution, with a view to increasing sales and securing such savings as may be possible. During the quadrennium we have made a saving in selling costs and general expenses of $217,580.24, as will be shown by the following table:

The following table shows the decrease in expenses for the quadrennium:

SELLING COSTS

1928	$1,306,059.53
1929	1,295,686.31
1930	1,260,986.01
1931	1,161,838.18
Total Decrease, 1931, as compared with 1928..	$144,221.35

GENERAL EXPENSES

1928	$658,946.66
1929	618,928.07
1930	615,626.28
1931	585,587.77
Total Decrease, 1931, as compared with 1928..	$73,358.89

It will be seen from the Certified Balance Sheet that the total current assets of $2,219,207.98 are as against total current liabilities of $743,436.71, or $2.98 for every dollar of current liabilities owed.

MANUFACTURING

Our contract for paper is for a period of three years. The contract is on a sliding scale in which we are to share any reductions in the proportions given to the most favored customer.

Beginning October 1, 1931, The Christian Advocate, Western Edition, Southern Edition, Northwestern Edition, Central Edition, Pacific Edition, and California Edition, became The Christian Advocate—A National Weekly, to be published at five points. The title page, in accord with the postal laws of the United States, carries a descriptive subtitle. On December 31, 1931, The Pittsburgh Christian Advocate, as the result of an agreement between the Publishing Committee of The Pittsburgh Christian Advocate and the Book Committee, became a unit in The Christian Advocate—A National Weekly, this unit being published at New York.

The three manufacturing plants, New York, Cincinnati, and Chicago, are efficiently producing the work assigned to them.

The relations of the manufacturing department of The Methodist Book Concern and the Benevolence Boards as represented by the World Service Agency, have been increasingly cordial throughout the quadrennium.

LABOR

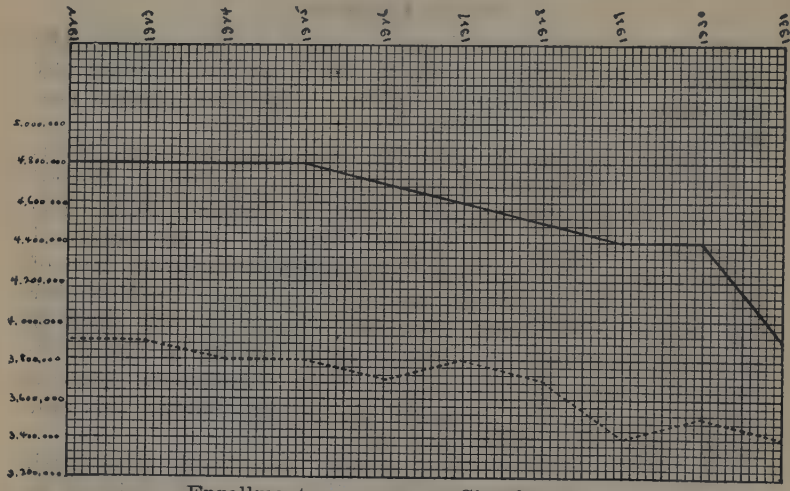
The Methodist Book Concern seeks to establish and maintain a Christian order in industry. We have working agreements with the trade unions affiliated with the American Federation of Labor at New York, and we are negotiating similar agreements concerning Cincinnati and Chicago.

Consideration in cases of sickness or emergencies, adjustment of hours for rest, co-operation, restaurant, emergency rooms, group insurance, are some of the benefits attainable because of the determination on the part of those in our employ to be mutually helpful.

CHURCH SCHOOL PERIODICALS AND STORY PAPERS

The circulation of Church School Periodicals and Story Papers has kept pace with the enrollment in the church school as indicated in the following chart:

COMPARISON
ENROLLMENT OF CHURCH SCHOOLS
WITH
CIRCULATION OF CHURCH SCHOOL PERIODICALS
YEARS 1922-1931, INCLUSIVE



——— Enrollment. ..... Circulation.

The total sales for the church school periodicals and story papers for the quadrennium were $5,798,766, or an average of $1,449,691 a year.

The average circulation of our story papers, December 31, 1931, was 1,263,236.

The total circulation of our church school periodicals and story papers has averaged each year more than 70,000,000 copies.

From an artistic, mechanical, educational, spiritual point of view, our periodicals rank foremost.

GRADED LESSONS

This acceptable series of studies continues to meet the needs of Church Schools seeking to use a type of lesson material pedagogically sound and representative of ideals in religious education approved by our leaders.

During the quadrennium these graded lessons, entirely rewritten, have been published. They are extensively used in denominations other than our own. While these lessons do not call for revision every quarter or every year, in order to keep abreast of current progress in religious teaching, they are revised approximately every seven years. Therefore, another

revision is being planned for, and will be undertaken in the coming quadrennium.

ELECTIVE COURSES

Many of our Church schools no longer equip themselves with one series or course of lessons. The pastor, the religious director, and the Church-school superintendent, with the teachers, make a careful study and analysis of the requirements in the local situation, and adopt what in their judgment may seem best for each grade or department. In the same school, some departments use uniform, some group, some closely graded, and others textbooks. While this tends to greater advance in education, it reduces the output of any one type of lesson material, and consequently increases the cost of manufacture, the selling price, and the cost of distribution. Where so much more capital is used with lower percentage of return, in the future the Church will face a natural falling off in produce.

During the last two years of the quadrennium every effort has been made to reduce expenditure to the lowest limit and the total Church-school editorial budget has been scaled down.

On October 29, 1929, at a special meeting of the Book Committee upon the nomination of a Committee of Eleven, Dr. Lucius H. Bugbee, then pastor of the Hennepin Avenue Church, Minneapolis, Minn., was unanimously elected Editor of Church School Publications. Thoroughly qualified, from the standpoint of scholarship, deeply sympathetic, and with wide experience as a successful pastor and a wise leader, Doctor Bugbee is making a large contribution to the Church as editor.

It is the aim of the present administration to combine the values of wise educational approach with religious values which include both the ethical and the mystical elements of religion and fulfill the prophetic definition to "do justly and love kindness and to walk humbly with thy God."

Periodically the representatives of The Methodist Book Concern have met with the representatives of the Board of Education to plan the teaching materials of our Church in accordance with ¶ 500, § 4, of the *Discipline*. It is believed that this association, which is known as the Curriculum Committee, is beneficial to all the interests involved.

MERCHANDISE

The term merchandise is used by The Methodist Book Concern to designate our business operations not covered specifically by other names. In this department we publish books and requisites, pamphlets, leaflets, and handle books of other publishers. We also render service to every department of the

Church that may call on us not only in the matter of publishing and distributing literature at cost or less, but in extending help at Conferences, institutes and conventions. In fact, we try to do everything we can to carry out the purpose of The Methodist Book Concern that is not filled by our Church papers or Church-school publications.

An analysis of book publications during the quadrennium just ending will reveal a list selected in no haphazard way, but planned to meet varying needs. Falling into many classifications, each book was designed for a definite purpose—information, comfort, pleasure, satisfaction, stimulation. There are books for the adolescent, for challenging and questioning youth, for the mature thinker, and interesting and attractive books for children. To list all the worthwhile books is impracticable; to name but a few would be difficult when so many fall in the same category. It may be in order, however, to name just one which, completed in the early part of the quadrennium, has brought us fame the world around—*The Abingdon Bible Commentary*. It will be a standard for many years to come.

The prices of our publications are fair—considerably below that of books of similar merit and quality of workmanship issued by other publishers.

The returns in this department are small partly because we are now selling much literature in pamphlet form at a very low price that had formerly been distributed in book form at a higher price. It is readily seen that if a book sells for $1.00, and we sell ten different pamphlets containing approximately as much material in a condensed form at ten cents each, or $1.00 for the set, our total returns will be much less, but the good we do justifies the financial loss.

Our cost of manufacture is based on paying the highest prevailing wage in every department, and furnishing the best and most sanitary surroundings, and engaging in all necessary welfare work for the comfort and health of those associated with us.

It will be interesting to note that in unit sales, based on a close analysis of our merchandise business, the decrease in our own publications comparing 1931 with 1930, was just 27 per cent, which is the drop in world trade as estimated by the Government Board of Trade of Great Britain. Our figures were compiled some months before the statement of the Government Board of Trade appeared in the press. In dollars and cents our decrease is somewhat over 25 per cent.

After David G. Downey became our honored Book Editor, now Literary Advisor, great variety in choice of manuscripts

and new avenues for distribution were opened by the adopting of a trade name—The Abingdon Press. Standing foursquare with all the traditions and ideals of the past, our books are finding an ever-widening market. Because of his wide scholastic contacts, John W. Langdale, now Book Editor, is securing names and titles which add prestige to a list already notable. Certain it is that we command the best scholarship in the religious life of to-day.

COLORED COVERS AND AUDIT BUREAU OF CIRCULATIONS

The use of colored covers on the *Advocates* and *Epworth Herald* introduced a feature which was highly attractive. The type of pictures selected and the art, both in drawing and printing, contributed to religious culture, in thought and feeling. It was believed also that such a feature would interest advertisers, for there were those who have thought that the *Advocate* should have a fuller opportunity as an advertising medium. In this matter of increase in commercial advertising the results have not been fruitful.

Membership in The Audit Bureau of Circulations was carried, for two years, for seven editions of *The Christian Advocate* and *The Epworth Herald.* The total expense for such membership was not of itself excessive, but in view of the lack of added interest in commercial advertising, particularly in relation to the colored covers, the need of membership in that organization was not essential, and membership was therefore terminated. The audit test applied by the Bureau to our accounts in the circulation and subscription departments of these papers brought out the satisfactory information that the customary standards used in these departments were efficient.

THE ADVOCATE

Within the quadrennium the fullest consideration has been given to "The Advocate." Every decision pertaining to its business management was guided by the conviction that the church paper is an important feature of our connectionalism, and that it has unique opportunity for giving intellectual stimulus and religious admonition. In affiliation with the Book Committee and the Editors, with the leadership of the Special Committee on The Advocate from the Book Committee, features of form and content have been introduced, which seem to have met general approval. Further proposals concerning its publication will come before the General Conference in the regular routine of memorials.

The circulation of the several *Advocates,* including other

weekly papers, as of December 31, of each year, has been as follows:

	1928	1929	1930	1931
The Christian Advocate	47,560	42,864	39,435	35,805
Continuing the California Edition	8,360	7,923	7,509	6,709
Continuing the Central Edition	20,746	20,950	20,917	17,622
Continuing the Northwestern Edition	24,637	23,556	23,135	20,533
Continuing the Pacific Edition	7,027	7,280	7,009	5,834
Continuing the Southern Edition	1,956	1,688	1,904	1,564
Continuing the Western Edition	32,168	30,628	28,910	24,419
	142,454	134,889	128,819	112,486
The Christian Advocate—Southwestern Edition	8,406	8,895	7,440	6,238
Epworth Herald	59,571	57,889	47,402	43,760
Christian Apologist	8,589	8,135	7,483	6,986
Sandebudet	2,960	3,154	3,215	2,507
Evangelisk Tidende	2,150	1,820	1,731	1,530

The quadrennial average circulation of these papers, as of December 31 of each year, has been as follows:

	1920-1923	1924-1927	1928-1931
The Christian Advocate	55,636	52,385	41,416
Continuing the California Edition	8,980	8,183	7,625
Continuing the Central Edition	30,737	23,508	20,059
Continuing the Northwestern Edition	35,385	28,392	22,965
Continuing the Pacific Edition	7,788	6,487	6,787
Continuing the Southern Edition	6,806	4,164	1,788
Continuing the Western Edition	36,917	33,817	29,031
The Christian Advocate—Southwestern Edition	15,817	13,102	7,745
Epworth Herald	70,846	63,885	52,155
Christian Apologist	10,688	9,602	7,798
Sandebudet		3,342	2,976
Evangelisk Tidende		2,546	1,808

GOOD LITERATURE DAY PROMOTION

The observance of Good Literature Day, each year, is accepted as the basic date for the promotion of the circulation of these weekly papers, by securing new subscribers and also renewals. Thoughtful consideration is given to possible plans for fixing attention on the value of a religious paper coming each week into the home. It seems highly desirable and practical that the year's subscription to these papers begin with January. Therefore, the time for the emphasis to be placed on promotion of circulation is set for the months of November and December. After conference with the Co-operating Staff of the World Service Agencies, the particular week for observance of Good Literature is agreed upon, seeking to conserve the convenience of pastors and churches against simultaneous campaigns.

RELIGION IN LIFE

One by one the denominational magazines have perished for lack of support. In consequence it had come to be that the scholarly ministers and the thoughtful laymen of American Protestantism were reduced to dependence upon magazines that came out of the church life of other lands. It is impoverishing spiritually to be thus parasitic, and, moreover, American writers were deprived of the stimulus and discipline that come from writing for a scholarly magazine.

Upon consultation many of the Christian leaders of America declared the extinction of the various magazines to be a serious misfortune and expressed the confidence that such a magazine could be adequately maintained. In view of the above situation, the Book Committee at its 1931 session authorized the publication of *Religion in Life,* to be brought out in October, 1931. Difficulties arose which necessitated postponing the publication until January, 1932. The first number has been received with wide acclaim. It is too early to predict the support *Religion in Life* will receive.

BUDGETS

The Christian Advocates in their various editions, and *The Christian Advocate—A National Weekly,* and other Church papers, the *Church School Periodicals* and the *Epworth League Publications* have all been maintained throughout the quadrennium upon a carefully scrutinized budget plan.

It should be noted that throughout the quadrennium the cost of production of the above-named periodicals and publications was in each year considerably less than the estimated cost. Savings in actual costs above estimated costs have only been made possible through economies in each of our departmental activities.

We have recommended to the Book Committee, and the Book Committee has approved of the policy, that beginning July 1, 1932, the budget of *The Christian Advocate—A National Weekly,* and other budgeted publications be made and administered upon the basis of income as are the budgets of the *Church School Periodicals.*

The following table shows the budget cash cost, the income and loss of the units now making up *The Christian Advocate—A National Weekly:*

	Cost	*Income*	*Loss*
1928	$369,861.79	$302,719.41	$67,142.38
1929	375,711.58	298,813.11	76,898.47
1930	385,009.68	267,643.14	117,366.51
1931	356,187.44	217,394.48	138,792.96

REAL ESTATE

Our property at 150 Fifth Avenue, New York, is in good physical condition, and, considering the general business situation, the part not occupied by us, or by church organizations, is well rented.

The condition of the property at Dobbs Ferry, N. Y., is excellent, the cost of upkeep is small, and the arrangement most adequately and efficiently serves the purpose for which it was built.

There has been no change in our Cincinnati holdings. The building on Plum Street is used entirely for the business of the Book Concern or sublet to Boards of the Church.

The Fourth Street building, except for a limited space used for storage purposes, is entirely rented.

Our property in Kansas City, Mo., is in good condition, is fully occupied, and steadily increasing in value. That section of the city has become an important business center.

In San Francisco, Calif., our building is in good condition, but not very well rented.

Our small building in New Orleans, La., has during the quadrennium been repaired, and is at present in good condition. It is very difficult to rent the store on account of the large amount of idle property in the vicinity.

There has been no change in our real estate holdings in Chicago within the quadrennium. The building has been well rented, and therefore the return has been satisfactory.

GEORGE PRESTON MAINS

Dr. George Preston Mains died September 6, 1930. He was one of the outstanding leaders of our Church. For twenty years Doctor Mains was in active relation as one of the Publishing Agents, and occupied the Emeritus relation following the General Conference of 1916.

GEORGE ELLIOTT

Dr. George Elliott, Editor of the *Methodist Review*, died November 2, 1930. As a good minister of Jesus Christ, Dr. Elliott gave a long and fruitful ministry to the Church. His influence was wide, his judgment respected, his appeal from the platform convincing.

J. M. THOMSSEN

J. M. Thomssen entered the service of The Methodist Book Concern in September, 1874, and died in the service, December 1, 1929. He was valuable in counsel, courteous in manner, efficient in service. "His high sense of personal service to the Graphic Arts and his wonderful philosophy of life made him

respected and beloved not only in his immediate circle of The Methodist Book Concern, but also throughout the United States."

JOSEPHINE L. BALDWIN

One of the best beloved members of our Church-school staff, Miss Josephine L. Baldwin, slipped quietly away from us on September 16, 1931. Her leadership in the department of children's work and her pioneer service with the *Closely Graded Courses* give to her a notable place in the history of religious education in America.

JOHN R. HUFF

We record with sorrow the death of John R. Huff on March 15, 1932. Mr. Huff was born December 30, 1850, and entered the employ of The Methodist Book Concern on February 14, 1873. After fifty-one years of service, on June 1, 1924, he was placed in the absent-on-leave relationship. Mr. Huff was held in the highest esteem by all those who were associated with him through his long years of service in the Book Concern.

CLOSING STATEMENT

While the financial depression general throughout the world is responsible for much loss in dollars and cents to all the people, it has produced, nevertheless, compensatory spiritual gains. It has compelled us all to a reappraisal of the work we have been doing. Why have we been doing it? What was our motive? How does it look to us as we see it against a future which is not likely to repeat the comparatively easy material successes of the past?

It is profitable for us to regard the Book Concern from this angle. We have always known that it did not exist for financial profit; that it was not run merely as a commercial enterprise. It was organized primarily to publish and disseminate moral and religious literature. If, after retaining "a sufficient amount with which to carry on its affairs," there remained a sum of money, large or small, it was to be applied to the benefit of the Traveling, Supernumerary, and Retired Preachers, their wives, widows and children. But laudable as this feature was and is, it was from the beginning secondary to that other aim of publishing and circulating the kind of literature that would make for Christlike experience and living, and for a Christian society.

How well the Book Concern has realized this twofold purpose those most familiar with its long and honorable history know. A steady stream of books, periodicals and other publications has flowed to every nook and corner of the habitable globe. In

addition to these refreshing and life-giving currents, millions of dollars have also found their way into thousands of parsonages to bring the cheer of added material comfort.

Never was there a time when the Christian faith and the Christian Church were more in need of the inspirational output of The Methodist Book Concern, which is fearlessly promoting the Truth.

The daily press in our great centers and elsewhere gives little support to a Christian interpretation of life. Magazines and books by the score flout our Christian religion and make light of its stern ethical and social obligations.

We must not fail to encourage our explorers and pathfinders, our seasoned guides and interpreters to pour out their minds in every form and phase of constructive thinking made warm and productive by hearts aflame with love for Christ and their fellow men.

To follow any other course would be to desert our unique mission at a time of low ebb in the moral and spiritual life of mankind, and through lack of initiative and daring slow down the movement of individual and social redemption throughout the world.

We recognize the loyal co-operation given to us by the Executive Committee and the Book Committee, the Editors, and the Managers of the several departments of our business. The printed page can never record the devoted faithfulness of our employees during this most trying period in the history of The Methodist Book Concern. Praying the blessing of Almighty God upon the distribution of Christian literature and all the varied service activities of The Methodist Book Concern.

Respectfully submitted,

JOHN H. RACE,
GEORGE C. DOUGLASS,
O. GRANT MARKHAM.

THE METHODIST BOOK CONCERN

CONSOLIDATED BALANCE SHEET

December 31, 1931

ASSETS

CURRENT ASSETS:			
Cash			$140,947.00
Notes receivable			9,400.86
Accounts receivable		$1,099,542.60	
Less, Allowance for doubtful accounts		41,618.82	
			1,057,923.78
Inventories:			
Manufacturing (raw materials and work in process)		$302,672.75	
Merchandise finished stock, plates, etc.	$682,834.65		
Less, Allowance for first-class stock	75,423.13		
		607,411.52	
Supplies		12,938.98	
			923,023.25
Accrued interest receivable			1,498.92
Prepaid interest, insurance premiums, manuscripts, illustrations, etc			86,414.17
Total Current Assets			$2,219,207.98
INVESTMENTS AT MARKET VALUE:			
Bonds		$107,300.00	
Stocks		16,599.75	
Mortgages		2,250.00	
			126,149.75
FIXED ASSETS:			
Land and buildings (as appraised by Executive Committee for 1928 quadrennium)		$4,742,838.78	
Electric light and power plant, Cincinnati	$111,101.22		
Less, Allowance for depreciation	100,970.86		
		10,130.36	
Manufacturing equipment	$1,271,305.65		
Less, Allowance for depreciation	826,929.71		
		444,375.94	
Furniture and fixtures	$358,043.87		
Less, Allowance for depreciation	286,802.70		
		71,241.17	
			5,268,586.25
			$7,613,943.98

LIABILITIES

CURRENT LIABILITIES:	
Notes payable	$500,000.00
Accounts payable	95,074.35
Accrued salaries, wages, taxes and interest	40,805.40
Due to Conferences	16,078.21
Unfilled subscriptions	91,478.75
Total Current Liabilities	$743,436.71
MORTGAGES PAYABLE DUE IN 1935 AND 1936:	
(Subject to annual instalment of $12,500)	667,500.00
CAPITAL AND RESERVES:	
Fixed capital	$3,000,000.00
Reserve for appreciation of real estate	539,456.02
Reserve for working capital	2,663,551.25
	6,203,007.27
	$7,613,943.98

NOTE.—The Methodist Book Concern is accommodation maker and endorser on notes for account of the Episcopal Fund of the Methodist Episcopal Church aggregating $165,000, which amount is not included in the above balance sheet either as a liability or as an asset.

We have examined the accounts of THE METHODIST BOOK CONCERN as at December 31, 1931, and, subject to the omission of any allowance for depreciation of buildings, we certify that, in our opinion, the above balance sheet sets forth the financial position of the company at that date.

New York, March 8, 1932. LYBRAND, ROSS BROS. & MONTGOMERY.

THE METHODIST BOOK CONCERN—COMBINED NET SALES AND NET ADVERTISING REVENUE

	1928	1929	1930	1931	Totals 1928–1931	Totals 1924–1927	1928–1931 Compared With 1924–1927 Decrease
New York—							
Periodicals	$333,254.10	$319,650.57	$301,112.45	$275,278.64	$1,229,295.76	†$1,452,444.87	$223,149.11
Books and Graded Lessons	516,079.76	507,203.11	478,325.63	372,879.13	1,874,487.63	2,002,573.08	128,085.45
Job Work	739,112.51	860,174.42	575,759.68	363,709.58	2,538,756.19	2,901,443.50	362,687.31
Advertising	28,828.37	26,062.94	22,640.88	19,635.23	97,167.42	†123,203.01	26,035.59
Total	$1,617,274.74	$1,713,091.04	$1,377,838.64	$1,031,502.58	$5,739,707.00	$6,479,664.46	$739,957.46
Boston—							
Periodicals	$37,088.72	$35,659.93	$35,028.65	$33,338.68	$141,115.98	$148,961.56	$7,845.58
Books and Graded Lessons	74,455.75	74,936.73	69,323.38	62,790.98	281,506.84	284,151.87	2,645.03
Total	$111,544.47	$110,596.66	$104,352.03	$96,129.66	$422,622.82	$433,113.43	$10,490.61
Pittsburgh—							
Periodicals	$149,783.23	$145,534.37	$142,694.94	$138,988.53	$577,001.07	$595,832.35	$18,831.28
Books and Graded Lessons	113,244.95	118,220.78	102,515.52	83,131.54	417,112.79	464,944.33	47,831.54
Total	$263,028.18	$263,755.15	$245,210.46	$222,120.07	$994,113.86	$1,060,776.68	$66,662.82
Detroit—							
Periodicals	$75,872.98	$73,738.25	$73,361.08	$72,930.37	$295,902.68	$308,900.57	$12,997.89
Books and Graded Lessons	88,034.59	102,911.72	87,721.15	74,656.10	353,323.56	366,833.17	13,509.61
Totals	$163,907.57	$176,649.97	$161,082.23	$147,586.47	$649,226.24	$675,733.74	$26,507.50
Cincinnati—							
Periodicals	$432,283.62	$413,369.14	$408,812.71	$368,174.17	$1,622,639.64	†$1,818,898.71	$196,259.07
Books and Graded Lessons	212,122.11	220,917.00	196,918.25	162,170.44	792,127.80	846,596.24	54,468.44
Job Work	287,911.09	297,009.07	298,953.75	270,739.63	1,154,613.54	1,236,400.33	81,786.79
Advertising	31,662.89	34,417.41	35,742.27	29,858.84	131,681.41	†146,988.95	15,307.54
Miscellaneous	.....	.....	.....	.....	.....	120,406.78	120,406.78
Total	$963,979.71	$965,712.62	$940,426.98	$830,943.08	$3,701,062.39	$4,169,291.01	$468,228.62
Chicago—							
Periodicals	$401,366.10	$407,761.18	$381,140.35	$352,794.78	$1,543,062.41	†$1,720,680.77	$177,618.36
Books and Graded Lessons	325,409.05	322,969.28	282,063.41	237,874.20	1,168,315.94	1,347,755.96	179,440.02
Job Work	208,921.72	222,049.12	184,312.89	148,003.23	763,286.96	805,411.02	42,124.06
Advertising	19,223.30	20,646.03	13,246.67	14,493.73	67,609.73	†90,707.16	23,097.43
Miscellaneous	.....	.....	.....	.....	.....	735.30	735.30
Total	$954,920.17	$973,425.61	$860,763.32	$753,165.94	$3,542,275.04	$3,965,290.21	$423,015.17

THE METHODIST BOOK CONCERN—COMBINED NET SALES AND NET ADVERTISING REVENUE—Continued

	1928	1929	1930	1931	Totals 1928–1931	Totals 1924–1927	1928–1931 Compared With 1924–1927 Decrease
Kansas City—							
Periodicals	$277,961.19	$266,799.97	$258,075.24	$248,733.69	$1,051,570.09	†$1,157,567.50	$105,997.41
Books and Graded Lessons	199,772.57	203,230.43	175,282.24	145,887.78	724,173.02	803,326.86	79,153.84
Advertising	7,519.02	6,249.98	4,747.86	4,777.25	23,294.11	†33,760.71	10,466.60
Total	$485,252.78	$476,280.38	$438,105.34	$399,398.72	$1,799,037.22	$1,994,655.07	$195,617.85
San Francisco—							
Periodicals	$151,483.26	$80,195.03	$80,128.69	$75,493.60	$387,300.58	†$626,150.14	$238,849.56
Books and Graded Lessons	159,170.47	99,141.41	90,542.66	68,252.64	417,107.18	618,934.77	201,827.59
Advertising	8,543.48	3,493.18	3,616.55	3,022.74	18,675.95	†38,422.28	19,746.33
Total	$319,197.21	$182,829.62	$174,287.90	$146,768.98	$823,083.71	$1,283,507.19	$460,423.48
Portland—	Included with San Francisco					Included with San Francisco	
Periodicals		$67,593.45	$67,646.84	$62,205.08	$197,445.37		*$197,445.37
Books and Graded Lessons		66,655.54	58,310.34	48,150.04	173,115.92		*173,115.92
Advertising		5,018.28	4,504.00	3,588.29	13,110.57		*13,110.57
Total	.....	$139,267.27	$130,461.18	$113,943.41	$383,671.86	.....	*$383,671.86
Totals—							
Periodicals	$1,859,093.20	$1,810,301.89	$1,748,000.95	$1,627,937.54	$7,045,333.58	†$7,829,436.47	$784,102.89
Books and Graded Lessons	1,688,289.25	1,716,186.00	1,541,002.58	1,255,792.85	6,201,270.68	6,735,116.28	533,845.60
Job Work	1,235,945.32	1,379,232.61	1,059,026.32	782,452.44	4,456,656.69	4,943,254.85	486,598.16
Advertising	95,777.06	95,887.82	84,498.23	75,376.08	351,539.19	†433,082.11	81,542.92
Miscellaneous	.....	.....	.....	.....	.....	121,142.08	121,142.08
Grand Totals	$4,879,104.83	$5,001,608.32	$4,432,528.08	$3,741,558.91	$18,054,800.14	$20,062,031.79	$2,007,231.65

* Increase.
† The Advocates and Other Budgeted Publications in Periodical Sales and Advertising beginning with 1926 are Net Figures.

Balance Sheet—The Methodist Book Concern

	Dec. 31, 1927	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931	1931 Compared with 1927	
						Increase	Decrease
Assets—							
Real Estate and Buildings	$4,814,792.93	$4,820,638.93	$4,742,838.78	$4,742,838.78	$4,742,838.78	$.....	$71,954.15
Electric Light and Power Plant	111,101.22	111,101.22	111,101.22	111,101.22	111,101.22	.....	.....
Manufacturing Equipment	1,104,668.18	1,166,341.56	1,264,736.56	1,272,398.96	1,271,305.65	166,637.47	.....
Furniture and Fixtures	361,734.08	360,490.38	359,348.98	358,138.80	358,043.87	.....	3,690.21
	$6,392,296.41	$6,458,572.09	$6,478,025.54	$6,484,477.76	$6,483,289.52	$90,993.11	$.....
Less Allowance for Depreciation	933,379.67	1,008,554.84	1,080,266.41	1,151,004.21	1,214,703.27	281,323.60	.....
Net Valuation	$5,458,916.74	$5,450,017.25	$5,397,759.13	$5,333,473.55	$5,268,586.25	$.....	$190,330.49
Cash	404,413.43	469,309.55	233,111.36	180,271.77	140,947.00	.....	263,466.43
Accounts and Notes Receivable	1,256,402.55	1,355,674.63	1,313,177.26	1,169,790.82	1,067,324.64	.....	189,077.91
Invested Surplus	250,808.30	239,362.00	196,846.75	149,008.50	126,149.75	.....	124,658.55
*Stock	1,003,813.13	1,016,943.35	1,118,626.20	1,090,761.00	923,023.25	.....	80,789.88
Accrued Interest Receivable	2,711.98	2,619.79	1,862.47	1,624.26	1,498.92	.....	1,213.06
Prepaid Insurance and Other Deferred Charges	103,024.68	115,078.96	88,888.75	81,758.89	86,414.17	.....	16,610.51
Total Assets	$8,480,090.81	$8,649,005.53	$8,350,271.92	$8,006,688.79	$7,613,943.98	$.....	$866,146.83
Liabilities—							
Notes Payable	$615,600.00	$825,600.00	$650,600.00	$545,000.00	$500,000.00	$.....	$115,600.00
Accounts Payable	152,551.61	149,091.99	140,966.51	108,623.05	95,074.35	.....	57,477.26
Accrued Salaries, Wages, Taxes and Interest	31,820.76	35,922.66	41,032.14	27,928.99	40,805.40	8,984.64	.....
Unpaid Distribution to Annual Conferences	60,210.00	56,833.00	56,875.57	56,602.50	16,078.21	.....	44,131.79
Reserve for Distribution to Annual Confs	236,799.40	231,775.48	215,149.81	.....	.....	.....	236,799.40
Reserve for Unfilled Subscriptions	61,413.57	55,921.92	56,368.23	50,349.27	91,478.75	30,065.18	.....
Total Current Liabilities	$1,158,395.34	$1,355,145.05	$1,160,992.26	$788,503.81	$743,436.71	$.....	$414,958.63
Mortgages Payable	792,500.00	750,000.00	707,500.00	680,000.00	667,500.00	.....	125,000.00
Capital	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	.....	.....
Working Fund for the Conduct of the Business	3,529,195.47	3,543,860.48	3,481,779.66	3,538,184.98	3,203,007.27	.....	326,188.20
	$8,480,090.81	$8,649,005.53	$8,350,271.92	$8,006,688.79	$7,613,943.98	$.....	$866,146.83

* Stock figures beginning with 1925 reported as net—with special reserve for First Class Stock deducted.

Net Produce—The Methodist Book Concern

	1928	1929	1930	1931	Totals 1928–1931	Totals 1924–1927	Totals 1928–1931 Compared with 1924–1927	
							Increase	Decrease
Produce from the Business	$90,163.67	$104,745.02	*$83,205.91	*$410,154.80	*$298,452.02	$751,800.22	$.....	$1,050,252.24
Less Disbursements Authorized by General Conference	49,723.18	48,238.31	†56,108.88	†46,773.03	†200,843.40	209,733.38	.....	8,889.98
Net Produce from the Business	$40,440.49	$56,506.71	*$139,314.79	*$456,927.83	*$499,295.42	$542,066.84	$.....	$1,041,362.26
Net Produce from Real Estate	220,825.27	206,595.87	235,583.60	245,505.45	908,510.19	671,541.07	236,969.12	.....
Net Produce from Sale of Real Estate	.....	.....	.....	.....	.....	48,166.85	.....	48,166.85
Net Produce from Invested Surplus	10,950.21	8,553.94	6,624.26	6,141.17	32,269.58	86,716.43	.....	54,446.85
Deduct Interest Paid and Accrued	61,680.04	63,905.11	63,544.16	†56,357.06	245,486.37	55,572.61	189,913.76	.....
Total Net Produce	$210,535.93	$207,751.41	$39,348.91	*$261,638.27	$195,997.98	$1,292,918.58	$.....	$1,096,920.60
Appropriation for Distribution to Annual Conferences	$200,000.00	$200,000.00	$200,000.00	$50,000.00	$650,000.00	$1,150,000.00	$.....	$500,000.00
Book Committee Expenses	11,971.65	10,719.76	9,708.24	6,579.80	38,979.45	44,110.67	.....	5,131.22

* Deficit. † Add.

REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1928–1931 INCLUSIVE

PUBLICATION	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1931 QUADRENNIUM WITH 1927 QUADRENNIUM	
				Number Copies Decrease	Number of Pages Decrease
CLASSMATE	106,340,000	8 for 208 Issues	850,720,000	17,705,500	141,644,000
TARGET	64,808,000	8 for 208 "	518,464,000	4,243,000	33,944,000
PORTAL	72,123,500	8 for 208 "	576,988,000	4,812,500	38,500,000
PICTURE STORY PAPER	10,573,000	16 for 31 " 20 for 17 " 48 for 16 "	184,056,000	†1,300,500	†23,332,736
CHURCH SCHOOL JOURNAL	4,127,000	56 for 1 " 64 for 25 " 80 for 2 "	248,368,000	1,038,500	91,974,000
ELEMENTARY MAGAZINE	1,919,500	48 for 18 " 56 for 17 " 64 for 13 "	106,520,000	†1,482,500	†80,100,000
A. B. C	4,882,768	32 for 35 " 48 for 13 "	177,044,864	121,332	3,102,736
HOME QUARTERLY	2,686,000	64 for 1 " 96 for 15 "	257,856,000	554,000	39,504,000
HOME VISITOR	130,700	104 for 16 "	13,592,800	12,200	733,200
FIRST STEPS	170,500	32 for 16 "	5,456,000	†70,000	†1,838,000
WORLD NEIGHBORS*	29,500	48 for 5 " 64 for 1 "	2,008,000	282,500	8,296,000
SERVICE AND LESSON LEAF	4,476,000	26 for 16 "	116,376,000	233,000	6,058,000
PRIMARY	1,662,000	32 for 10 " 52 for 6 "	66,844,000	†247,000	†15,904,000
BOYS AND GIRLS	2,544,000	32 for 16 "	81,408,000	180,000	16,656,000
INTERMEDIATE	714,600	64 for 16 "	45,734,400	2,762,400	69,633,600
ILLUSTRATED	4,430,000	64 for 16 "	283,520,000	935,400	†56,792,800
STUDIES FOR YOUTH	281,000	32 for 1 " 64 for 15 "	17,984,000	†213,000	†13,360,000
SENIOR	13,550,000	64 for 16 "	867,200,000	879,100	113,978,800
BIBELFORSCHER	150,050	32 for 16 "	2,400,800	47,825	3,931,200
ELEMENTARY TEACHER'S*	.....	.....	.....	126,500	8,602,000
SHORTER JUNIOR QUARTERLY*	.....	.....	.....	78,000	1,248,000
THE OFFICER*	.....	.....	.....	274,650	9,887,400
JUNIOR TEACHER*	.....	.....	.....	51,000	2,678,000
PRIMARY TEACHER*	.....	.....	.....	49,000	3,332,000
TOTAL	295,608,118	.....	4,422,540,864	.....	.....
NET DECREASE	.....	.....	.....	29,202,607	402,375,400

* Discontinued. † Increase.

Official Publications	1928	1929	1930	1931	Total Deficit 1928–1931	Total Deficit 1924–1927	1928–1931 Deficit Compared With 1924–1927 Increase	1928–1931 Deficit Including Overhead	1928–1931 Deficit, Including Overhead Compared With 1924–1927 Increase
Christian Advocate	$4,099.84	$5,927.08	$16,331.02	$27,627.83	$53,985.77	$29,306.11	$24,679.66	$105,461.94	$39,202.56
Christian Advocate, Southwestern Edition	15,706.61	15,910.84	19,070.89	17,183.62	67,871.96	81,524.34	†13,652.38	80,243.43	†14,809.41
Christian Advocate, Western Edition	Cr. 209.76	7,060.31	11,238.51	23,752.29	41,841.35	Cr. 15,893.09	57,734.44	57,925.62	62,937.91
Christian Advocate, Southern Edition	8,393.44	7,851.77	8,318.85	8,806.14	33,370.20	32,254.84	1,115.36	36,142.37	†1,122.64
Christian Advocate, Northwestern Edition	9,126.98	8,778.96	18,306.09	16,740.30	52,952.33	16,948.35	36,003.98	74,872.18	40,087.22
Christian Advocate, Central Edition	9,715.94	10,389.88	20,614.86	16,111.23	56,831.91	51,026.22	5,805.69	76,206.41	7,112.49
Christian Advocate, California Edition	10,876.96	11,021.60	12,325.40	14,979.29	49,203.25	41,923.19	7,280.06	49,203.25	7,280.06
Christian Advocate, Pacific Edition	9,432.37	9,958.03	11,160.89	13,592.26	44,143.55	37,066.67	7,076.88	44,143.55	7,076.88
	$67,142.38	$76,898.47	$117,366.51	$138,792.96	$400,200.32	$274,156.63	$126,043.69	$524,198.75	$147,765.05
Methodist Review*	$6,393.36	$8,490.03	$7,276.86	$2,942.90	$25,103.15	$28,592.78	†$3,489.63	$33,904.30	$5,311.52
Epworth Herald	16,642.63	15,035.18	30,628.32	33,987.90	96,294.03	79,321.09	16,972.94	128,799.58	49,478.49
Christian Apologist	4,909.63	6,085.68	9,657.16	14,013.03	34,665.50	41,810.01	†7,144.51	52,383.56	6,306.21
	$95,088.00	$106,509.36	$164,928.85	$189,736.79	$556,263.00	$423,880.51	$132,382.49	$739,286.19	$208,861.27
Bible Lessons (German)	$404.64	$647.46	$464.77	$510.05	$2,026.92	$1,733.73	$293.19	$3,190.92	$1,457.19
Sandebudet	4,437.12	4,270.37	4,793.10	5,200.05	18,700.64	21,127.94	†2,427.30	21,692.12	564.18
Evangelisk Tidende	5,730.93	5,390.31	5,903.54	6,045.94	23,070.72	26,517.53	†3,446.81	25,230.95	†1,286.58
Total Budgeted Publications	$105,660.69	$116,817.50	$176,090.26	$201,492.83	$600,061.28	$473,259.71	$126,801.57	$789,400.18	$209,596.06
La Voce	$3,600.00	$3,600.00	$3,600.00	$3,600.00	$14,400.00	$13,400.00	$1,000.00	$14,400.00	$1,000.00
Philippine Observer	1,500.00	1,500.00	1,500.00	1,500.00	6,000.00	6,000.00	.....	6,000.00	.....
Kristelig Tidende	1,000.00	1,000.00	1,000.00	1,000.00	4,000.00	4,250.00	†250.00	4,000.00	†250.00
Hawaiian-Korean Christian Advocate	900.00	900.00	900.00	900.00	3,600.00	3,600.00	.....	3,600.00	.....
Swedish Sunday School Quarterly	Cr. 226.34	Cr. 53.64	Cr. 87.71	Cr. 65.10	Cr. 432.79	399.76	Cr. †832.55	Cr. 432.79	Cr. †832.55
Senior Epworth League Quarterly*	.....	Cr. 3,324.62	Cr. 147.89	784.72	Cr. 2,687.79	.....	Cr. 2,687.79	Cr. 2,687.79	†2,687.79
Junior Epworth League Quarterly*	.....	1,203.93	.....	.....	1,203.93	.....	1,203.93	1,203.93	1,203.93
Total Deficit	$112,434.35	$121,643.17	$182,854.66	$209,212.45	$626,144.63	$500,909.47	$125,235.16	$815,483.53	$208,029.65

*Discontinued. † Decrease.

THE TOTAL BUDGET ALLOWANCES FOR THE ADVOCATES AND OTHER BUDGETED PUBLICATIONS WAS:

	Allowance	Expenditures	Saving in Expense Over Allowance
1928	$537,508.66	$507,984.12	$29,524.54
1929	533,456.68	499,021.17	34,435.51
1930	507,409.41	481,848.12	25,561.29
1931	488,949.80	461,027.33	27,922.47

The deficit on Advocates 1924–1927 was	$274,156.63	No Overhead included in these figures
For the period 1928–1931 the deficit is	400,200.32	
Or an increase of deficit for this Quadrennium of	126,043.69	
The deficit on Advocates 1924–1927 was	$376,433.70	Including Overhead
For the period 1928–1931 the deficit is	524,198.75	
Or an increase of deficit for this Quadrennium of	147,765.05	

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Abingdon Bible Commentary		1452	13,910
Ancient Fires on Modern Altars	*Leonard*	162	1,500
Answers to Everyday Questions	*Cadman*	365	4,049
Apostles' Creed	*Sloan*	245	1,501
Artist and the Critic	*Hough*	214	1,500
Baby Hippo's Jungle Journey	*Farnsworth*	102	2,050
Basic Beliefs	*Hughes*	232	1,500
Blue Flame	*Boreham*	288	2,600
Bowne, Borden Parker	*McConnell*	291	2,665
Building the House of God	*Conover*	217	1,701
Burning Questions in Historic Christianity	*Faulkner*	235	1,501
Burro's Money Bag	*Thomas*	123	2,100
Business Girl Chooses	*Norris*	191	2,001
Butler, Mrs. William	*Butler*	202	2,000
Cartwright, Peter, Pioneer	*Grant*	222	1,501
Character Building in Colleges	*Harper*	237	1,300
Child Nature and Nurture According to Nicolaus Ludwig von Zinzendorf	*Meyer*	229	750
China's Revolution From the Inside	*Lo*	307	1,301
Christ at the Round Table	*Jones*	328	65,767
Christ at the Round Table, Leather	*Jones*	328	750
Christ of Every Road	*Jones*	271	65,601
Christ of Every Road, Leather	*Jones*	271	500
Christ of the Indian Road, Leather	*Jones*	223	750
Christ of The Mount, Cloth	*Jones*	332	18,619
Christ of The Mount, Leather	*Jones*	332	250
Christianity In Science	*Leete*	387	2,200
Church In History	*Nagler*	468	3,082
Church Library. A Manual	*Foote*	63	1,501
Church School in Action	*Getman*	178	1,500
Clash of World Forces	*Mathews*	174	4,134
Come Let Us Play With Our Children		24	5,118
Contemporary Preaching	*Oxnam*	256	1,503
Creative Preaching	*Oxnam*	347	1,502
Directions and Helps, Conference Course of Study for Traveling Preachers:			
Admission on Trial		186	1,513
First Year		225	1,493
Second Year		233	1,496
Third Year		170	1,250
Fourth Year		221	1,265
Direction and Helps—Local Preachers' Course of Study			
First and Second Years		352	1,016
Third and Fourth Years		264	1,018
Disciple Winners	*Reisner*	244	2,502
Discipline of the Methodist Episcopal Church (1928) Cloth		744	50,000
Discipline of the Methodist Episcopal Church (1928) India Paper, Leather		744	501
Discipline of the Methodist Episcopal Church (1928) India Paper, Morocco		744	250

TITLE	AUTHOR	PAGES	COPIES
Discontented Optimist	*Rice*	169	3,020
Divine Art	*Townsend*	183	1,500
Divine Presence	*Bugbee*	32	10,065
Doctrine of God	*Knudson*	434	1,801
Dream Hills of Happy Country	*Owen*	160	2,500
Effective Preaching	*Oxnam*	260	3,042
Fiery Crags	*Boreham*	285	3,061
Finding of God	*Brightman*	200	2,300
Friendly Light	*Millikin*	118	2,576
General Conference Journal, 1928		1897	1,497
General Conference Powers	*Marshall*	92	500
Glory of Going On	*Gautrey*	155	2,004
God and Ourselves	*Lewis*	311	2,000
God The Greatest Poet: Man His Greatest Poem	*Wright*	196	1,558
Half Way to Noon	*Doney*	198	1,500
Happy Party Book	*Owen*	112	3,537
Healing of Souls	*Lichliter*	175	1,500
Heights of Christian Blessedness	*Hayes*	393	1,500
Heights of Christian Devotion	*Hayes*	432	1,501
Heights of Christian Living	*Hayes*	312	1,501
Heights of Manhood	*Ayres*	206	1,750
High Adventure	*Horton*	359	2,001
Highways to International Good Will	*Van Kirk*	190	2,250
Highways to International Good Will —Teacher's Manual	*Kirk*	61	500
History of Latin America. Revised Edition	*Sweet*	404	3,898
Holy Spirit	*Calkins*	228	5,286
How Lincoln Prayed	*Johnstone*	116	1,750
Humane Religion	*Kingdon*	351	1,800
I Wonder	*Munkres*	54	2,502
Ideals That Have Helped Me	*Warne*	146	2,769
Imperishable Dreams	*Hough*	254	2,874
Improving Religious Education Through Supervision	*McKibben*	256	2,000
Invisible Christ	*Rojas*	336	2,000
Issues of Life	*Wieman*	273	2,750
It Is To Share	*Paulsen*	141	7,002
Jesus and Our Pressing Problems	*Walker*	208	5,160
Jesus and Ourselves	*Weatherhead*	284	2,851
Jesus and the American Mind	*Luccock*	224	7,812
Light Shines Through	*Various Authors*	204	2,550
Living Bible Stories	*May*	210	1,501
Looking at Life Through Drama	*Deseo and Phipps*	203	1,501
Lost Cricket	*French*	205	1,501
Methodist Year Book, 1929		308	5,038
Methodist Year Book, 1930		282	5,039
Methodist Year Book, 1931		272	5,047
Methodist Year Book, 1932		331	4,000
Minutes of Annual Conferences, Fall 1927		661	1,104
Minutes of Annual Conferences, Spring 1928		533	1,113
Minutes of Annual Conferences, Fall 1928		652	1,124
Minutes of Annual Conferences, Spring 1929		519	1,155
Minutes of Annual Conferences, Fall 1929		630	1,145

TITLE	AUTHOR	PAGES	COPIES
Minutes of Annual Conferences, Spring 1930		592	1,115
Minutes of Annual Conferences, Fall 1930		679	1,105
Minutes of Annual Conferences, Spring 1931		418	1,110
More Hymn Stories	*Price*	115	4,136
Mrs. Humming Bird's Double	*Farnsworth*	106	2,000
Music and Religion	*Hunter*	231	1,500
Nancy Comes to the Scratch	*Baldwin*	217	1,500
Once at Christmas	*Speakman*	45	3,007
Other Shepherd	*Wareing*	83	2,518
Our Pupils	*Mudge*	220	1,853
Pastor and Religious Education	*Munro*	227	2,023
Pentecost Day by Day	*Wright*	111	5,017
Personology	*Fisher*	212	2,002
Pilgrim and Pioneer	*Canse*	306	1,500
Play Games	*Wegener*	182	2,050
Path of Prayer	*Chadwick*	133	1,501
Pray	*Locke*	186	2,868
Prayers for the Day's Work	*Reisner*	95	2,000
Preacher and Politics	*Duncan*	151	1,001
Preacher as Man of Letters	*Roberts*	216	3,048
Present Perils in Religion	*Day*	215	2,000
Problem of God	*Brightman*	209	5,650
Prophetic Ministry	*McConnell*	308	3,000
Quayle, William Alfred	*Rice*	249	4,070
Rector, Edward	*Grose*	95	1,063
Religion and Conduct	*Betts-Eiselen-Coe*	288	1,502
Religion of the Spirit	*Tittle*	327	4,388
Renaissance of Jesus	*Tolson*	269	1,501
Restlessness and Reality	*Miller*	183	1,500
Rightly Dividing the Word	*Davies*	299	1,751
Ritual of the Methodist Episcopal Church, Cloth		159	450
Ritual of the Methodist Episcopal Church, Leather		159	553
Romance of the Hive	*Pellett*	203	1,500
Satellites of Calvary	*Beach*	201	1,501
Schweitzer, Albert	*Regester*	145	3,150
Significance of Jesus Christ In the Modern World		294	5,000
Sin and the New Psychology	*Barbour*	269	2,036
Sir Gregory's Lamp	*Welty*	210	1,850
Slings and Sandals	*Whitehead*	154	1,550
Social Teaching of the Church	*Inge*	111	2,000
Some Exponents of Mystical Religion	*Jones*	237	3,000
Some Values for To-Day	*Olson*	150	1,501
Supplement to the Discipline, 1920 (Spanish)		132	1,001
Picturesque Interviews With Jesus	*Walker*	128	1,022
Speech Made Beautiful	*Stockdell*	111	3,400
Stories of Hymn Tunes	*Metcalf*	224	1,750
Stringing of the Bow	*McCall*	250	2,021
Sunday in the Making	*Huestis*	256	1,501
Teacher and the Book	*Phifer*	107	3,221
Teaching Intermediates in the Church School	*Sheridan*	215	4,551
Teaching Primaries in the Church School	*Smither*	251	6,465

TITLE	AUTHOR	PAGES	COPIES
Technique of Public Worship	*Schutz-Odgers*	300	2,315
Temple of Topaz	*Boreham*	272	2,999
That I May Save Some	*McDowell*	180	3,050
Them He Also Called	*McDowell*	234	2,523
Thinking It Through. (World Peace Edition)	*Nicholson*	137	5,093
This New Education	*Horne*	280	1,800
Three Half Moons	*Boreham*	288	2,565
Through the Church School Door	*Minor and Bryant*	73	1,302
Two Years of Sunday Nights	*Smith*	280	2,994
Unitive Protestantism	*McNeil*	345	1,500
Up Anchor	*Hickey*	222	1,753
Voices of The New Room	*Hulme*	250	1,300
Waking World. Paper	*High*	233	7,500
Waking World. Cloth	*High*	233	1,500
Week-Day Church Schools	*Forsyth*	146	2,000
Wesley Among the Scientists, John	*Collier*	351	1,500
When the Swans Fly High	*Boreham*	282	2,000
Wind Blown Stories	*Owen*	191	2,004
Worship in Music	*Oxnam*	204	1,502
Worship Training for Primary Children	*Blashfield*	210	4,600

ABINGDON DOLLAR LIBRARY

BOOKS IN SERIES

Concerning the Faith	*Gray*	293	1,550

ABINGDON RELIGIOUS EDUCATION MONOGRAPHS

The Beliefs of 700 Ministers	*Betts*	74	3,001
Character Education by State and Church	*Tuttle*	164	2,001
Christian Family	*Fiske*	138	2,251
College Student Thinking It Through	*Charters*	166	2,001
Jesus In Our Teaching	*Craig*	146	2,000
Religion in Life Adjustments	*Stevens*	147	1,500
Religion in the American College	*Boyer*	105	1,500
Revitalizing Religion	*Day*	132	2,000
World Revolution and Religion	*Hutchinson*	201	2,501
Character Outcome of Present-Day Religion	*Betts*	117	2,000

ABINGDON RELIGIOUS EDUCATION TEXTS

COLLEGE SERIES:

Dramatic Method in Religious Education	*Wood*	344	1,500
Education for World Mindedness	*Murphy*	366	1,500

COMMUNITY TRAINING SCHOOL SERIES:

Senior Method in the Church School	*Moore*	360	2,001

WEEK-DAY SCHOOL SERIES:

Jesus Among His Neighbors	*Hawthorne*	194	2,498
Teacher's Manual	*Hawthorne*	117	1,005
Nursery Child in the Church School	*Betts*	194	2,001
Nursery Child in the Church School Pictures. Large		27	3,116
Nursery Child in the Church School Pictures. Small		27	5,117
World Over Stories	*Lambertson*	160	2,001

TITLE	AUTHOR	PAGES	COPIES
DAILY VACATION CHURCH SCHOOL SERIES:			
Bible in Graded Story. Vol. IV. The Silent Builders	*Baker*	352	1,500
Building for To-Morrow	*Hutton*	129	2,500
Teacher's Manual	*Hutton*	124	2,024
Child Life and Religious Growth	*Bonser*	380	2,501
Orient Steps Out	*Jenness*	191	1,500
Teacher's Manual	*Jenness*	112	500
LIFE AND SERVICE SERIES:			
Beginnings of the Christian Church	*Schermerhorn*	128	2,500
MAKERS OF METHODISM:			
Matthew Simpson	*Wilson*	133	2,301
STUDIES IN CHRISTIAN LIVING:			
An Everyday Christian	*Hill*	160	2,502
MUSIC BOOKS:			
Abingdon Book of Christmas Carols		33	3,009
Abingdon Hymnal		352	38,464
Hymns and Worship Programs	*Harper*	48	20,395
ORCHESTRATION SERIES FOR THE ABINGDON HYMNAL:			
Book I. First Violin, Flute, Oboe, C Saxophone, C Clarinet, or C Cornet		80	1,246
Book 2. Second and Third Violin		80	507
Book 3. Viola		80	252
Book 4. Violoncello, Double Bass, Trombone, E Flat Baritone Saxophone, Bassoon		80	505
Book 5. First and Second Clarinet		80	495
Book 6. First and Second Cornet		80	994
CHURCH REQUISITES			
CERTIFICATES:			
Christ's Holy Church	*Anderson*	24	5,000
MISCELLANEOUS RECORDS:			
Official Record Book for Official Boards or Leaders and Stewards' Meeting		146	750
Register of Church Membership. No. 1		95	1,000
Register of Church Membership. No. 2		287	509
Register of Church Membership. No. 3		495	300
QUARTERLY CONFERENCE REQUISITES:			
Auditing Committee's Report		...	820
Benevolences, Treasurer of		...	411
Church School Superintendent's Report		...	3,057
Class or Unit Leader's Report		...	1,820
Committee on Church Records' Report		...	813
Epworth League President's Report		...	1,226
Financial Secretary's Report		...	813
Junior League Superintendent's Report		...	519
Ladies' Aid Society Report		...	2,230
Local Expenses Fund, Treasurer of		...	1,233
Local Preacher's Report		...	906
Membership Committee Report		...	928
Nominating Committee Report		...	823
Pastor's Report		...	2,560

TITLE	AUTHOR	PAGES	COPIES
Religious Education, Report of the Director of		...	414
Supernumerary Minister, Report of		...	409
Trustees' Report		...	1,230
Woman's Foreign Missionary Society Report		...	820
Woman's Home Missionary Society Report		...	1,239
Packages Eighty-one Assorted Conference Reports		...	3,436
Fourth Quarterly Conference Business Blanks		...	72,098
QUARTERLY CONFERENCE MINUTES:			
Permanent Binder, Minutes and Reports		...	4,045
Minutes of the First Quarterly Conference		...	42,577
Minutes of the Second or Third Quarterly Conference		..	30,716
Minutes of the Fourth Quarterly Conference		...	48,234
DISTRICT SUPERINTENDENT'S REQUISITES:			
Permanent Record Book for the Quarterly Conference		80	1,199
PREACHER'S REQUISITES:			
Pastor's Vade Mecum	*Willman*	136	1,650
Star Led The Way		...	334,000
CRADLE ROLL REQUISITES:			
A Book for the Cradle Roll Baby	*Shute*	8	5,100
Nursery Roll Recorder and Birthday Book		240	504
LESSON BOOKS:			
The Lesson Handbook, 1929		158	12,500
The Lesson Handbook, 1930		139	12,507
The Lesson Handbook, 1931		152	10,804
The Lesson Handbook, 1932		188	10,006
STANDARDS FOR THE SUNDAY CHURCH SCHOOL:			
Standard A		32	5,000
Standard B		24	5,000
Standard for Beginners' Department		28	1,500
Standard for Primary Department		28	3,000
Standard for Junior Department		31	3,000
A Proposed Standard for Adult Religious Education in the Church		28	1,500
Standard for Intermediate, Senior and Young People's Department		31	1,500
Standard for the Vacation Church School		40	1,500
CERTIFICATES OF PROMOTION:			
Form GG. From Cradle Roll to Nursery Class		...	53,362
Form HH. From Nursery Class to Beginners' Department		...	53,706
BIRTHDAY CARDS:			
Form 1A. First Birthday Girls		...	111,328
Form 1B. First Birthday Boys		...	110,815
Form 1C. Second Birthday Girls		...	111,488
Form 1D. Second Birthday Boys		...	111,549
Form 1E. Third Birthday Girls		...	111,515
Form 1F. Third Birthday Boys		...	111,600
REWARD CARDS:			
Twelve Cent Series		...	11,587
Eighteen Cent Series		...	2,847
Twenty-four Cent Series		...	600

TITLE	AUTHOR	PAGES	COPIES
REWARD TICKETS:			
Twelve Cent Series		...	29,300
PAGEANTS AND DRAMAS:			
Along the Years	*Wilcox*	60	5,156
American Negro	*Orton*	65	3,000
Children's King and Other Plays for Children	*Edland*	78	1,500
Four Peace Plays	*Deseo*	64	5,107
Half of My Goods	*Claggett*	24	5,130
Open Door and The Dawning of the Morning	*Rohde*	23	2,607
Our Christ Liveth	*Kingsbury*	24	3,009
Seven Dramatic Services of Worship		63	5,170
Story of Old Bethlehem	*Brown*	15	5,117
SERVICE:			
Proposed Order of Worship		...	15,590
ARMISTICE DAY PROGRAMS:			
An Armistice Sunday Program		...	38,765
Keeping Faith		...	33,650
RALLY DAY SERVICES:			
Working Together as God's Family		...	125,260
Working Together as God's Family, Supplement		...	45,000
Seeking Life's Golden Key		...	76,549
Seeking Life's Golden Key, Supplement		...	16,100
Forward and Upward		...	82,282
Forward and Upward, Supplement		...	16,500
On Earth As It Is In Heaven		...	130,450
On Earth As It Is In Heaven, Supplement		...	16,290
As We Forgive		...	87,790
As We Forgive, Supplement		...	16,575
CHRISTMAS SERVICES:			
If Ye Truly Seek Him		...	84,745
If Ye Truly Seek Him, Supplement		...	12,780
EASTER SERVICES:			
The Pilgrim		...	76,800
The Pilgrim, Supplement		...	10,413
The Eternal Light		...	88,123
The Eternal Light, Supplement		...	15,125
Ever Present Christ		...	75,960
On Wings of Easter		...	75,331
On Wings of Easter, Supplement		...	6,760
MISCELLANEOUS PUBLICATIONS WITH THE IMPRINT OF THE HOUSE:			
Housing and Equipment for the Church School		64	500
Thoughts from Dr. Jowett's Sermons		160	1,036
Transforming Friendship	*Weatherhead*	164	1,000
EPWORTH LEAGUE PUBLICATIONS:			
Adventures In Service	*Felton*	96	5,000
Comradeship Hour	*Leslie*	128	5,110
Comrades of the Way	*Knopf*	132	7,641

TITLE	AUTHOR	PAGES	COPIES
Organization in Church Schools and the Epworth League for Intermediates, Seniors and Young People		44	5,000
Our Lifework	*Horn*	72	1,500
Prayer That Helps Us Live	*Tittle*	59	10,000
Social Pioneering for Christian Young People	*Gilbert*	126	5,000
Thinking It Through	*Nicholson*	136	7,128
Our Undiscovered Countries		...	26,000
Our Undiscovered Countries, Supplement		...	4,100
A Day of Youth		...	34,000
A Day of Youth, Supplement		...	3,700
EPWORTH LEAGUE UNITS—LIST A:			
Money Problems		22	3,893
Asking Father and Mother		13	3,495
Rules and Laws		16	1,770
Cheating		11	2,895
Getting Along With Our Teachers		32	1,575
Quitting School		24	1,675
Choosing What to Read		20	1,694
Choosing Friends		11	2,895
Cliques and Gangs		16	1,694
What Shall We Play?		28	1,643
Problem of Church Attendance		24	3,167
Church Membership		12	2,519
Shall We Join the Church?		20	2,100
How Can We Serve Our Community?		16	1,594
How Can We Tell Who Is Great?		24	3,550
Why Have Foreign Missionaries?		12	1,719
The Bible and War		16	1,832
How Can We Work for Peace?		16	1,550
Neighbors All		20	1,675
What Makes a Country Great?		20	1,500
Poetry Trail		24	1,715
What Shall We Do On Sundays?		16	975
What Does It Mean To Decide For Jesus?		31	5,138
Twentieth Century Heroes		30	1,100
Worship Service		16	1,660
What Shall We Sing?		20	1,300
Exploring Once Upon a Time		16	1,550
Problems of Prayer		23	2,740
Problems About the Bible		11	3,217
Thinking About Communion		11	3,775
Discovering What It Means to Be a Christian		16	1,750
The Meaning of Baptism		32	1,825
Ideals of Jesus		24	4,025
Deciding For Ourselves		19	1,300
Of What Value are Moving Pictures?		15	1,200
The Right Kind of Missionary		15	1,500
LIST B—UNDATED SERIES:			
Church Attendance		19	5,007
Communion		16	5,000
Conflicting Standards		18	5,000
How About Smoking?		22	3,000
Leadership		19	5,000
Learning How to Live in the City		19	5,002
Learning How to Live in the Country		19	5,000

TITLE	AUTHOR	PAGES	COPIES
Life Work		22	9,046
Prohibition		55	16,999
Seeing Things for Keeps		19	5,000
Sportsmanship		15	5,000
Story of Job		18	3,050
Understanding Ourselves		31	3,000
What Does It Mean to Be a Christian?		43	13,074
What Does It Mean to Believe?		30	5,000
Worship		23	5,000
Worship Service on Trees		15	1,500
World Friendship		23	3,066
LIST C—			
How Shall We Pray?		19	5,000
Patriotism		26	5,000
Personality of Jesus, The		22	5,000
Should Women Work After Marriage		19	3,000
Toward Racial Understanding		27	3,000
War		23	5,500
JUNIOR ADVENTURES IN CHRISTIAN LIVING:			
Discovering God in Nature		61	1,000
The Junior and the Liquor Problem		31	1,000
The Use of Leisure Time		36	1,000
EPWORTH LEAGUE REQUISITES:			
Epworth League Binder		...	6,627
Filler		...	13,177
Registration Form		...	30,000
Registration Card		...	20,000
MISSION STUDY BOOKS:			
What Next In Home Missions? Paper.	*Shriver*	232	2,350
What Next In Home Missions? Cloth.	*Shriver*	232	300
Youth and the New America. Paper.	*Oxnam*	167	4,300
Youth and the New America. Cloth.	*Oxnam*	167	300
COURSE OF STUDIES FOR TRAVELING PREACHERS:			
Individual and the Social Order	*Leighton*	578	550
Jeremiah	*Smith*	410	600
Jesus in History	*Glover*	225	1,100
New Studies in Mystical Religion	*Jones*	205	700
Theism	*Bowne*	323	500
COURSE OF STUDIES FOR LOCAL PREACHERS:			
Life of Prayer in a World of Science	*Brown*	194	350
What to Preach	*Coffin*	189	250
COURSE OF STUDY FOR CLASS OR UNIT LEADERS:			
Why I Believe in Religion	*Brown*	175	250
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Fourth Gospel In Recent Criticism and Interpretation	*Howard*	292	260
Junior Worship Guide	*Jones*	280	250
Letters of John Wesley, 8 vols	*Telford*	3055	151 sets
Primary Worship Guide	*Jones*	307	250
Song and Play for Children	*Danielson and Conant*	120	1,309

TITLE	AUTHOR	PAGES	COPIES
STANDARD COURSE IN TEACHER TRAINING:			
Administering the Vacation Church School	*Armentrout*	208	1,000
Church as a School	*Munro*	270	1,475
Growth of Christian Personality	*Powell*	255	920
Guiding Kindergarten Children In The Church School	*Shields*	224	500
Missionary Education in the Church	*Gates*	227	1,500
Religious Education In Modern Church	*Bower*	270	950
Study of Adolescent Development	*Stewart*	194	1,000
Training Young People in Worship	*Shaver and Stock*	240	1,000
CHURCH SCHOOL REQUISITES:			
Attendance Plan—Spring		...	2,000
Attendance Plan—Summer		...	2,000
Attendance Plan—Autumn		...	1,600
Attendance Plan—Winter		...	2,000
Packet for Use With Course 33—Standard Leadership Curriculum		...	1,000
Packet for Use With the Course, A Study of Childhood —Courses 11, 21, 31, 41		...	1,000
Vacation Church Attendance Roll		...	110
RALLY DAY:			
Rally Day Post Card No. 1056		...	15,000
Rally Day Post Card No. 1057		...	25,000
Rally Day Post Card No. 1058		...	29,000
Rally Day Post Card No. 1059		...	31,900
Rally Day Post Card No. 1060		...	44,000
Rally Day Post Card No. 1061		...	60,500
Rally Day Post Card No. 1070		...	23,000
Rally Day Post Card No. 1071		...	25,000
Rally Day Post Card No. 1072		...	28,000
Rally Day Post Card No. 1073		...	32,500
Rally Day Post Card No. 1074		...	18,300
Rally Day Post Card No. 1075		...	30,500
Rally Day Post Card No. 1076		...	55,000
Rally Day Post Card No. 1077		...	20,000
Rally Day Post Card No. 1078		...	22,000
Rally Day Post Card No. 1079		...	25,700
Rally Day Post Card No. 1080		...	30,000
Rally Day Post Card No. 1081		...	29,500
Rally Day Post Card No. 1082		...	40,800
Rally Day Post Card No. 1084		...	20,000
Rally Day Post Card No. 1086		...	15,000
Rally Day Post Card No. 1087		...	20,000
Rally Day Post Card No. 1088		...	25,000
Rally Day Post Card No. 1089		...	29,000
Rally Day Post Card No. 1090		...	27,000
Rally Day Post Card No. 1092		...	38,000
Rally Day Post Card No. 91		...	18,000
Rally Day Post Card No. 98		...	87,000
Rally Day Post Card No. 649		...	17,000
Twelve Way Rally Day Card		...	26,000
Basket Ball Rally Day Card		...	15,000
Rally Day Souvenirs No. 1033		...	10,000
Rally Day Souvenirs No. 1035		...	10,000
Rally Day Souvenirs No. 1037		...	10,000

WORLD SERVICE COMMISSION

Since the organization of the Commission on Finance, which was authorized by the General Conference of 1912, the Church has evolved some rather definite and settled policies in regard to the administration of its benevolences. There had been through the years an increasing dissatisfaction in the Church because of the multiplicity of appeals, and at the same time a growing insistence upon a unified purpose and control in the work of the Church represented in its general benevolences. The Commission on Finance was succeeded by the Council of Boards of Benevolences, which was created by the General Conference of 1920; this body in turn was succeeded by the World Service Commission in 1924. The legislation creating the World Service Commission was an outgrowth of the experience of the Church to that date in the centralization and co-operative methods of handling its missionary and benevolent work. (See Article on World Service Commission, *Methodist Year Book* 1931.)

To the World Service Commission the Church has committed the responsibility of co-ordinating the benevolent agencies and the missionary and benevolent work of the Church. To this Commission the General Conference has delegated certain powers of supervision and administration to be exercised for the General Conference in the interim of the General Conference sessions. These powers and responsibilities, as delegated by the General Conference and recorded in the *Discipline*, are as follows:

The World Service Commission shall have authority to:

1. Fix total budget for Constituent Boards.
2. Fix plan and ratio of division of funds.
3. Determine all questions of credit, including designated gifts under conditions hereinafter provided.
4. Correlate work of Boards in interest of co-operation, economy and efficiency.
5. Aid in standardizing annuity rates.
6. Decide questions of common policy of Boards so as to prevent needless overlapping in presentation to the churches.
7. Aid and encourage formation of World Service Councils in areas, districts and local churches.
8. Set up from the income of the regular funds an Equalization Fund for the relief of any Board which might otherwise suffer through shortage of funds.
9. Present to the next General Conference a report of its activities and suggest a program for the quadrennium next succeeding.

The General Conference of 1928 decided that the plan of co-ordinating its benevolences under this organization should be continued with few changes for the quadrennium of 1928-1932.

In order to place the Boards still closer to the churches for

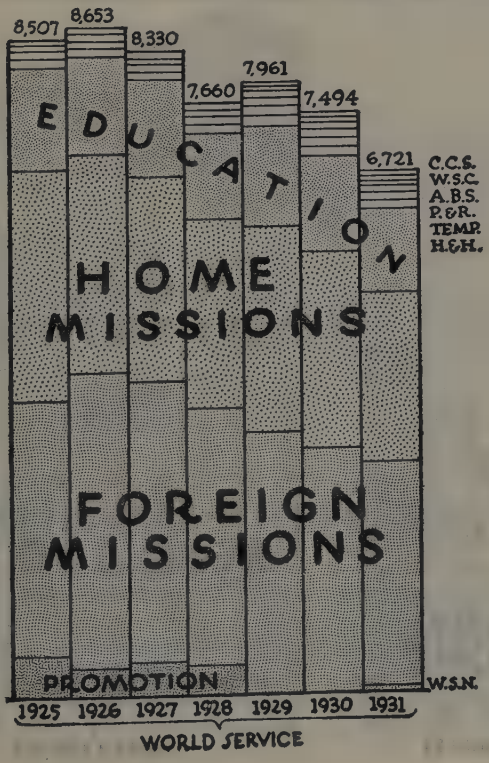
the purpose of informing and cultivating the field, the General Conference in 1928 made the Boards responsible for all central or co-operative cultivation as well as for the direct approach made to the Church by the individual Boards. The same General Conference placed the Central Receiving Treasury under the control of the World Service Commission on the theory that the funds collected from the churches for the support of the benevolent work are the funds of the Church as a whole, and except when designated by the donor, are not available to the Boards for appropriation to their work until they are distributed to the Boards by the authority of the General Conference vested in the World Service Commission.

REPORTS OF WORLD SERVICE INCOME

The graph presented below shows the relative income for the seven World Service years. The table following the graph shows the amounts received and the per capita giving of the Church each year.

BENEVOLENCE RECEIPTS AND DISBURSEMENTS, 1925-1931

(Figures at top of columns represent thousands of dollars. Add three ciphers.)

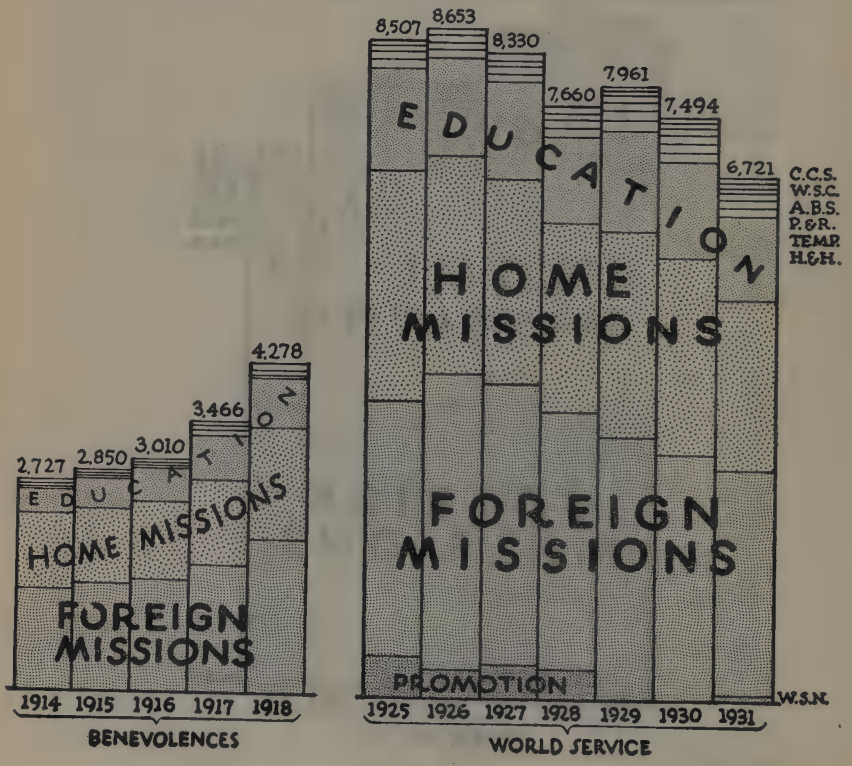


TOTAL AND PER CAPITA GIVING TO WORLD SERVICE, 1925-1931

Years Ending May 31	*Total Paid*	*Paid Per Member*
First W. S. Year (1925)	$8,507,477	$2.16
Second W. S. Year (1926)	8,653,419	2.19
Third W. S. Year (1927)	8,330,352	2.09
Fourth W. S. Year (1928)	7,660,904	1.92
Fifth W. S. Year (1929)	7,961,989	1.99
Sixth W. S. Year (1930)	7,494,185	1.89
Seventh W. S. Year (1931)	6,721,299	1.71

The comparison of the giving of the last seven years with the Centenary and pre-Centenary giving may be found on page 45 of the Annual Report of the World Service Commission for 1930-31 but in order to show more clearly the comparison of the giving of the Church for the support of the benevolences at present in comparison with the amount given prior to the Centenary period, we have shown the comparison of the years 1914 to 1918 with the World Service period, 1925-1931 inclusive.

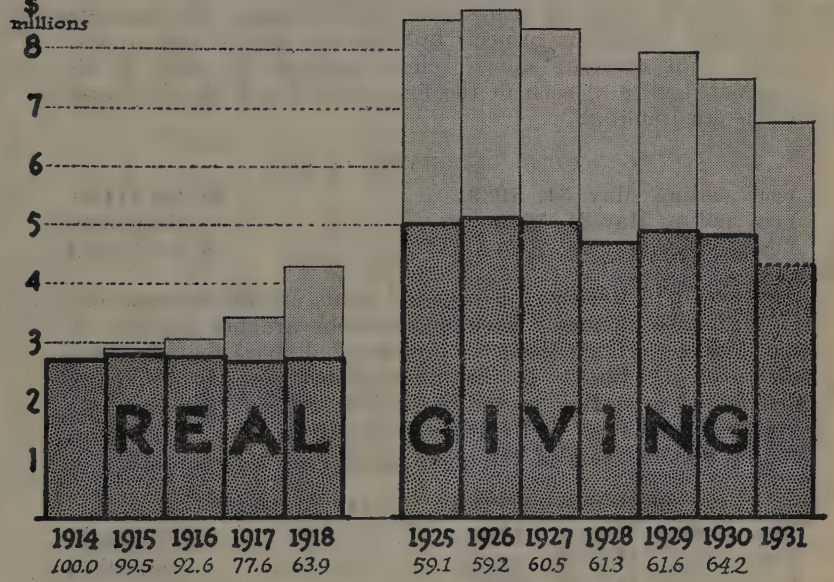
COMPARISON OF INCOME, 1914-1918 AND 1925-1931



There was during the years of the World War and since, as is well known to everyone, a period of extreme economic inflation which materially reduced the purchasing power of the dollar. This should be taken into consideration when making comparison of the benevolent giving of the Church with the pre-war years. The chart below shows the comparative financial support of our benevolent enterprises of the pre-war years with the World Service years with the proportionate decline due to the reduced purchasing power of the dollar shown for each year. The purchasing power of the dollar in 1914 is used as 100 for the purposes of comparison.

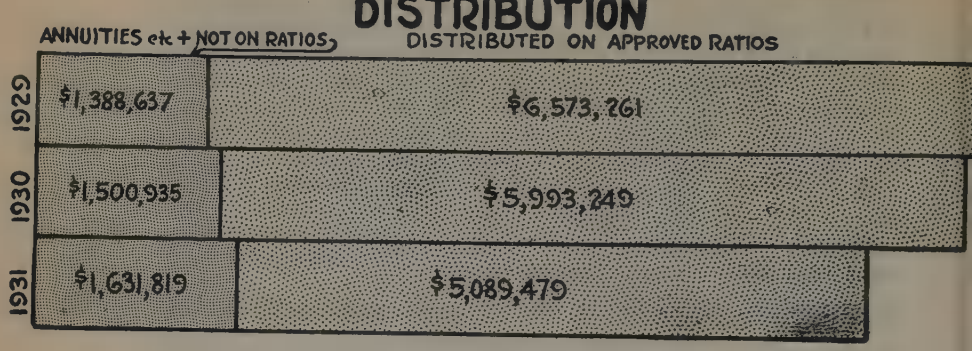
BENEVOLENCE RECEIPTS AS AFFECTED BY THE FLUCTUATING VALUE OF THE DOLLAR

1914-1918 and 1925-1931



In making the comparison for 1931 in the above graph we have been compelled to use the dollar value for 1930 as later statistics were not available when the graph was made.

The graph presented below shows the distribution to the Boards and beneficiaries of the World Service funds on ratios and the proportionate amount distributed on a non-ratio basis for the past three years of the quadrennium. The non-ratio totals shown in this graph include the second column credits (annuities, bequests, etc.) together with the preferentials and designated gifts of individual donors and all other items not included in the distribution by ratios.



It may be of interest to those making a study of the benevolences and the effect of designated gifts to know the amounts designated to specific projects by churches, groups and individuals. The amounts shown below represent the total of all designated gifts in each of the first three World Service years of the quadrennium.

TOTAL DESIGNATED GIFTS

Year ending May 31, 1929	$1,350,911.61
Year ending May 31, 1930	1,359,973.40
Year ending May 31, 1931	1,553,586.23

Included in the above designated totals are the designations of individual donors. Such designations are not charged to the Boards receiving them but are over and above the respective shares of the Boards in the undesignated receipts which are distributed according to the authorized ratios. The amounts thus received from individual donors during the first three World Service years of the quadrennium are as follows:

DESIGNATED GIFTS OF INDIVIDUAL DONORS

Year ending May 31, 1929	$554,475.10
Year ending May 31, 1930	589,916.23
Year ending May 31, 1931	769,739.56

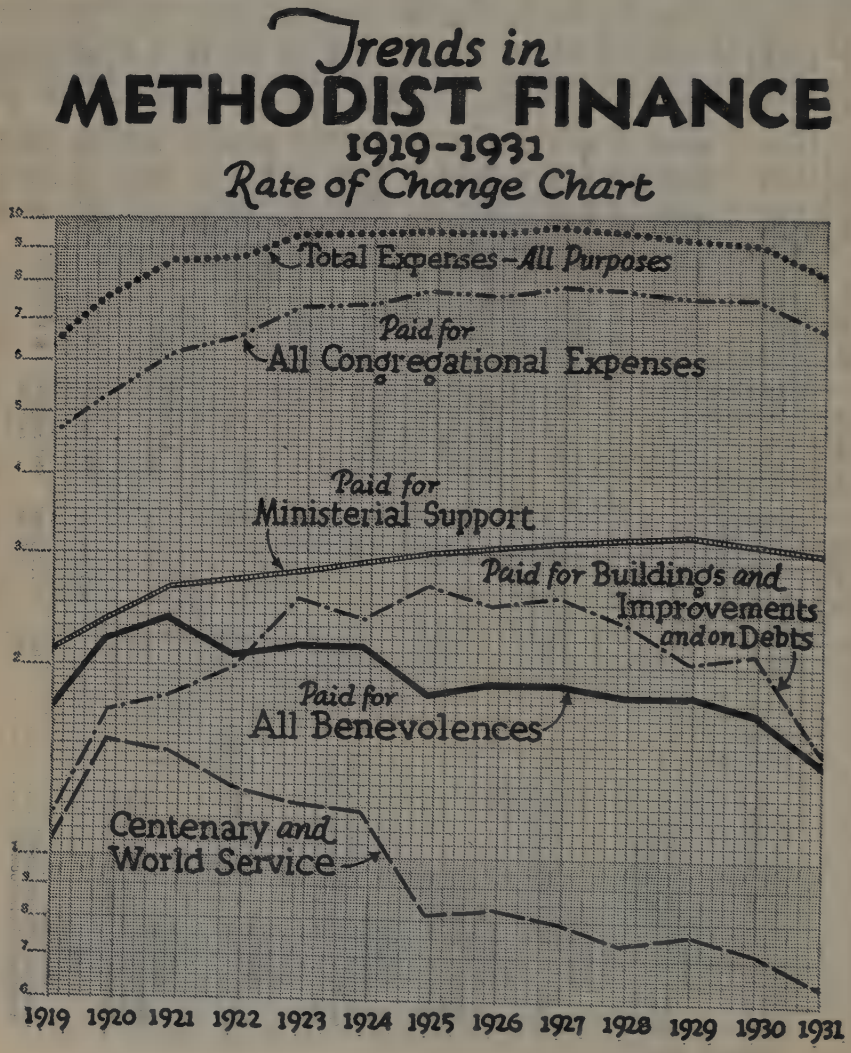
The distribution to the Boards during the seven World Service years is shown in the table below. The benevolent income and its distribution for the years 1914 to 1931 may be found on page 70 and 71 of the Annual Report of the World Service Commission for the seven World Service years, copies of which have been sent to all General Conference Delegates. Additional copies may be had by addressing the World Service Commission at 740 Rush Street, Chicago.

The financial record of the whole Church for the past eleven years reveals significant totals and some interesting trends.

	1st World Service Year	2nd World Service Year	3rd World Service Year	4th World Service Year	5th World Service Year	6th World Service Year	7th World Service Year
Proportionate Distribution (a)	$7,396,767.58	$7,139,848.75	$6,612,715.70	$5,877,157.07	$6,573,261.27	$5,993,249.46	$5,089,479.96
Preferential Payments (b)	.....	610,413.80	641,827.47	662,012.04	377,500.87	407,985.79	419,912.18
Non-Distributable Receipts* (c)	590,233.42	533,880.55	648,179.29	731,942.06	889,648.05	966,951.85	1,028,121.54
Total	$7,987,001.00	$8,284,143.10	$7,902,722.46	$7,271,111.17	$7,840,410.19	$7,368,187.10	$6,537,513.68
Increase	.....	297,142.10	.....	.....	569,299.02	.....	.....
Decrease	.....	.....	**381,420.64**	**631,611.29**	.....	**472,223.09**	**830,673.42**
Board of Foreign Missions (a)	$2,846,445.46	$2,749,205.88	$2,546,232.77	$2,263,005.17	$2,482,300.06	$2,263,266.76	$1,921,970.84
Board of Foreign Missions (b)	.....	600,000.00	600,000.00	600,000.00	300,000.00	300,000.00	300,000.00
Board of Foreign Missions (c)	448,883.81	456,582.47	478,132.96	465,242.54	655,572.94	621,598.25	665,294.04
Total	$3,295,329.27	$3,805,788.35	$3,624,365.73	$3,328,247.71	$3,437,873.00	$3,184,865.01	$2,887,264.88
Increase	.....	510,459.08	.....	.....	109,625.29	.....	.....
Decrease	.....	.....	**181,422.62**	**296,118.02**	.....	**253,007.99**	**297,600.13**
Board of Home Miss. and Ch. Ex. (a)	$2,846,445.46	$2,749,205.88	$2,546,232.77	$2,263,005.17	$2,482,300.06	$2,263,266.76	$1,921,970.84
Board of Home Miss. and Ch. Ex. (c)	136,077.98	62,286.55	119,913.58	188,496.68	163,058.55	268,258.21	279,152.06
Total	$2,982,523.44	$2,811,492.43	$2,666,146.35	$2,451,501.85	$2,645,358.61	$2,531,524.97	$2,201,122.90
Increase	.....	.....	.....	.....	193,856.76	.....	.....
Decrease	.....	**171,031.01**	**145,346.08**	**214,644.50**	.....	**113,833.64**	**330,402.07**
Board of Education (a)	$1,339,514.90	$1,261,397.08	$1,168,268.44	$1,038,317.23	$1,196,892.24	$1,091,280.80	$926,717.97
Board of Education (b)	.....	10,413.80	41,827.47	37,012.04	77,500.87	107,985.79	119,912.18
Board of Education (c)	1,115.57	3,790.01	35,401.30	42,363.37	27,405.75	36,211.88	55,021.24
Total	$1,340,630.47	$1,275,600.89	$1,245,497.21	$1,117,692.64	$1,301,798.86	$1,235,478.47	$1,101,651.39
Increase	.....	.....	.....	.....	184,106.22	.....	.....
Decrease	.....	**65,029.58**	**30,103.68**	**127,804.57**	.....	**66,320.39**	**133,827.08**
Board of Hosp., Homes and Deac. W. (a)	$111,562.02	$107,140.60	$99,230.43	$88,192.65	$114,874.34	$104,738.04	$88,943.76
Board of Hosp., Homes and Deac. W. (b)	.....	.....	.....	10,000.00	.....	.....	.....
Board of Hosp., Homes and Deac. W. (c)	4,051.06	10,612.52	5,770.50	3,215.18	20,967.09	21,156.82	14,936.56
Total	$115,613.08	$117,753.12	$105,000.93	$101,407.83	$135,841.43	$125,894.86	$103,880.32
Increase	.....	2,140.04	.....	.....	34,433.60	.....	.....
Decrease	.....	.....	**12,752.19**	**3,593.10**	.....	**9,946.57**	**22,014.54**
Board of Temp., Prohib. and P. M. (a)	$105,332.35	$101,071.71	$93,609.63	$83,197.09	$109,563.13	$99,895.50	$84,831.46
Board of Temp., Prohib. and P. M. (c)	5.00	109.00	8,856.95	22,044.61	20,020.22	16,984.19	12,496.01
Total	$105,337.35	$101,180.71	$102,466.58	$105,241.70	$129,583.35	$116,879.69	$97,327.47
Increase	.....	.....	1,285.87	2,775.12	24,341.65	.....	.....
Decrease	.....	**4,156.64**	.....	.....	.....	**12,703.66**	**19,552.22**
Board of Pensions and Relief (a)	$63,225.53	$90,968.81	$84,252.63	$74,880.91	$106,046.44	$96,689.08	$82,108.57
Board of Pensions and Relief (b)	.....	.....	.....	15,000.00	.....	.....	.....
Board of Pensions and Relief (c)	.....	.....	104.00	178.80	426.67	.....	18.10
Total	$63,225.53	$90,968.81	$84,356.63	$90,059.71	$106,473.11	$96,689.08	$82,126.67
Increase	.....	27,743.28	.....	5,703.08	16,413.40	.....	.....
Decrease	.....	.....	**6,612.18**	.....	.....	**9,784.03**	**14,562.41**
American Bible Society (a)	$84,241.86	$80,858.79	$74,889.03	$66,558.85	$81,285.00	$74,112.52	$62,936.52
American Bible Society (c)	100.00	500.00	.....	10,400.88	2,196.83	2,742.50	1,203.53
Total	$84,341.86	$81,358.79	$74,889.03	$76,959.73	$83,481.83	$76,855.02	$64,140.05
Increase	.....	.....	.....	2,070.70	6,522.10	.....	.....
Decrease	.....	**2,983.07**	**6,469.76**	.....	.....	**6,626.81**	**12,714.97**

*Special Gifts, Annuities, Bequests, Estate Notes, Permanent Funds, Special Appeals, Designated Increases.

Beginning with $62,941,974 expended for all purposes in 1919, the peak was reached in 1927 with a total of $98,758,030. A persistent decline is registered from that year until 1931, the total for that year being $82,755,499, which was almost a full twenty million dollars in advance of the total expenditures of 1919. It will be noticed that the most precipitous decline was in the amounts paid for building and improvements and Church indebtedness. The amounts paid for World Service and for



"all benevolences," which include Annual Conference benevolences, while showing a persistent decrease, have exhibited a much steadier and more uniform decline than the amounts paid for buildings, improvements and debts. Of the four financial totals charted, ministerial support, buildings, improvements and debts, all benevolences, and World Service, ministerial support shows the steadiest rise and the least decline to date. Judging from the reports being received from the Annual Conferences the line of ministerial support will, no doubt, show a much more precipitous decline in 1932.

STATISTICS FOR THE WHOLE CHURCH

(Basis for preceding chart)

	World Service	Ministerial Support	Expended On Property	Paid for All Benevolences	Total Congregational Expenses	Total Paid For All Purposes
1919.....	10,179,994	21,573,456	11,147,512	17,139,467	45,809,261	62,941,974
1920.....	15,758,853	24,638,664	16,475,015	22,803,572	53,994,578	76,798,150
1921.....	15,200,877	27,616,975	18,287,533	24,295,088	62,695,279	86,990,367
1922.....	13,400,570	28,254,402	20,185,997	21,784,798	66,135,386	87,920,184
1923.....	12,667,185	29,089,281	26,545,343	22,378,658	74,306,888	96,685,546
1924.....	11,834,772	30,044,765	24,690,265	22,219,700	74,342,674	96,562,374
1925.....	8,507,477	30,998,899	27,546,361	18,862,630	78,638,095	97,500,725
1926.....	8,653,419	31,595,967	25,728,640	19,581,000	77,187,753	96,768,753
1927.....	8,330,352	32,193,876	26,161,446	19,519,827	79,238,203	98,758,030
1928.....	7,660,904	32,558,328	24,182,814	18,841,268	77,978,608	96,819,876
1929.....	7,961,898	32,704,549	21,001,108	18,872,939	75,712,174	94,585,113
1930.....	7,494,185	31,959,625	21,701,534	17,900,665	75,780,268	93,680,933
1931.....	6,721,299	30,934,891	15,155,915	14,894,559	67,863,940	82,755,499

EDUCATION AND ENLISTMENT IN WORLD SERVICE

Report of Work by the Boards Through Their "Co-operating Staff"

SECTION I—PURPOSES AND DUTIES

World Service is work which the Methodist Episcopal Church as a whole undertakes to help make Jesus more widely and better known in the world and more faithfully followed. Through World Service the local church reaches out to other communities and to people of other nations and races.

World Service is conducted by the Church through the American Bible Society and through six administrative Boards established by the Church itself through General Conference. The General Conference Commission on Courses of Study and the Federal Council of Churches of Christ in America receive support from World Service funds. The Boards, or World Service Agencies, are:

Board of Foreign Missions.
Board of Home Missions and Church Extension.
Board of Education.
Board of Temperance, Prohibition and Public Morals.
Board of Hospitals, Homes and Deaconess Work.
Board of Pensions and Relief.

These six Boards are responsible for jointly informing the Church about work under their administration. By order of the General Conference this is done through the secretaries of these Boards in their joint capacity as "The Co-operating Staff."

They maintain, at 740 Rush Street, Chicago, an office for this co-operation. Each Board also reserves for itself certain direct approaches to the Church concerning work under its administration.

"Education" and "Enlistment" are the two major tasks of the Co-operating Staff. It is their duty to help inform and train the membership of the Church in the purposes, activities, achievements and needs of World Service. It is also their duty to help enlist the members of the Church currently and more effectively in World Service. The larger part of the budget of the Co-operating Staff is spent in education in World Service. The remainder is spent in direct enlistment of support for World Service.

While the administration of World Service is divided among various Boards, yet World Service is the same in purpose and similar in methods of work in all countries and is capable of a correlated interpretation and appeal to the Church in this education and enlistment. A church, a school, hospital or other center of Christian social service are the institutions of World Service. A preacher, teacher, deaconess, doctor, nurse or other social worker are the messengers whom we employ in World Service. These are the institutions and employees for our World Service in America and other countries alike.

Education and enlistment in World Service reach deeply into the life of the Church. The words "World Service" are but a new name, used in recent years, for what our Church as a whole, has done during all of its life. Broadly speaking, World Service is missionary in its purpose in that it seeks to spread a knowledge of Jesus and His messages and to increase among men of all nations and races the practice of His way of life. World Service is at once an expression of the spiritual life and missionary purpose of the Church and a means of increasing its spiritual life. Education and enlistment of the Church in World Service are primarily the work of pastors, district superintendents, bishops and official laymen. The Co-operating Staff co-operates with ministers and laymen in this work. It endeavors to furnish plans, materials and messengers who will make this co-operation most helpful. Its budget is spent chiefly in supplying materials which preachers and laymen request for their work.

1. DEFINITE OBJECTIVES

The work of the Co-operating Staff follows certain definite objectives:

(1) To feed the missionary motives and missionary life of the Church.
(2) To increase leadership for World Service in each Area, Annual Conference and District.
(3) To inform pastors about the current work of World Service.
(4) To develop in each charge a group of laymen with recognized leadership and official responsibility for World Service and to keep them informed for this work.
(5) To inform contributors by direct communications.
(6) To secure by each Church and Sunday school and Epworth League a definite recognition of its proportionate share of financial responsibility for World Service.
(7) To increase the number of contributors.
(8) To provide regular and proportionate current support for World Service.

2. DIVISIONS OF WORK

The major divisions of the work of the Co-operating Staff during the quadrennium 1928-32 have been:

(1) Missionary Education (including specialized teaching of Christian Stewardship).
(2) Publicity.
(3) Organization for World Service.

A. DIFFERENTIATED FOR ORGANIZATIONS

This work is differentiated for:

(1) Worship services of the local church.
(2) World Service Councils.
(3) Sunday schools.
(4) Epworth Leagues.
(5) Other parish activities.

B. DIFFERENTIATED FOR GROUPS

For three major groups in the Church these methods and their messages are differentiated, more or less distinctly, namely:

(1) Those who already contribute to World Service.
(2) Those who do not yet contribute to World Service.
(3) Various bearers of official responsibility for World Service, both ministers and laymen.

3. MEANS EMPLOYED

Five means are used by the Co-operating Staff:

(1) Regular publications of the Church.
The Church papers.
Sunday-school publications.
Board periodicals.
(2) World Service publications.
World Service News.
Weekly Church Bulletins.
The World Service Councillor.
The Stewardship Spokesman.
Seasonal Leaflet.
Publications for use in the Every Member Canvass.
Occasional publications.

(3) Stereopticon lectures.
(4) Meetings and personal contacts.
(5) World Service organizations.
(6) Correspondence and reports.

4. RESPONSIBILITIES

Official responsibilities for the work of the Co-operating Staff are divided as follows:

(1) Members of the Co-operating Staff

W. S. Bovard
N. E. Davis
R. E. Diffendorfer
J. R. Edwards
W. B. Farmer, *Chairman,*
E. D. Kohlstedt
C. T. Wilson

Ex-Officio:

R. A. Ward, *Executive Secretary.*
O. W. Auman, *Treasurer.*

Departmental Assignments

Executive Secretary, Ralph A. Ward.
Treasurer, Orrin W. Auman.
Executive Representative, George L. Davis.
Office Administration, Miss Ruby O. Whitcome.
Shipping and Mailing, Jesse Gibson.
Missionary Education, Corliss P. Hargraves.
Publicity, Miron A. Morrill.
Stewardship Teaching, Luther E. Lovejoy.
Stereopticon Lectures, Hiram G. Conger.
Statistical Studies, W. B. Hollingshead.
Local World Service Councils, Ray R. Kelley.

SECTION II—A REVIEW

The quadrennium ending with May, 1932, has brought the Church and the nation into one of the most radically changing periods which the Church and the American nation and the world have seen in recent decades.

The Church entered this quadrennium with unspent momentum from movements of sweeping direction from the World War and the Centenary. Important attitudes and habits by which missionary work had been supported were still disintegrating. No adequate new ones had yet taken their place. The Church had not yet completed its adjustment to the new period. Whole sections of our missionary superstructure given to us by earlier generations and by the Centenary were falling because some of their foundations of earlier periods had been washed away by recent currents. The total giving of the Church had greatly increased. The portion of that giving for connectional missionary work of the Church as a whole was steadily decreasing. Time and well-directed, repeated efforts were needed in education and enlistment.

The close of the month of the General Conference of 1928

was also the close of the fifth World Service year. It was marked by a further decrease of $669,447 for World Service in contrast to the previous year.

This decrease, and the tendencies which it indicated, threatened a further decrease in the work of the Board of Foreign Missions and of the Board of Home Missions and Church Extension whose fiscal year ended in the following October. As soon after May, 1928, as the Co-operating Staff could organize its work, there were sent to the Church a statement of the facts in the case and an urgent appeal. By that time the threatened decrease in our home and foreign missions amounted to a million dollars which would have meant a further reduction of over 20 per cent in the work of the following year. The Church responded loyally. Instead of a decrease of a million dollars, the record of October, 1928, registered a net increase of $447,730 over the previous year. While this increase was in response to an extraordinary appeal, yet the advantage thus gained continued in evidence to the end of the sixth World Service year in May, 1929, with a net increase of $300,994 over the year closing May, 1928. Before five months of the next year had passed, the country entered the general financial depression. It came before the Church had recovered for World Service a stable proportion of its total giving.

The Co-operating Staff decided not to reproduce in the fall of 1929 an appeal of similar urgency, never dreaming, as the world never dreamed, that the collapse of the American stock market and the tightening of money throughout the country would come in mid-October, just at the beginning of the final two weeks of the missionary year, in which weeks of each year there has been received for decades a very large part of the total for World Service for the whole twelve months. Receipts for the year ending October, 1929, showed a decrease of $814,649 in contrast to the twelve months ending with the special appeal of October 31, 1928, and a net decrease of $366,919 in contrast to the twelve months ending October 31, 1927.

Ever since mid-October, 1929, the Church and the whole country have been increasingly under pressure from the downward trend of general economic conditions, around which has been written some of the most striking history of recent generations. Trends in missionary and benevolent giving follow trends in general economic conditions though by a later time schedule. Following the close of the American Civil War the giving of the Methodist Episcopal Church to what is now called World Service increased rapidly to a total of 228 per cent above the immediate pre-war level. The peak was reached in 1866. Then it followed the general economic trend and was affected by absorption in other things until in 1875 there was only 70 per cent increase above the pre-war level. A similar movement

has accompanied and followed the World War with an increase to 410 per cent for World Service followed by repeated decrease. The recent downward trend of missionary giving in other denominations besides our own has been accentuated by disproportionate interest in material possessions which had become more easily obtainable on long-time credit, and by attention to other forms of philanthropy which had been greatly multiplied and by the absorption of local churches in their own interests and expenditures in a period of expensive standards of living.

World Service has been crowded too near the periphery of the thought and life of the Church. The Co-operating Staff has sought to help bring it back to its proper place of central concern in the purpose and work of each local church. That requires time and a new growth of spiritual forces.

Early in the quadrennium the Co-operating Staff believed that the district superintendents and bishops of the Church in America should be invited to assemble for a review of the present meanings of World Service and a consideration of methods of education and enlistment which might best be adopted for this period.

In January, 1929, therefore, ten months prior to the general economic depression, the district superintendents, bishops and members of the World Service Agencies and of the Book Committee, together with a few persons chosen at large from each area, met in national conference in the First Methodist Episcopal Church, Evanston, Illinois. This meeting, attended by practically all of these connectional leaders was significant for the work of the difficult years ahead, and in view of the fact that so large a number of the district superintendents had recently come from the pastorate, whose viewpoint they reflected as they freshly undertook the work of the district superintendency.

The subsequent work of the quadrennium has regularly followed very definite procedure in education and enlistment. It has built on foundations of other years and has sought to promote an understanding of the meanings and work of World Service and to develope and strengthen regular habits of supporting it.

1. CO-OPERATION

The work of the Co-operating Staff has been given strong support by the connectional leaders of our Church.

The bishops have given wise counsel and cordially opened opportunities for the Co-operating Staff to make their contribution of plan and effort and message to that work for World Service in which all leaders of the Church share.

District superintendents have given direct leadership and inspiration and co-operated in Church-wide plans proposed.

The voice of pastors is increasingly prophetic for World Service. Most of the methods and materials prepared by the Co-operating Staff have been suggested or strongly influenced by pastors who have given freely of their time and strength to counsel on these matters. Thousands of them have gladly promoted the use of materials reverently offered by the Staff.

Through the courtesy of the Publishing Agents, represented by Dr. George C. Douglass, a mutually helpful arrangement has been made for advertising space in all of the regional editions of the *Christian Advocate*. The Co-operating Staff has greatly increased the proportion of its work and expenditures through our Church papers.

The editors of our Methodist papers have given the equivalent of over 160 pages for presentation of work promoted by the Co-operating Staff. This does not include space contracted as advertising nor space for matters of specialized interest to the various Boards. It is gratifying evidence of the concern of the editors for World Service and their generous co-operation with the Staff.

2. CO-ORDINATED REGULAR ATTENTION

Co-ordinated regular attention to World Service throughout the Church has been promoted. Its objectives have been:

(1) Missionary Education.

(2) The increase of contributors.

(3) Proportionate monthly remittances.

(4) An adoption of a goal by each area, district and charge in lieu of the former system of apportionments set aside by the General Conference of 1924.

(5) Payments in full to date on pledges and goals during May and October at the end and at the beginning of the more active period of each year.

These objectives have been featured by co-ordinated publicity in the regular Church publications, in World Service publications, personal contacts, and in seasonal literature and correspondence as well as in Conferences and through other and varied processes of education.

3. DIFFERENTIATED WORK

Differentiated approach to various groups in the Church has been developed and been made regularly with information and appeal for World Service.

To over 200,000 contributors in over 7,000 charges is sent an illustrated monthly magazine called *World Service News*. This brings in popular form current report from World Service fields. Weekly Bulletins are prepared and sold to over 4,000

churches as a means of general education and occasional appeal. The circulation of these bulletins runs from 200,000 to 900,000 a week, the larger use of them being made at Christmas and Easter.

For noncontributors and contributors alike are published brief seasonal leaflets of the "read and run" type which are offered in sample to pastors and official laymen each year at each of five "Message Months," February, the Easter month, May, October and December. This is an aid to regular pulpit presentation. Nothing is sent in quantity to anyone by the World Service Office except on his specific written request, but millions of copies of these seasonal publications are ordered each year by pastors. It often happens that 40 per cent to 60 per cent of the pastors order these materials from samples mailed them. A careful record is made of the demand for each publication and the churches which use these or any other facilities furnished by the Co-operating Staff. This record reveals the fact that more than two out of three or over 10,000 charges each year use one or more kinds of these materials.

To 25,000 laymen who have official responsibility for World Service is sent each month a simple four-page sheet called "The World Service Councillor" with information about World Service and suggestions for work in each church. Over 15,000 of these laymen are officers of local World Service Councils or Benevolence Committees. Plans for definite work by these Councils are continuously developed and shared among them. This large group of interested laymen affords one of the most available new channels of education and enlistment in the local church.

With 9,500 World Service treasurers in as many churches the office of the Co-operating Staff keeps currently in touch.

Exclusively to pastors, four or five times a year, go a few pages of fresh World Service data under the caption, *Facts and Information* supplemented by occasional reports and appeals.

To about 12,700 "World Service Correspondents" in as many different Sunday Schools, and to over 9,000 Epworth League presidents, go occasional suggestions and materials for work for World Service in the Church Schools and Epworth Leagues. These supplement the educational materials furnished through the regular publications of these organizations and through conferences and institutes.

To several thousand Brotherhood presidents go occasional messages about World Service with emphasis on the fact that to understand and support World Service is one of the major objectives of the Men's Movement.

For leaders in the promotion of Christian Stewardship *The Stewardship Spokesman,* a publication of teachings and experiences in the promotion and practice of Christian Stewardship,

is published each month. This has a paid circulation of about 3,000 subscribers. An important range of other Stewardship publications is promoted and sold. Stewardship coaching conferences are held and Stewardship messages are given at other meetings.

4. CORRELATED WORK BY THE INDIVIDUAL BOARDS

To each area in the Church the Co-operating Staff has assigned each year one of the Boards which then has responsibility for furnishing missionaries and other speakers from World Service fields for meetings in "field cultivation" in the area. This system of area assignments provides direct contacts between Boards and local churches and district groups. There have also been regular and special approaches by each Board on a Church-wide basis. The Board of Pensions and Relief touches each Annual Conference and brings its work to the attention of the Church in specialized presentations. The Board of Temperance, Prohibition and Public Morals continues direct approach to pastors and the press. The Board of Hospitals, Homes and Deaconess Work is currently in touch with its working force on a Church-wide scale. The Board of Education is in direct relation with our institutions of higher learning, Church Schools and Epworth Leagues and through the Men's Movement, all of which contacts are Church-wide in their scope. The Board of Home Missions and Church Extension is currently in direct touch with every district and its departmental work touches large groups of pastors in specialized service. The Board of Foreign Missions has conducted in every section of the Church special conferences on preaching values of the Jerusalem Meeting of the International Missionary Council in 1928 and held at Delaware, Ohio, in the summer of 1931, a ten days' Study Conference of people chosen from all areas for consideration of "The Significance of Jesus Christ in the Modern World." The Boards independently present their work at Annual Conferences and issue a limited range of specialized publications. The direct solicitation of personal contributions for any of their projects is reserved to the individual Boards.

5. EDUCATION

No sharp line can be drawn between that work which is primarily education and that which is primarily enlistment by direct appeal for immediate response.

A vast amount of work which is education has been carried on currently and in such a varied way that it has often escaped attention because it is less spectacular, even though of larger volume and more fundamental value. One of the chief sources of difficulty in our Church during many years has been an easy reliance on the spectacular and the new. We have been im-

patiently unwilling to continue an educational process of habit-forming activities long enough to under-build our missionary work with intelligent appreciation of it. Too often have organizations been promoted out of proportion to achievements, human needs, and Christian motives.

Regular processes of education through Sunday Schools, Epworth Leagues, the worship services of the Church and various parish activities have been promoted in season and out of season during this quadrennium.

In close co-operation with the Board of Education and other Agencies involved the Co-operating Staff maintains a Department of Missionary Education. A co-operative and sound educational approach is made for World Service along the following lines:

(1) Integration and co-ordination through the Curriculum Committee of the Board of Education. (2) Co-operative planning with the Staff of the Division of Religious Education of the Board of Education. (3) Supplementary materials created in connection with the missionary lessons in the basic closely graded curricula of our Sunday Schools. (4) Integration with the new type of dated and undated units used in Epworth Leagues. (5) Development of World Service centered worship programs for use in Sunday Schools. (6) Development of a standard-lifting plan of World Vision Sunday Schools with special helps for definiteness in education in World Service and response for it. (7) The appointment and training of a World Service Correspondent in each Sunday School who will be a specializing representative of World Service for its work in his Sunday School.

Church Training Nights and Church Schools of Missions are promoted as popular gatherings in churches featuring fellowship around the work of World Service, often breaking up with classes for varied study of Missions and closing with a stereopticon lecture or an address. A limited supply of costumes is maintained for use in pageants and plays, some of which are prepared or promoted by the office of the Staff. This is now the only place in America where such facilities are available under Church auspices and, even though a rental fee is charged to make the work more nearly self supporting, the demand for them often exceeds our supply. One of the significant contributions which the Staff makes along this line is its co-operation with the Board of Foreign Missions in repeated presentations of "The Golden Bowl" which has been an inspiring influence for missions in many communities.

Stereopticon lectures increase as a means of visualizing World Service. During the last full year of the quadrennium our lectures were used 29,182 times which is much the largest use ever made of them in our Church. 37 different new lectures

and 4 new illustrated hymns have been prepared. 27,673 new negatives have been added during the quadrennium to our resources in pictures and we now have a total of over 130,000 such negatives which is the largest and finest collection of its kind.

6. ORGANIZATION

The General Conference of 1924 proposed that there be organized in each area, district and charge a World Service Council, including laymen and ministers, who would give directing leadership for World Service in their respective sections. Hitherto the promotion of World Service in the local church has been too exclusively the responsibility of the pastor. During this quadrennium we have sought to develop and strengthen in each administrative unit of the Church a group with recognized responsibility for creative leadership for World Service.

Area Councils for World Service are organized in various areas as the bishop and his associates see fit, with special or regular meetings as local conditions seem to warrant.

There are many district and sub-district Councils or committees for World Service.

In nearly every Annual Conference there has been formed a strong World Service Committee or Council under whose leadership the presentation and consideration of World Service is conducted in each Annual Conference session. This Annual Conference Council functions currently throughout the year in many conferences, giving local leadership to the study and promotion of World Service in the churches of their conference.

Local organizations and officers for World Service have been developed during the quadrennium. 7,500 local World Service Councils or Benevolence Committees now have their chairmen and secretaries listed at the office of the Co-operating Staff, which furnishes them information regularly.

7. SOME UNFINISHED TASKS

Out of the experiences of the quadrennium certain major needs are cited for this work in the future. General Conference can help to meet some of them.

(1) Each charge should definitely and seriously assume each year its proportionate share for the support of World Service. There is a wide difference between the giving of churches of equal financial strength.

(2) A more consistent line should be drawn in the mind of the Church and in its administration between those enterprises which are the responsibility of only a section of the Church and those enterprises which are the responsibility of the Church as a whole through its World Service.

(3) The sense of responsibility for creative leadership in

World Service should be further decentralized with a strong group, self conscious and fully recognized, leading each charge, district, conference and area for World Service. Leadership must come from within each unit of the Church and be recognized. Other interests in the local church are understood and promoted by strong groups. Too often has the promotion of World Service been left to only one over-loaded man, the pastor.

(4) There should be persistent and repeated application of well-chosen methods of education and enlistment over a long enough period to register results and to develop group habits by which all members of the Church shall understand the meanings of World Service and habitually function for it.

(5) The great central purposes of World Service and the spiritual regeneration for which it exists should be lifted to attention far above the mechanics of organization or the incidents of ecclesiasticism.

(6) The spiritual life which World Service expresses should be better nourished and the attitude and the practices of Christian Stewardship should be developed much more widely. In these things the Boards can only supplement the work of ministers and laymen. The promotion of Christian Stewardship should not be allowed to seem a mere device of a money-raising organization. It should be made a recognized and strengthened part of the fundamental educational work of the whole Church.

(7) The meanings of Jesus and His Gospel for the solution of human problems now so imperatively at focus in the world to-day, and the messages and work of the Church as His witnesses must be made much more clear to the mind of the Church and in the work of World Service.

8. TO-DAY AND TO-MORROW

Within a year and a half after the quadrennium had begun our Church was in the present financial depression, nation-wide and world-wide, followed by a panic. The Co-operating Staff has sought to hold steady in the storm and has refused to be stampeded in the panic. It has avoided nervous snatching for magic methods. It has seen that the Church needs a clearer vision of its essential messages and their meaning for modern life. The financial incomes of many members of the Church have been greatly reduced. The attention and resources of our people have been demanded in larger measure to relieve conditions of need and distress in their own communities and to provide local church budgets which were expanded during a period of inflation and placed as a mortgage on a difficult future. But there has been inspiring loyalty to World Service. As the quadrennium closes there are thousands of charges which are not decreasing their contributions to World Service. Many are actually making some increase. Yet too large a number of

the members of our Church know little or nothing of the purposes and achievements of World Service. The work of education and enlistment needs to be pressed with wisdom and greater vigor.

Essential leadership in missionary work of the Church must come from within each section of the Church. Very evidently is there gathering among our ministers a new missionary commitment. The great missionary movements of the past always sighted human needs. But they were motivated and empowered from within. Our World Service is not merely philanthropic service but spiritual regeneration and grows from the inner life with Jesus. The call to World Service is not merely a repeated cry from human suffering and needs to which we have grown somewhat callous of late, but the inner urge for the more abundant life and of the Commission from Jesus.

This is a creative hour. Mankind is again in evident travail for larger life. Into this period the Methodist Episcopal Church comes with gathering spiritual power to make contributions through its World Service Agencies to helping men to know Jesus better and to be more like Him. He is the way—ahead.

In time of stress we of the Church seek to protect what is vital.

For the Co-operating Staff,

W. B. Farmer, *Chairman,*
Ralph A. Ward, *Executive Secretary.*

THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1932:

Dear Fathers and Brethren: Foreign missions is an enterprise inextricably bound up with the whole movement of human progress.

The forces that stay that progress or divert it, inevitably work to delay our program of Christianization.

No consideration of the present status of our foreign missionary work could ignore some of these major world situations.

Ours is a world in the process of reforming. No man is wise enough to say just how to-morrow's world will differ from to-day's. But all wise men agree that it will differ. At present we are too close to the process to see the plan. Those who have no plan can be content now with watchful waiting. But for the Christian who still holds his faith in a Christian world, no such inactive interlude can be possible. The molds in which our children's world will run are right now being cast. It is our obligation and our opportunity to have a sacrificial part in determining that, in fuller measure than before, the shape they take is Christian. We are impotent to stop this world re-formation. We are able, only, to strive to give it Christian direction.

Latin America

No part of our field in these four years has been free from turbulence. In Latin America, for example, the last twenty-four month period, 1930-1931, witnesses eleven major revolutions: in the Dominican Republic, in Bolivia, Peru, Argentine, Brazil, Guatemala, Panama, Chile, Cuba, Ecuador and El Salvador. In addition to these political upheavals, only partially accounted for by economic conditions, the depression reached Latin America sooner and its effects were more immediately serious than in most areas of the world. Prices of the principal products of Latin America began to decline rapidly in the fall of 1929, and have continued this downward tendency up to the present. From October, 1929, to February, 1931, the prices of the twenty commodities which account for 85 per cent of Latin American exports had declined 48 per cent. In every nation, this collapse brought on financial crises of the most serious sort. Economic suffering was general, unemployment widespread, and unrest, even when it did not lead to revolutionary outbreaks, was rife.

Europe

The economic history of the last four years in Europe is too

familiar and too pressing to need elaboration here. Suffice it to say that no nation, unless it is France, has been free from this catastrophe. Germany, for months, has hovered on the edge of national bankruptcy; Austria has virtually admitted her insolvency; a number of other Central European states have reached a like condition; and even Great Britain, after the most drastic economic and political measures in her history, has not yet reached a safe degree of economic security.

More important, however, than these economic conditions are certain alterations in the temper of European peoples. The last four years have witnessed a resurgence of pre-war nationalism. In fact, it is doubtful if even the period of pre-war years equalled to-day's bitterness and suspicion. Despite the victory for democratic ideals in Spain and the obvious moderating of the flamboyant nationalism of Mussolini, conditions generally have grown worse instead of better. The rise of Hitler and his mobilization of the youth of Germany on a die-hard militaristic program is one of the most ominous signs of the times—a sign that remains ominous in spite of the recent victory of Marshal von Hindenburg. France—with the loss of Briand—will have fewer spokesmen than ever before for conciliation, and nationalism is likely to continue with little effective curbing. Central Europe is a patch-work quilt of nationalistic ambitions and hatreds which after fourteen years of so-called peace show no signs of abating. Even in Great Britain, from whence came most of the leadership for settlement in the first decade of the peace, we have seen a new emergence of the Conservative party nationalists and a partial stifling of the aspirations of such men as Lord Robert Cecil, Sir Austen Chamberlain, Arthur Henderson and Ramsay MacDonald.

How, we wonder, outside the power of our Christian faith, can these catastrophic tides be stemmed?

Russia

One can look to Russia, perhaps with somewhat less concern. Not that the Soviet program of world revolution has altered in the last four years or that Communistic nationalism is any less intense than before, but simply because the Soviets have been too preoccupied with their own economic problems to take advantage of the present world disturbance. It is probably true that at no time since the revolution have the Soviets been less concerned than at present to press their program of international violence. Inside Russia, however, the purposes of the Communists have not been fundamentally altered. Now, as in the beginning, anti-religion is a central plank in the platform of the all-dominant party. The anti-religious campaign goes forward in undiminished intensity. Those in power, not content to destroy the last vestiges of religion, are determined to

rear up a generation of young people to whom everything pertaining to religious belief will be anathema. We still believe, however, that to-day's religious repressions will make to-morrow's religious opportunity in Russia.

India

Beyond the borders of Europe, unrest, if of a somewhat different sort, has been none the less widespread. India, in the last quadrennium, has been the center of one of the most dramatic movements of modern history. Four years ago it was confidently predicted that Mahatma Gandhi's career was ended; that his influence had ceased to be significant; that the nationalist movement he led was no longer to be reckoned with. Events, however, have confounded the prophets. At no time, since the Montagu-Chelmsford reforms of 1919, have the nationalists under Mr. Gandhi's leadership been less compromising than at present or more persistent in challenging the authority of the British government. The London Conference, in the fall of 1931, aroused great hope for a constructive settlement. Moslems, certain Hindu groups and the Christian spokesman for India's outcaste millions, stood for a constructive compromise. But Gandhi, speaking for the Nationalist Party Congress, was unrelenting. He was unwilling to accept the modified form of Dominion status which the British offered. And the conference adjourned with inconsequential results.

Since then stern measures of repression, instituted by the new Viceroy, Lord Willingdon, appear to have checked, temporarily at any rate, the Gandhi-led drive for more complete severance of the tie with Britain.

Gandhi himself has been hailed here in America as well as elsewhere, as something akin to a new Messiah. We are unwilling to accept the parallel. We are ready to give to Gandhi our unstinted admiration for his sacrificial leadership of the movement to which he has given himself, and for the spiritual values which by his life he seeks to exalt. But we are not ready to accept his appraisal of India as a land whose chief afflictions have been imposed by British authority. It is our best judgment that India's troubles are not imposed. They are implicit—implicit in India's Hindu faith which exalts indifference and unconcern. India's need to-day is not so much for a political constitution as for a social conscience.

It is our undiminished conviction that the Gospel, once given for the healing of nations, is adequate to-day for the healing of India. There are indications that through Christian leadership there may be found in that land the constructive unity that is so sorely needed. And there are other, perhaps more significant, indications that the Christian gospel in India is furnishing the leaven out of which will come a more determined facing, by

intelligent Indians, of the human challenge of the underprivileged millions in that land.

China

China, even more than India, has been through these four years, a center of widespread disturbance and suffering. Famine and flood, flood and famine—a tragic combination—have visited vast areas of that land and exacted a toll of human life probably unequalled in the history of modern times. In addition, other areas have been overrun with bandits and still others afflicted by Communist-infected soldiery. Through all these afflictions the Christian missionaries have served as the agents of relief and rehabilitation.

Despite disturbances, it cannot be denied that, up to the time of Japan's actions in Manchuria and Shanghai, the central government at Nanking was making steady if painfully slow progress. The left wing (Cantonese) nationalists and the right wing group under the leadership of General Chiang Kai-shek were in frequent political conflict. But most unbiased observers agreed that the Nanking government had drawn into it a large proportion of the unselfish constructive statesmen of the new China. Banditry was being gradually reduced; Communist outbreaks were somewhat less offensive than they had been; hopeful programs for national reconstruction were being undertaken.

These developments, however, were overshadowed by the drive, begun in September, 1931, of the Japanese into Manchuria. Immediately this military action brought repercussions in China. Unity—in the face of a foreign foe—appeared more likely. A national boycott against Japanese goods—a boycott that brought many Japanese firms to the brink of ruin—was instituted as the only effective means for combating what China regarded as aggressive tactics. The success of this boycott was followed by the Shanghai tragedy, which perhaps brought the nations nearer to another embroglio than any development since the armistice.

Whatever else Japan has accomplished at Shanghai, it seems apparent that she has helped bring about two things. First of all, she has hastened the day of China's national unity. Not that all factions in China are in agreement at present; but, unquestionably, they are closer to agreement than at any time since the foundation of the republic. Out of this approaching unity, China may emerge, nationally conscious and determined. Such a development, uniting 440,000,000 people in the world's richest empire, is of major world importance.

In the second place, Japan has made it likely that this unity, when it comes, will be achieved on a military platform. The Chinese—now more than ever before—are convinced that if they

are to win justice for themselves, they must prepare themselves to fight for it. A nation, whose people are characteristically conciliatory, is being driven to accept the militaristic point of view of those who have dealt with it unfairly. It is important that China is on the way to unity. It is ominous that that unity may be on a program that will call for the militarization of the mind and purposes of the people.

At such a time of momentous decision, the influence of China's Christians and of our Christian gospel is of surpassing importance. There was probably never a time when Christian work in China was confronted with greater difficulty or when the Christian opportunity was greater or more apparent. Now, as never before, we are called to lift up Christ himself and his way of life before the Chinese people. There can be no compromise with him nor can we, who carry his message, retreat, be the odds what they may.

Unrest and the United States

Now this record of world-wide unrest and turbulance cannot be understood apart from its relation to us of the United States. We have learned at least one thing from the depression: namely, the interdependence of mankind. A Wall Street broker asked the other day to explain the stock market's most recent slump, replied, "Adolf Hitler." Germany, in other words, was hanging over America's financial district. When the President of the United States set forth the reasons for our delayed recovery from the depression, he recounted not so much our own hoarding of currency, our failed banks, and our overproduction, but, rather, he took us on a tour of the world, indicating how political over-turns in India, revolutions in South America, economic chaos in Europe all were having repercussions in our American pocketbooks.

And we are bound to the world by more than economic ties. Business has gone international, so, and more significantly, have ideals. In fact, the world, as never before in history, has spread out before it the various ways of life advanced by the various preachers of varying philosophies and is strenuously at the business of making up its mind what gods it will serve. It is important that the world is in process of awakening. It is much more important that it is right now in process of choosing what ideals will dominate it, in these new days of self-consciousness. We, who believe in Christianity as a world-saving gospel, cannot prevent the choosing of ideals. We might close all our Christian preaching places, board up all our schools, and empty our over-crowded dispensaries. We would not, by that fact, prevent the world from choosing a faith. We would only make it more unlikely that the world's choice would be Christian.

The Christian's Competitors

For one thing, the non-white world these days is being offered, in rehabilitated form, the ancient religions of the East. Practically every one of these faiths is in process of reformation. There are significant reform movements under way in Hinduism, Mohammedanism, Buddhism, Shintoism. Strikingly enough these reforms are, very largely, directed toward a more widespread incorporation into these religions of certain of the aspects of our Christian gospel. That surely is a tribute to the leavening influence of our missionary preaching. Now no man can have contact with these religions and fail to appreciate their values. God has not left himself without witnesses in the lands that have not had Christianity. But no man can make a serious study of these religions, as reflected in the life of the lands that they dominate, and fail to conclude that, reformed or not, they are hardly fitted to meet the demands either of to-day's overburdened world or of the overburdened people who inhabit it. Christ's gospel never stood out more than it does to-day as mankind's great and final essential.

But foreign missions and foreign missionaries these days are confronted with a new type of religious competition that calls for a higher order of exemplary leadership than ever before. These revived religions are only one form which that competition takes.

Materialism

There is also the philosophy of materialism. Scores of young men and women have come out of the East to study in our schools and have returned to their native lands convinced that only by following a materialistic philosophy of life can their nations hope to become strong. Hand in hand with materialism, of course, goes a belief in militarism. These nations, so the advocates of this conviction argue, can only win their places in the sun by first developing their own material possessions, and, second, by preparing themselves to defend those possessions against all comers. This point of view has been, of late, particularly widespread in China. It is evident also in India, where Mahatma Gandhi has had increasing difficulty to hold in check the extremists among the nationalists who do not believe that a program of non-violence is suited to the realities of this world.

If Christianity fails to carry on, we can count on it that materialism and militarism will carry on more rapidly. Foreign missions and foreign missionaries to-day are called to stand sponsor before the world for a gospel of brotherliness in contrast to that of exclusiveness and hate. This, with the history of our world so apparent, is not easy. But we can hardly be indifferent to what will be involved for the world of our chil-

dren if the missionaries, through their inadequacy or, more possibly, through our own shortsightedness, should fail.

Communism

Moreover, to-day's world is presented with an aggressive missionary faith in Communism. We have indicated that the international program has been held somewhat in abeyance by the Soviets. This should not blind us to the fact that Communist seeds, strategically planted and well cultivated throughout the world, are bearing fruit. Among Africa's miners, with the extremists in India, in certain areas of China, in the working class groups and in limited circles in the universities of Japan, Communism has a well planted foothold. The world of our children will have to reckon with this as one way of life that is bidding, persistently, for world supremacy.

We can hardly ignore the possibilities of this torn and restless and distraught world going Communist. Our failure, in this Christian missionary enterprise, would open the door for that achievement. Wherever the Communist spokesmen go, they recognize in Christianity, their most serious competitor. In the long run, the world will not be large enough to hold both Communism and Christianity. We, when we weaken our missionary enterprise, simply increase the likelihood that the final issue will be with the Communists.

Missions Readjustments

Confronted with this world of crises, vast readjustments have been called for and undertaken in the field of foreign missions. In the opinion of unbiased observers, in fact, the missionary program has been more widely and more significantly adjusted to the peculiarly pressing demands of to-day than any other international enterprise, political, economic, or social.

Jerusalem

It was of the greatest strategic importance that the Jerusalem Conference should have come on the very eve of this more serious phase of post-war developments. At Jerusalem, sensing the new atmosphere that pervaded the world, the missionaries, nationals and missionary executives of many lands undertook a complete restatement of the missionary motive, considered a revision of missionary plans, and laid the foundations on which, in this new world, the missionary enterprise might build with confidence and security. The motive, reaffirmed at Jerusalem, was precisely that which led the first missionaries to forsake the comforts and opportunities of life at home for the uncertainties of life in strange new lands for the gospel's sake. To-day's motives were altered not one whit in their statement—they were only extended in their application. The Christian's purpose

to bring the world to the feet of our Lord and Master is no longer Western, it is Eastern and Western, Northern and Southern. Christ's plan, now, is without geographical limitations. It is shared by all races of men and in this fact—that missions has made the missionary purpose indigenous—is one of the most significant achievements of our work and one of the surest guarantees of its future.

Jerusalem, however, did not end with Jerusalem. On the contrary, its spirit and purposes were carried to every continent and made the basis for a reappraisal of the Christian world program and a recommitment to its final success. Since Jerusalem, impetus has been given in many lands to movements for a closer interchurch unity, nationals have moved rapidly forward in the directing places in Christian work. In our own church, in particular, the last four years have witnessed changes more fundamental, perhaps, than any that ever occurred to its mission work in any similar period. Influenced by the far-reaching legislation of the last General Conference, Central Conferences have been developed, national bishops and general superintendents have been elected, a significant measure of unity has been achieved in Korea and Mexico, there has been a rapid increase in self-support on almost every field, and, in consequence, despite withdrawals and declining funds, a degree of vitality now characterizes our work which, in such a period of discouragement and distress, is striking proof of the wisdom with which that work has been established.

Missions Specialists

Foreign missions, it should be emphasized, is increasingly the work of specialists. It is no longer enough to occupy a field. The new demands of our day require that our occupation be on the soundest and most effective basis. To that end we have increasingly called on technicians to assist us. The work of Dr. Kenyon L. Butterfield in Africa, India and China, is a case in point. We have sought, through the help of this distinguished authority on agricultural work, to make our Christian gospel of greater significance to the economic life of the communities in which it is preached. Our agricultural work, as a result, is of constantly increasing importance. Doctor Butterfield's studies, in this area of our missionary enterprise, have been of the utmost practical value. The same leadership has been found for our educational programs through the educational commissions in India and Japan and through the efforts of the Commission on Christian Colleges in China to restudy the problems of education in that land. In other words, in this time of readjustment, we have sought to avail ourselves of such counsel wherever we could secure the co-operation of an individual or a group of individuals qualified to increase the

efficiency and the effectiveness of any aspect of our missionary undertaking.

The Strategy of Retreat

It should be pointed out that there is, in foreign missions administration, a strategy of retreat as well as a strategy of advance. And the contraction of work by no means always implies its weakening. It has been our purpose through these four years of necessary restrictions to turn this shortening of our lines, wherever possible, to the strengthening of our work. There is, of course, a point beyond which this cannot be done. We have now gone far past that point. Further retreats to-day cannot be called strategic. They are only disastrous.

But, unquestionably, on many places in many fields, it has been possible, under the present financial pressure, to bring to pass many expedient changes which in more normal times could not have been so readily accomplished. Moreover, we have discovered, under this stress, new resources—particularly in the missionaries and the nationals on the field. Time and time again, ways have been devised for the saving of essential work even after the Board had reached the limit of its possible support.

It should be emphasized that, fundamentally, our missionary work to-day is on a sounder basis than for many years. Doubtful enterprises have been cut off, overextensions have been widely eliminated, duplications have been reduced to a minimum, self-support has been raised to a new high level. The foundations, in other words, have been strengthened. The peril, now, is that with continuing decreases in income we may be obliged disastrously to weaken the foundations.

INDIA

In December, 1931, and during the spring months of 1932, there was celebrated throughout the Methodist Episcopal Church in India, the seventy-fifth anniversary of the founding of our work in that land. This was a notable occasion. The work in India has been one of the most remarkable pieces of Christian missionary work undertaken by our Church. On September 25, 1856, Dr. and Mrs. William Butler, with their two children, arrived in Calcutta. After a few weeks they proceeded to Lucknow, and Bareilly, arriving in the latter city on December 7, 1856. The first baptism in the Methodist Episcopal Church occurred in Bareilly in July, 1859. What amazing growth has come since that day! The great Mass Movements with all their victories and their problems have brought hundreds of thousands of India's rural people into the Christian fold. Our schools, colleges and churches have also touched the lives of a substantial number of men and women

from the higher classes. The English churches which grew out of the work of William Taylor in 1870 and the following years have contributed also to the growth of the Christian movement. Our Church now has a total Christian community in India and Burma of 521,000. This rapid development has brought with it some of the most baffling difficulties and some of the most rewarding experiences in the history of foreign-mission work. To-day eleven Annual Conferences associated in a Central Conference with increasing powers in Southern Asia serve a growing church in thousands of villages and cities. This growth constitutes one of the major triumphs of foreign mission history. We rejoice in the victories of three quarters of a century of Christian work in India.

The legislation of the last General Conference is having an increasingly wholesome influence on the church in India. Ministers and laymen are growing in power and usefulness. There is a developing self-consciousness that is very hopeful. At the same time it must be remembered that the church in India, at present, is very largely composed of illiterate, backward, unprivileged folks. There are a few fine outstanding leaders, men and women of large influence, who are doing great things for the Kingdom. We have large numbers of laymen who, if trained, could take increased responsibility. But these few have to lift up a very large body of more or less ignorant members.

Up until the present the Church has developed largely along the lines of the churches in the West. Who knows what the final outcome will be? Some think that the present organization, with certain adaptations, will remain. Others feel that the organization and work of the Church should be more adapted to the thought and methods of India. We believe that our bishops and missionaries are anxious that the Indians themselves shall largely determine these matters. A very interesting and significant fact, and one that calls for serious consideration, is that many of the ministers of the Church in India, coming as they do from the depressed classes, living in scattered communities where Christians are few, surrounded on all sides by opposing forces, social, religious and economic, and still having something of a spirit of dependence, are fearful of any suggestion of being deserted by the Mother Church. But the whole church in India is facing the question as to whether or not the organization of the Church in the West is best adapted to the needs of India.

The Church in India is growing very rapidly, faster than in any other country in the world. Large numbers are being received every year. The Church faces the task of properly caring for these folks. These members are widely scattered. How can they be reached? How can they be taught? The children

must be educated, leaders developed and trained. The task is tremendous. The Church in America must stand by the Church in India for many years to come.

The Church in India is utterly unable alone to carry out the most essential educational program and training. We are faced with the fact that nine out of ten of our Indian Methodists cannot read. There is tremendous need of primary education in the villages. We are pleased to record that our leaders in India recognize that fact and they are now making every effort to give the boys and girls of our Church at least the beginning of an education. The Church in America must support the Church in India in this work. Hundreds of village primary schools should be opened. The local constituency will pay part of the cost, but we must help them. Perhaps the greatest task in this direction is the training of teachers. Here the Church in America can render a very real aid. We can establish, equip and maintain schools for the training of the teachers that are needed. We already have several such training schools, such as Ghaziabad, Lodipur, and Asansol and other centers. In these schools, those who are to be teachers are, themselves, being taught not only modern methods of education, but how to use their hands, how to become self-supporting, and how to help the villages in which they are to work. We must stand by these in a very real way. Government educational authorities are anxious to co-operate with us and they are quick to recognize any contribution which the Church can make.

Then the Church in America must help the Church in India in its evangelistic work. How shall the preacher preach unless he be sent? The economic status of the Church in India, especially in rural communities, is on a very low basis. In many cases the Christians are the serfs of the landlords of the villages in which they live. That which they have they do not dare call their own. Yet even in the face of this, self-support is growing by leaps and bounds. Some churches are fully self-supporting. Large numbers pay half or more of the salaries of their preachers. Every church tries to do something toward the support of its pastor. But for some time to come the older Church must help the younger.

Preacher Training

Of special urgency is the need for the training of preachers. Middle schools, high schools and colleges, which are the sources from which our ministers largely come, must be adequately maintained. The theological and Bible training schools, too, need our heartiest support. The Church in India cannot at this time undertake this burden. They are doing what they can. Parents are glad to pay fees for their boys. Men who can afford to give something are gradually being raised up and

they are giving. But the task is too great for the Church there. Here is a place where the American Church can do great things for their brethren across the seas.

Baluchistan

Our work in Baluchistan, on the northwest frontier of India, was begun about the year 1899, when the Political Agent of Baluchistan transferred, without cost to us, a plot of land in the city of Quetta, on which was erected by the local people an attractive church for the European and Anglo-Indian congregation. Some years later an adjoining piece of land was also transferred to us for the erection of a parsonage in connection with this English Church. As this English work grew and Quetta became a larger military settlement, numbers of native emigrants from the Punjab and from Hindustani-speaking sections of India found their way into Baluchistan as servants and menial laborers in connection with the growing military encampment. Among these emigrants were numbers of Christians. Gradually a small vernacular work grew up among these humble Christian folk who had migrated far from their homes. In 1913, an Indian local preacher was appointed to care for these Christians, and thus began our organized vernacular work. No work was attempted among the nomadic tribes from across the border nor among the fierce Pathans in these early years. Attention was concentrated on the emigrant Christians.

The English Church in Quetta has continued as a separate self-supporting church through all these years. Throughout the following decade, considerable sums of money were secured through special gifts and through the Milton Stewart Evangelistic Funds, with which a rather extensive property was secured, in an effort to strengthen the work. A missionary was appointed to give his full time to Baluchistan. Two bungalows were erected at Sheikh Mandah, about six miles from Quetta, a dispensary was started to minister to the needs of the people, a small school for the Christian children was begun and a church was erected. After deliberation and in view of the present emergency your Secretaries were convinced that the lines of our work in the Indus River Conference needed to be drawn in, in order that the use of the Board's missionaries and the expenditure of Board funds might be more efficiently administered. We have, therefore, sold our property in Baluchistan to the Christian and Missionary Alliance for $17,000 and these funds are to be applied to other property obligations in the Indus River Conference. On September 1, 1929, this society took possession of these properties, and so far as the Board is concerned we have withdrawn from Baluchistan.

Because the Church in India is a growing church, new fields are being opened and new churches are being established. Peo-

ple of many castes are asking for instruction. Educated men are reading and thinking and talking about Jesus Christ. In every village and city wonderful opportunities face the missionary and preacher. In this work the young Church must have our help. They simply cannot face the situation alone. Work such as E. Stanley Jones and others are doing must be largely financed from America.

Leonard Theological College

The Leonard Theological College at Jubbulpore is now affiliated with Serampore College, founded a century ago by Christian missionaries and empowered by government to grant college and theological degrees. Students of the theological college may now take the Serampore examinations at Jubbulpore and if successful receive the Bachelor of Divinity degree.

Bishop Adna W. Leonard, who last year on a world tour spent considerable time in India, was greatly impressed with the opportunity and the needs of this college. He gave assent to the proposals of the bishops in India that he assist in the creation at Jubbulpore of a fitting memorial to his sainted father, that great servant of God, the Rev. Adna B. Leonard, D.D., Corresponding Secretary of the Board of Foreign Missions from 1888 to 1912. The project has now been given the approval of the Board of Foreign Missions. Bishop Leonard proposes to raise within the Buffalo Area a special A. B. Leonard Memorial Fund of $200,000, payable in five years, over and above World Service giving, one half of which is to be used to purchase additional property and erect the central main building for the college, to be known as the "A. B. Leonard Memorial Hall." The other $100,000 is to create a permanent fund, the income of which is to be used for the current expenses of the enlarged institution. The Corresponding Secretaries have not only endorsed this proposal, but have given Bishop Leonard every help and encouragement possible, in what may become a most significant movement in providing the larger equipment necessary for those major institutions, which must go on from strength to strength if our churches abroad are to have the leadership necessary for future days.

Forman Christian College

Forman Christian College, at Lahore, in the heart of the Punjab, is one of the fine Christian colleges in India established by the Presbyterian Church. Seven years ago, the Methodist Episcopal Church entered into co-operation with the college and one or more missionaries of the Board have been maintained on the staff since that time. There are now 1,100 students enrolled, representing all social groups and religions in India. The present facilities are thoroughly inadequate for

the work which the college seeks to do. Students and faculty cannot be housed on the present site in the heart of the city. They are scattered in boarding houses all over Lahore, making it difficult to maintain intimate contacts between faculty and students. Furthermore, it is recognized that such a large student body, living off the campus, makes it almost impossible to develop a real Christian college life.

It has therefore been decided to transfer Forman Christian College from the heart of the city to a campus of two hundred acres on the edge of Lahore, and to establish a residential college with a maximum enrollment of 600, all of whom will live on the campus with the faculty. In this new site it is proposed to provide adequate facilities for modern collegiate education. The present valuable city property, with its fifteen acres of land, will be sold and the proceeds applied to the development of the new college.

The College Church, with all its activities, will be central in the new Forman Christian College. The quiet surroundings of the new location will make possible a deep spiritual influence upon the lives of the students.

Out of the colleges of India come the intellectuals who are profoundly influencing modern society. The better they are equipped with what Christian colleges may give—spiritually, culturally, socially and materially—the more nearly are they fitted for adequate leadership. The Commission on Higher Education, which recently studied all of the Christian colleges in India, reports that Forman Christian College holds a strategic position, and the commission heartily approves of the plans outlined above.

Lucknow Christian College

Sometime ago the Secretaries of this Board called attention to the need of Lucknow Christian College, the only Methodist school of its grade for men in Southern Asia, serving our Church with its half a million members. The college has progressed steadily under the able leadership of Dr. J. R. Chitambar, the former principal, and his associates. When Doctor Chitambar was elected to the episcopacy, Dr. R. D. Wellons was chosen as his successor in the college. The scholarship standing is constantly improving, a fine spirit of loyalty is rapidly growing up among the alumni, and the college is being more and more recognized by government educational authorities and by the Church as an important agency in the building up of an intelligent, educated and wholesome Christian citizenry.

The financial condition of the college still gives cause for concern despite this splendid record. The school has practically no endowment and must depend upon income which can be secured from various sources in India each year, plus the Board's

annual appropriation. This has resulted over a period of years in an indebtedness of approximately seventy-five thousand dollars. The interest on this debt must be found each year from the current budget and it is a source of constant anxiety to the Board and the college.

Plans are now being developed for an approach to the friends of Lucknow Christian College for funds for the clearance of this troublesome debt and for a sufficient endowment to provide additional income necessary to balance the annual budget of the college.

Area Conventions

Some of the most significant meetings ever held in Southern Asia were the Area Conventions held during 1929 in the Delhi, Bombay and Calcutta Areas. Missionaries and Indian workers in the areas, both men and women, united with the bishops in an attempt to face seriously the problems of the areas and find solutions. It is the first time that such meetings have been held on such a comprehensive and ambitious scale.

"Building the Indian Church" was the general theme for these area programs and discussions. Such problems as center around the village church in the midst of a vast uneducated Christian community were freely discussed. Problems of indigenous leadership, self-support, religious education, Christian conduct in the midst of non-Christian environment, church administration, the relation of the work of the Woman's Foreign Missionary Society to the church on the field, the place of our schools in the attainment of a self-conscious, self-sustaining and self-propagating church—these and many other difficult questions were frankly faced and many constructive proposals were produced.

The Delhi Area met in two sections under the leadership of Bishop Robinson. The first section met for three days at Lahore, in April, 1929, to consider the evangelistic work. The second met at Meerut for three days in July to consider the extensive educational work of the area.

Commenting on these two meetings, Bishop Robinson states that they "have very decidedly increased the usefulness of the forces and plants we have, and, in a way we had not before succeeded in doing, have focused the vision of our workers, American and Indian alike, on the real objective of our effort, the establishment of a self-conscious, self-governing, self-propagating, and self-supporting Church."

The Bombay Area meeting was held at Bombay, July 13-17, and Bishop Badley describes the meeting as a great success and indicates that the actions taken were most significant.

The Calcutta Area meeting was in session October 31 to November 4. Preceding this gathering there was a far-reach-

ing study made, and the program consisted of discussion of topics related to "the building of the Indian Church."

Calcutta Area Survey

In February, 1930, before Bishop F. B. Fisher left India, there was authorized by the Calcutta Area Council a survey of the families living in the villages and cities throughout that area. The survey covered only the territory of the Bengal, Lucknow and Central Provinces Conferences. The total Christian community of our Church in these three Conferences is approximately 45,000, of whom 9,000 live in cities. The survey concerned especially the conditions in the Christian home and the environment in which Christian families are living. It deals with educational, economic and religious factors in these homes and communities and differs from other surveys in that the work originated and was carried through almost exclusively by Indians.

Mass Movement Survey

The National Christian Council of India, at an enlarged meeting of the Council in Madras, December 29, 1928, to January 4, 1929, at which Dr. John R. Mott, the Rev. William Paton and other prominent visitors were present, approved a recommendation that some one be secured to make a thorough survey and study of the Mass Movement in the various sections of India. The Rev. J. W. Pickett, one of our missionaries, was appointed to direct this important survey.

Methodism has a peculiar interest in this study of the Mass Movement, because a very large number of our members and constituency in India are from the Mass Movement areas. We regard this study as most timely.

Doctor Butterfield's Studies in India

During the past year, Dr. Kenyon L. Butterfield, at the invitation of the National Christian Council of India, Burma and Ceylon, and under the auspices of the International Missionary Council, made an extensive and unhurried study of rural India. The report of this visit, now available in a pamphlet of 150 pages, deserves our careful study. Doctor Butterfield's visit served to focus as never before the attention of Christian agencies at work in India on this vast area of human need and limitless possibilities. The Church and the administrators on the field should give careful attention to the recommendations made by Doctor Butterfield because they are the result of extended conferences with hundreds of missionaries and Indian leaders who are interested in rural reconstruction. Doctor Butterfield's standing as a rural sociologist gives his recommendations added weight.

That Methodism is preparing a significant program in this great field is apparent from the work already under way. From time to time the attention of the Church has been called to one of the most hopeful pieces of work we have in India. It is at Asansol, in Bengal, and is called "Ushagram"—the Bengali word for the "village of the new day." In 1921, two of our missionaries, the Rev. and Mrs. F. G. Williams, were appointed to Asansol to take over an old boys' school. During the past ten years Mr. and Mrs. Williams have been building a school which has challenged the interest and attention of missionary forces and of government educational authorities throughout India. Ushagram has a combination educational program to fit village boys and girls to be better citizens in better homes in better villages. In addition to an adaptation of curriculum to meet the problems of Indian village life, they are attempting to work out a program of religious education and worship thoroughly Indian.

A similar educational effort, the Ingraham Institute at Ghaziabad, under the direction of the Rev. and Mrs. J. C. Pace, has on previous occasions received special mention. It is of no less significance and is on the same lines as Ushagram, but on a different economic level. The equipment at Ghaziabad is modern and of permanent construction with no attempt whatever to use the simple buildings of the surrounding villages as models. The point of view of the educational method is the same. The same combination of classroom, handwork, culture and village extension operates at Ghaziabad. As a part of the Ingraham Institute there is also a training school for village pastors under the direction of the Rev. and Mrs. William Dye. The whole furnishes a combination of the training of village laymen, teachers, and ministers. Ingraham Institute is in the heart of the great Mass Movement, which centers in the Northwest India Conference, but its ministry reaches far beyond the immediate vicinity. The Ingraham Institute has also been described recently in a list of "Fourteen Schools of Distinction in India."

In this connection we must not pass over another school of similar program at Lodipur under the leadership of the Rev. Harry A. Hanson, known as the Lodipur Community School. There is opportunity also for the development of a similar program at Nagpur, where the property is already available and a farm is in successful operation.

At Raewind, in the Punjab, twenty miles from the city of Lahore, the Rev. Earl Rugg and the Rev. Clyde Stuntz are attempting to develop a boys' school with a similar equipment and educational program. Efforts are now being made to complete the necessary buildings and clear off the indebtedness on the present property as a memorial to Bishop Homer C. Stuntz,

whose interest in this sort of education and whose far vision both as secretary and bishop are well known to a wide circle of friends.

Central Conference of Southern Asia

In connection with his visit to India as counselor for the Laymen's Foreign Missions Inquiry, Secretary Diffendorfer attended the Central Conference of Southern Asia, held in the city of Cawnpore. This was a privilege long to be remembered. It was most fortunate also that Bishop and Mrs. McConnell were present so that for ten days the representatives of the Board and the Woman's Foreign Missionary Society were in close touch with the discussions and the legislation of this epoch-making gathering. The election of Bishop Chitambar stands out in significance above everything else which happened at Cawnpore. It was a momentous step in the history of the Church in Southern Asia and is not without great significance for all phases of missionary activities in India.

In a message, formally adopted by the Board in 1930, the Central Conference of Southern Asia was asked to consider the possibility of creating a Council of Co-operation between the executive body of the Central Conference and the Board and the Woman's Foreign Missionary Society, to which could be referred matters concerning missionary policy. This proposal was considered and a recommendation was drawn up and will be presented to the Commission on Central Conferences at this meeting of the General Conference.

Pending the approval of this recommendation, the Executive Board constituted itself a Council of Co-operation. As one of its first functions in this new relationship there were referred to the Executive Board a variety of matters requiring immediate attention. This plan of an agency of co-operation deserves, we believe, the serious consideration of the General Conference.

The other item brought before the Central Conference which concerns us at this point was the question as to whether it was wise missionary policy, looking toward the development of a thoroughly indigenous Church in various mission fields, for the ordained missionaries of the Board to hold their Annual Conference relations on the field. A committee, composed entirely of Indians, proposed the following resolution, which was adopted:

WHEREAS, The Church of Christ is one and indivisible and acknowledges no differences based on race, color, class or status, and

WHEREAS, Past experience justifies the belief that the closest co-operation between Indians and missionaries on an equal footing in our Annual Conferences of South Asia works for the fullest possible development of strength in the Indian Church; therefore, be it

***Resolved*, That, having given careful consideration to the question relating to the withdrawal of membership by the missionaries from**

the Annual Conferences of Southern Asia, the Indian members of this Conference, while appreciating the good will of the Board, do not support the suggestion, but, on the contrary, urge the continuance of the existing practice.

The Board's resolutions, regarding the adjustment of the work in certain territories, were also brought to the Central Conference. One related to the Tamil work in South India, in which the Board recommended that as soon as possible appropriations be withdrawn and that approaches be made to donors of special gifts in support of that work to transfer their gifts to the strengthening of the Kanarese work in the South India Conference. This proposal was adopted and early in 1931 a conference took place in South India between representatives of the Society for the Propagation of the Gospel, the Madura Church Council of the South India United Church and of the Methodist Episcopal Church to work out plans by which the Methodist Episcopal Church would withdraw from the Tamil work in South India, particularly in the Tuticorin section. We believe this problem has now found a satisfactory and final solution.

Field Indebtedness

During the session of the Central Conference, Secretary Diffendorfer called attention to the serious situation due to the large indebtedness being carried in India on several accounts. As a result, a Joint Survey Committee was appointed with three functions: to study all questions relating to property and debts, the occupation of the field, and a program of advance. This report, now available, is a noteworthy document. It represents a study of the whole field by a group appointed by the Central Conference. On the committee have served some of the most experienced nationals and missionaries in India.

The report not only reveals the extent of our debts, but, being in this complete form, it shows that we have ample assets in property valuations in India far in excess of obligations. When one realizes the foresight and wisdom shown in securing our properties we have cause for much thanksgiving. When these plans for debt paying have freed the Church in India from its present burdens, it will be in a position to take more advanced steps in its missionary activities.

The recommendations on Survey and Occupation are very interesting statements on how our work has developed over such widespread and scattered territory in India and Burma. The Call, finally concluding this report, states in compelling terms the need for conserving and building up the communities for which we have responsibility. It also brings the appeal of the millions in India who are still unevangelized, for whom we need to strengthen our evangelical forces, and especially that

we should restore at once our missionary force to normal strength.

Madras Press

Included in the survey is the question as to the future of the Methodist publishing house at Madras. This press was founded in 1885 and has expanded until it now has large equipment, valued to-day at about $75,000. The press is under the control of the Central Conference of Southern Asia. The sudden death of the agent, the Rev. H. F. Hilmer, in 1931, led the bishops of Southern Asia to cable requesting the Board to send out a man immediately to take this work. The Board's decision was that, under present financial conditions, this was impossible and the whole question of future appropriations to this work was raised with the field. The report of the Committee on Survey reveals that there is an indebtedness on the press of approximately $62,000. The Board does not feel that it can assume responsibility, in this emergency period, for a new missionary in this work or for appropriations either for the work or the indebtedness of the press.

There is a changed situation with reference to mission publishing houses and printing presses in practically every field. In the early days missionary printing presses were necessary because it was practically impossible to get good printing elsewhere. To-day it is possible to go into the open market and buy printing of every type and form. Furthermore, in South India, there are at least three very large and efficient Christian mission presses in or near Madras. If $62,000 were available at this time for the production of Christian literature the Secretaries feel that this amount, placed in a permanent fund and the income used only for the production and distribution of Christian literature would be a far greater contribution in the meeting of the need than to use it to keep alive the Madras Press.

Church Union

One of the most notable church union movements at present is in India. Definite proposals for union both in South India and in North India have been made, with the unconcealed hope that before many years have passed these two union churches may be joined into an All-India United Christian Church.

For the past ten years negotiations have been carried on in South India among (1) the present South United Church, which itself is a product of earlier unions; (2) the Wesleyan Methodist Church; and (3) what was formerly the Church of England, but which, by recent act of Parliament, is now the Church of India, Burma, and Ceylon. Three quarters of a million Indian Christians are involved in this proposed union. The

representatives of these three churches in South India have now reached the stage of actual agreement among themselves for a basis of union. In March, 1929, the scheme of union was unanimously accepted by the Joint Committee, representing these three bodies, and it is now published and is being submitted to the respective Church bodies. It is a matter for profound thanksgiving to God that a group of Christians, representing so wide a variety of ecclesiastical forms and belief, have unanimously agreed to recommend a bold and courageous plan of church union. The Western churches, when asked for their blessing and approval, will be faced with issues that must powerfully influence their own future as well as that of the whole Church of Christ. The Tamil churches of the South India Conference, and especially those located in the extreme south of India, in and about Tuticorin, sooner or later will feel the pull of this movement toward church union.

In the northern part of this great land, also, negotiations are already under way for forming the Protestant bodies into the United Church of Christ in North India. Informal conferences have been held where representatives of the Methodist Episcopal Church have been present to discuss definite plans for union, and the time is not far distant when our Church will be faced with the question as to whether or not it will actively co-operate in definite plans for a union of the various branches of the Christian Church in Southern Asia. In the story of the expansion of the religion of Christ in India a new chapter is opening. None of us has the far-seeing wisdom which can confidently lay down plans adequate to the whole future.

E. Stanley Jones

The special evangelistic work among the educated classes of India has been carried on with unabated vigor during the past years by Dr. E. Stanley Jones. He has traveled the length and breadth of India meeting thousands of educated Indians in public and in private, lecturing and preaching before non-Christian as well as Christian audiences. Despite the disturbed political conditions, Doctor Jones is having a wider hearing than ever before. It is not easy to measure the influence of his message and it is not possible to put down in statistics the results of his labors. The Gospel which he proclaims and lives is a great leaven in the life of thinking India.

Laymen's Movement

One of the significant evidences of a growing consciousness on the part of educated laymen of the Church of India, is the movement which has been carried on during recent months by Mr. S. C. Mukerji, of Calcutta. Mr. Mukerji is a prominent lawyer of Calcutta, and has been giving his time to the stimulation of

laymen's meetings for the purpose of discussing the Indian Church, especially from the standpoint of self-support and the laymen's part in the life of the Church. He has been visiting the churches in Bengal during his spare time, and has been a great inspiration to the Church.

At the Central Conference at Cawnpore, Mr. Mukerji thrilled a large audience at the anniversary known as "Laymen's Night." On July 13, 1931, an important laymen's conference was held at Calcutta, at the call of Mr. Mukerji, with more than two hundred people present to discuss the type of leadership required in the Indian Church to-day and to promote self-support. This meeting was an indication of the interest in the subject of increased responsibilities being accepted by Christian Indian laymen and it is indicative of the possibilities within the educated Christian community. There must be developed in India a system of voluntary workers, carefully chosen men of character and spiritual experience, able to speak with conviction, men who will strengthen the hands of the pastors and give support and co-operation to the program of the Church. This movement is one of the hopeful factors in the Church in India. It has already resulted in the organization of a Methodist Laymen's Association and it is our hope that the movement may spread in many ways throughout the Church.

The present is a time both of great stress and of great opportunity for our Church in India. Reference has already been made to the Nationalist movement and its effect on our Christian missionary program. Whatever happens, politically, in India, it is vitally important to remember that, in season and out, through good administrations or bad, the needs of India's masses persist, the struggle of India's intellectuals for religious certainty persists, and the call for the life and the gospel of Christ continues to be heard above diverse clamors.

BURMA

It will be recalled that "the opening of Methodist work in Burma was directly connected with that series of religious revivals under William Taylor that made all India feel the touch of Methodism, and in which God earnestly compelled men to extend the activities of the Methodist Episcopal Church to regions previously unoccupied by that organization." More specifically, Methodist work began in Burma when James M. Thoburn visited Rangoon in 1879 and held a three weeks' revival campaign. One hundred and fifty people were converted in these meetings and many professed Christians were spiritually revived. The organization of the Methodist Episcopal Church in Burma was a result. A plot of land was immediately obtained for a church site and a simple wooden building erected as a church home. In 1896 that frame building was moved to the

present site of the Epworth Memorial Church and in 1907 was replaced by an attractive brick building, which served until 1931, when the present beautiful new building was dedicated. From this center, Methodist work in Burma has proceeded until to-day we are interested in four great language groups, English, Burmese, Indian and Chinese.

The large high school for Burmese boys in the city of Rangoon is one of the outstanding schools of our Church in Southern Asia. The local English church has continued to maintain its place of leadership and recently conducted an ambitious campaign for the new church building. The Indian congregations are largely self-supporting and minister to the needs of the thousands of Indians who have crowded into Burma. Our Chinese work, too, has steadily grown since it was inaugurated twelve years ago. A self-supporting Chinese church, a Chinese school for boys and a social center have been significant parts of our program.

From Rangoon the work has spread to other nearby parts, until we have several centers with established churches and schools that are carrying on their ministry for needy people. The schools in Burma play a very important part in the work of the Church. In most of the towns they form the essential basis for evangelical service and impart religious instruction to the boys and girls of all classes. In 1928 the Burma Mission Conference became the Burma Annual Conference.

Proposal for Union with the Baptists

It will be recalled that Burma is the original mission field of the Baptist Churches of America. Several times during the years of our occupation the question has been raised relative to the transfer of our work to the administration of the Baptists. The Secretaries of this Board proposed, under the urgency of our financial situation and because of the comity principles involved and because also the recent serious earthquake in Burma has damaged many buildings of both the Methodists and the Baptists, that reconstruction ought to take place around some new united program.

There are some difficult problems involved, especially as to the use of the missionaries and the national preachers and the transfer of the Methodist Episcopal Church members to the Baptist churches. Technically, the Board cannot withdraw the Methodist Episcopal Church from Burma. Only the Central Conference and ultimately the General Conference can disband an Annual Conference.

Central Conference Action

The recommendation of the Central Conference of Southern Asia, relative to this problem, was as follows:

WHEREAS, The Board of Foreign Missions has communicated to this Central Conference the following resolution of the Board:

"We recommend that negotiations be opened with the Woman's Foreign Missionary Society, with the American Baptist Foreign Missionary Society, the Woman's Baptist Foreign Mission Society, the Central Conference of Southern Asia and with the missionaries and churches in Burma regarding the wisdom and possibility of uniting the work in Burma with the Baptist Church," and

WHEREAS, Church union has been under consideration in Burma for some years through the Burma Christian Council and through various commissions on comity and co-operation, and

Although we appreciate the earnest desire of the Board of Foreign Missions to promote the union of churches wherever possible. Be it

Resolved, That the Central Conference records its judgment that it is not wise nor practicable to proceed at the present time with the proposals made by the Board of Foreign Missions in the above resolution, and be it further

Resolved, That we urge the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue to aid in the development of our work in Burma.

CHINA

Christianity in China during the last four years has gone through a succession of crises probably unparalleled in the history of modern missions. Beginning with the Communist outbreaks and the subsequent widespread missionary evacuation in 1927, the strain and the stress of the time have continued unrelaxed. Banditry in this period has been almost general and our own missionaries and those of other Boards have suffered not only great inconvenience in their work, but in certain tragic instances, bodily harm and death. Communist agitation, particularly in central China, has continued unabated and since the Communists regard Christianity as their only serious competitor, the rise of Communism means an increase in the difficulties confronting Christian work. Moreover, vast areas of China have suffered during the last eighteen months from flood and famine conditions which defy description. Now, in 1932, an otherwise serious situation has been further complicated by the hostilities between China and Japan in Manchuria and at Shanghai.

There has been, as yet, no general outbreak of anti-foreignism as a result of this last crisis. In fact, due to the leadership of the United States for peace in the Far East, Americans working in China occupy at present an unusually favorable status in the eyes of the people.

This, therefore, has been a testing time for the Church in China. It must be recorded that it has also been a time of triumph. The missionaries who were forced out of many stations by the outbreaks of 1927 returned, at the earliest possible moment, to their posts, and the welcome they received from their Chinese associates was so enthusiastic and whole-hearted as

to provide considerable compensation for the suffering and uncertainties that had been undergone.

Central Conference of Eastern Asia

One of the most significant events of Methodism took place in China in late February, 1929, when a session of the Central Conference, authorized by the General Conference of 1928, was called to meet in Nanking, where two bishops were elected. This marks the first time in Methodism when bishops were elected by a Central Conference and the first time that a national bishop has been elected on the field. Present at this Central Conference, in addition to Bishop L. J. Birney, resident bishop of Shanghai, were Bishops John L. Nuelsen and F. T. Keeney. Both visiting bishops had made itineraries of part of China; Bishop Keeney visited Foochow, where he had formerly been resident bishop. He was most cordially welcomed. Bishop Nuelsen had covered parts of Japan and Korea and had itinerated through North China, Central China and South China, where his addresses and counsels were received with very high appreciation.

The New Bishops

The China delegates to the Central Conference of Eastern Asia elected the Rev. C. P. Wang and the Rev. John Gowdy as bishops. Both of these men have had long and excellent preparation for their new responsibilities.

Bishop Wang was educated in Methodist schools in China and in the United States of America and since his return to his own land has been teacher, Y. M. C. A. executive, pastor and district superintendent.

Bishop Gowdy's service in China dates from 1902 as teacher, president of Anglo-Chinese College, and president of Fukien Christian University. His appointments have been almost entirely in the educational field, yet he has retained an active interest in evangelism and has given part of his time to official connection with Foochow churches.

Taking up their duties at a time when China as a whole faced critical difficulties, when the Church was in considerable confusion and when the bishops appointed by General Conference could not be in China, the new bishops have courageously faced their tasks and deserve the prayerful support of the Church in America.

Evangelism in China

During recent years there has been noticed a very general interest in evangelistic effort in China. This has been marked in gatherings of missionaries as well as in the Annual Conferences. Based upon this desire there has come a program for

evangelism which was formulated by the bishops who administered the China field, and presented by them to each of the Annual Conferences. The program has been adapted to local needs and opportunities so that it is not uniform for all of China, but the major emphases are being placed upon, first, the consecration and training of church leaders, and, second, intensive work in the various districts. The meetings have ranged in length from four to sixteen days. In some places the pastor, with possibly the help of one colleague, has carried the work. In many other places teams of trained leaders have been available. Bishop Birney led in several general training groups in Fukien and in Central China, but one of the most remarkable revivals reported was that being carried forward by a young man in Hinghwa, one who studied in American schools, and returned to China in 1928. He, with volunteer helpers, has plowed deeply along the lines of traditional Methodist evangelism.

The Five-Year Plan

This movement is not confined to Methodists—it is China-wide and interdenominational. At the last meeting of the China Christian Council a Five-Year Plan was laid out and Dr. C. Y. Cheng, General Secretary of the Council, was asked to give his major time to the promotion of such work. The aim has been well explained by the Chinese themselves as "the cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and of a more glorious following of him in all relationships of life, and the carrying out of a vigorous evangelistic program, in the hope that within the next five years the number of Christians will at least be doubled."

Various denominational groups expressed their loyalty to this five-year program, and are taking active steps in co-operation. Only two of our China Annual Conferences have met since this advance was projected, but both have enthusiastically adopted the program. One Conference is planning, if funds can be secured, to appoint a full-time evangelistic leader. As a Church, we should follow this and kindred movements with our interest and prayers.

School Regulations

There still remains in China a definite anti-Christian attitude, particularly affecting the lower grades of educational institutions. The recent denial by the government of a petition from fifteen churches in China asking for the right to teach religion in the lower schools is evidence. We cannot fail to recognize the loss which China sustains in this anti-religious attitude, and the danger which may confront Christian education if this attitude is allowed to regulate all educational work conducted by

Christian missions in China. We can scarcely believe that the denial of the petition for freedom for Christian teaching in primary schools will continue to characterize the practice of the government. Voluntary classes in the middle schools and colleges are permitted. Opposition to Christian work and persecution of Christian workers are not new to Christianity, nor are they new to Methodism. As a result there will certainly emerge a Christian society of greater strength and purity.

Leader Training

With the rapid development of Chinese leadership throughout the whole Christian movement in China, the provision of the best possible training for leadership has become of first importance. It is given in sixteen colleges and universities, nine of which are union institutions. In six of these the Methodist Episcopal Church co-operates. That they may better serve the Church and the nation, the college authorities in China and their co-operating Boards in the West are at present engaged upon an undertaking which will bring them all into one comprehensive plan for Christian higher education as a whole. Each institution will assume these functions in a unified plan which it can best perform for the whole cause. Unnecessary duplications will be removed and the most economic use of personnel and of financial resources will be made. This will make possible the development of adequate graduate work for advanced training of exceptional men and women for which there is already an increasing demand. Heretofore the Christian Church has been in the forefront of educational progress in China. In face of rising standards in Chinese education and the demand for leadership with training equal to the best in the country, the Christian forces are thus making provision to maintain their position in the advancing intellectual and spiritual life of China. Chinese Christian leaders and leaders of the national education are enthusiastic for this development and are heartily co-operating.

United Educational Program

As a first step toward the accomplishment of such a unified plan, and more effective administration, the following resolution was submitted from the field to the Board in 1931, and approved:

"We recommend, for consideration and adoption, to the boards of trustees of the various Christian Colleges in China, to the constituent Mission Boards in North America and Great Britain, and to the British United Committee for Christian Universities in China, the creation of a Joint Board for Christian Colleges in China in accordance with the recommendations given below:

"1. *Incorporation.* This Joint Board should be an incorporated body.

"2. *Functions.* To this Joint Board should, by such legal process

as may be found valid in each case, be conveyed the responsibilities and the rights and duties of the uniting Board of Trustees of the co-operating Universities and Colleges, also the funds, titles, etc., held by these Boards of Trustees, but in trust for each of said institutions as originally held. The proposed Board should administer said trusts, and receive and administer new and additional trusts designated for any one institution, or undesignated and therefore available for any or all institutions.

"3. *Membership.* In the beginning, this Joint Board shall consist of all the members of the Boards of Trustees, Founders, or Governors of the various Christian universities and colleges that desire to join such Board.

"4. *Future Membership.* When this Joint Board is thus constituted it shall determine, subject to such agreements as it may make with the constituent Mission Boards and College Boards, the method and representation by which its future membership shall be elected.

"5. *Organization Meeting.* As soon as approval for the creation of such a Joint Board shall be secured from at least five of the Boards of Trustees, Founders, or Governors of the various universities and colleges, including at least four union institutions with three or more Mission Boards co-operating (Lingnan University also being considered a union institution), there shall be called a meeting of the members of such Boards that have given this approval, for the purpose of organizing this Joint Board and beginning the determination of its powers and functions."

South Fukien

In 1930 the Board approved the principle of withdrawal from missionary work in South Fukien Conference. In 1873 Methodism was started within the bounds of the present South Fukien Conference by Chinese evangelists. Resident missionaries were later appointed and in 1922 a Mission Conference was set up in accordance with General Conference legislation. For a time there was in addition partial occupation of this field by missionaries of the English Presbyterian Church, but this has been withdrawn. Within the bounds of this Conference there is a population of about 600,000 people.

The sacrificial work of missionaries and Chinese Christians has resulted in an Annual Conference in which there are 29 full members with a church membership of about 2,500. This became an Annual Conference in 1925. School work is also carried on by our Church. In spite of this development of the Church in this region, there are several reasons for withdrawing our missionary force and appropriation.

First, the present necessity for a cutting of missionary personnel in China forces us to study the comparative importance and accessibility of fields.

Second, the withdrawal of medical work from Yung Chun, formerly carried on by missionaries of the English Presbyterian Church, makes it unwise to send missionary families so far from adequate medical care.

Third, for a considerable period of years, banditry and Communism has been so prevalent in this territory that missionary

activity outside Yung Chun City has been very seriously hampered, and for months at a time missionaries were unable even to reside in Yung Chun.

Fourth, linguistic and trade relationships are between Yung Chun and the city of Amoy rather than Foochow. Amoy is a strong center of missionary work carried on by other denominations, resulting in a strong branch of the United Church in China. The language spoken by the Chinese of the South Fukien Conference is the Amoy dialect, which is not understood by members of the other Conferences in China.

Negotiations for the carrying on of this work are going on in China between Bishop Gowdy, the South Fukien Conference, and a sister denomination.

Sale of Shanghai Property

Following the Centenary there were in Shanghai ten missionary families and six single ladies representing our Board. After considerable correspondence the Board approved the purchase of an available site and the erection of apartments for the workers. The Woman's Foreign Missionary Society built in the same location, as did also Bishop Birney.

During the succeeding years the number of workers has been decreased until at present there is only the general treasurer, and in the judgment of the Executive Committee of the Board there is little likelihood that the number will again require a separate Methodist Compound. Therefore, approval was given on January 22, 1931, for the sale of the property.

The sale was consummated last year and the net price was approximately $345,000 (Mex.). By action of the Executive Committee, the proceeds were allocated as follows:

A sum still in process of settlement to replace part of the amount invested in the episcopal residence.

$36,000 (Mex.) for a residence for the China General Treasurer. (At present on fixed deposit, the interest used for rent.)

$50,000 (Mex.) for the registration of deeds on Board property in China.

$125,000 (Mex.) to apply on the heavy debts in the North China Conference, most of which were caused by the slump in the value of real estate following the removal of the national capital.

The remainder to be converted into gold and applied to the notes held by the Board against the North China Conference.

The assistance given to the North China Conference was upon an agreement by which sacrificial economies are being put into effect on the field and by which all savings on interest payments are to be applied to the remaining principal of the debt until liquidated.

Doctor Butterfield's Visit in China

Late in 1930 Dr. Kenyon L. Butterfield began his intensive work in Eastern Asia, following a long period in India. Doctor Butterfield is an unquestioned leader in rural work. Many years of service in agricultural colleges have been followed by membership on governmental as well as interdenominational commissions. His work in Southern and Eastern Asia is a striking reply of the Western Church to the request of the younger churches for an occasional loan of specialists. This is a project of the International Missionary Council. Various Boards, including our own, are contributing to its support.

Letters from missionaries in the regions where he has worked commended the thoroughness of his researches and the sympathetic manner in which he has entered into the problems of the rural workers. Some of his recommendations in the field are already bearing fruit, and his full report is awaited with interest.

Dr. Jesse Lee Corley

In response to an appeal from the field, the World's Sunday School Association asked Dr. Jesse Lee Corley to spend at least a year making a careful study of the religious education needs of the Christian churches in China. Doctor Corley is director of Religious Education in the Southern California Conference and he was given leave of absence in order to undertake this important work.

Accompanied by Chinese and missionaries familiar with the country and its problems, he has spent most of the past year in widespread yet intensive study.

His work has culminated in the organization of the National Committee for Christian Religious Education in China. It is affiliated with the World's Sunday School Association and also with the National Christian Council for China as its standing committee on Religious Education. Fourteen different denominations and other Christian agencies have officially joined this committee.

Medical Work

In China, where banditry, flood and famine are taking such toll in human suffering, we feel grateful for medical institutions and their courageous, self-sacrificing staffs. Our new Wuhu Hospital is finding its capacity put to severe tests. Flood relief is demanding much of the staff's time while local receipts fall off tragically. In Kiukiang, Doctor Perkins is just finishing his new hospital building and the pressure of flood and famine refugees has been very heavy upon him. In Nanchang, the new hospital so generously given by the Ensign Family has had during the past year, for the first time, opportunity to demon-

strate its capacity for service. Peiping was formerly the great center among our hospitals for the treatment of eye diseases. There have been many discouragements as the foreign medical staff has fallen off from eight (in 1925) to two at the present time. But, even with this depletion of staff, the last reported year showed 35,000 treatments and 700 in-patients, the greatest record of any of the hospitals for that year. The co-operative plans between the Woman's Foreign Missionary Society and the Board hospitals in this great center give added hope for strengthening the hands of our doctor and nurse.

Just a little to the north of Peiping is Changli, where medical work is reaching out in its service with plans for rural dispensaries that will touch numerous villages in a regularly systematized plan of visitation.

Marked progress has been made in the Foochow union medical project. A constitution has been carefully prepared by the field and by the three co-operating agencies: the American Board, the Woman's Foreign Missionary Society, and our Board. It is expected that in the near future the medical work will be transferred from the present hospital to the American Board center within the walled city of Foochow.

In Chungking, gratifying progress has been made in a program of medical co-operation with the Woman's Foreign Missionary Society. Discussions have been held in this country with representatives of the society and with the medical missionaries working in Chungking, who fortunately were together on furlough. In Chengtu, the three doctors have had another year of fruitful teaching and medical service. The West China Union University is proceeding with the erection of the clinical center, near the medical school. The ultimate plan is for the uniting of all missionary medical work in this center for more efficient service, and to afford better facilities for medical students. In Chengtu, Doctor Petersen and his staff are full of labors to the extent of the treatment of 60,000 patients a year.

JAPAN

Christian people—more than any others—need to think straight these days in regard to Japan. The Church cannot compromise on the issue of war and peace. Neither in any given situation can the Church afford to be stampeded into a wholesale indictment of a people. It needs now to be recalled and re-emphasized that, despite the tragic events of Manchuria and Shanghai, not all of Japan is militaristic. It is of great interest that of all the petitions which the women of all nations presented to the Geneva Disarmament Conference, those from Japan had the largest number of signatures. Moreover, in Japan's universities, among the labor groups, and in the circles of big business, the peace movement has been rapidly gaining

headway during the last decade. However, these groups may be temporarily silenced, their influence is certain to be felt again when the emotionalism of the present period has subsided.

It is, perhaps, in this peace movement that one finds some of the finest fruitage of the Christian movement in Japan. A small company of about 500,000 out of a total population of 60,000,000, the Christians, none the less, have provided peace with its most significant leadership. The presence and influence of Toyohiko Kagawa alone is enough, in a time like this, to justify the decades of sacrifice which have gone into the upbuilding of Christianity in Japan. Now, as never before, Japan needs the gospel of love and righteousness. It is our considered opinion that when this crisis has subsided there will be a revulsion against militarism that will give to Christianity a great opportunity to advance.

If you doubt the relationship between Christianity and the new life of Japan, we recommend a careful consideration of the purposes of the "Kingdom of God Movement," which is being led by Kagawa and in which our missionaries are co-operating. During the past summer Mr. Kagawa made an address to missionaries gathered at Karuizawa and told them that during the past year he had addressed a total of 250,000 persons, of whom 14,000 signed decision cards. He told the missionaries that should their friends and churches in the homeland be no longer able to support them as missionaries, they should take positions as English teachers, and thus, by supporting themselves continue to give help in this great campaign to win Japan. "We need you," he told the missionaries, "and hundreds of others, too."

The prospectus of the "Kingdom of God Movement" contains evidences of the fervency with which this campaign is being conducted. The goal is to win a million Japanese to Christ. The following quotations are taken from the prospectus of the Movement:

"Japan, the land of the gods, God's country! This is our prayer, our slogan, and our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

"Distressed Japan is a humble Japan. Perplexed Japan is a changeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

"The birth-pangs of a new Japan! The violent birth-quickening of the kingdom of God in Japan is on. The time is at hand. The kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct

control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan.

"Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians; this is the program of the Million Souls Campaign. It goes without saying that God's plans differ from men's thoughts, yet is our faith so small that we would spurn this as a goal and characterize it as an empty dream? Has our courage fallen into decay? Our prayer should be 'Increase our faith.' Anew we need to hear the voice from on high, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.'

"There is the skill and sacrifice of our Christian colleagues who all over the land are guarding the meshes of this net. Behold this host of noble evangels who, for ten or twenty years burying themselves in out-of-the-way and isolated places, have familiarized themselves with local conditions and local psychology—an adjustment which it takes five or ten years to make. Here is an agency so unique and valuable that no other organization has anything to parallel it.

"Moreover, behold the evangelistic agencies which the various denominations have built up! Our evangelism does not consist merely in a proclamation of words. It is expressed in the growth of the Church as the body of Christ. Is this not a line of dynamics laid down by God himself against such a day as this! Each denomination, through the development of its own particular gifts, has produced an evangelistic asset. For this we should not only be grateful, but it should stimulate our faith toward God."

It is significant of the quality of Japanese Christianity and indicative of our responsibility that when a large representative body of Christians in that land were asked recently whether the Western Church should send to Japan more missionaries or more money, they replied, unanimously, that the need was for more missionaries.

Aoyama Theological Department

A building project of importance to all Methodist work in Japan was completed this past year. On May 19, 1931, the new theological building of Aoyama Gakuin was dedicated free of all debt and with funds available for its equipment and for the

installation of a pipe organ. The successful completion of this enterprise was largely due to a gift from the Wallace Fund and a lapsed annuity established in memory of Charles Oscar Miller.

Since the destructive earthquake of 1923, the prospective preachers have been forced to study in frame shacks, supposedly constructed for temporary use. Now, there is a well-built structure, fireproof and erected to withstand earthquake shocks. It occupies what is undoubtedly the most commanding position in the architectural layout of the school. In it are administrative and class rooms ample for all theological needs and for part of the college's work in religious education.

In accordance with the terms of Mrs. Miller's gift, there is a commodious chapel, designed to be the church center for Aoyama Gakuin. The dean and his colleagues are laying plans to center all the worship and religious education activities of Aoyama Gakuin in this building.

The Secretaries wish here to express their congratulations to Dr. Arthur D. Berry who at this time completed twenty-five years of service with Aoyama Gakuin, the latter years as dean of the theological department. Almost simultaneously with the dedication of this new unit another dream of Doctor Berry's came to reality. The school authorities accepted his resignation and elected Dr. Yoshimune Abe as the dean of theological education. Doctor Abe's preparations and experience have amply qualified him to carry on the work so well begun.

Hirosaki Fire

Fire at Hirosaki in July, 1930, destroyed the wooden building of To-O-Gijuku, the Methodist boys' school in that city. For a long time this building has been a menace to the welfare of the school. Part of the loss was covered by insurance. Some additional building funds were in the treasury. The Rev. C. W. Iglehart was authorized to make a short-term canvass in this country for further money. He met with some success so that building was begun at an estimated cost of $50,000.

Great care in letting the contracts, coupled with favorable prices for material and equipment, lead to the hope that a splendid fireproof structure will now be completed relatively free from debt. When this is finished each of our boys' schools in Japan will have at least one modern and attractive building. In addition, Japanese alumni and friends have contributed largely to the purchase of an athletic field on which they are carrying a debt.

Committee on Co-operation in Japan

When the independent union churches in Mexico and Korea were established, there was immediately recognized the need

for a body analogous to the displaced Field Finance Committees. Such a body was necessary to administer work on the field and also to serve as a point of contact with the Boards and Society in the United States.

Japan, where there has been an independent union Church for a quarter of a century, has no such group. It has a General Conference, two Annual Conferences, and an ad interim committee serving the Church. In addition there is the Japan Mission Council, to which up until this year only missionaries of the Board of Foreign Missions could belong. The Council now contains missionaries of the Woman's Foreign Missionary Society.

In an attempt to simplify this somewhat cumbersome organization and also to make uniform the relations of the Board with the fields in which there are national union churches, your Secretaries express a hope that a Committee on Co-operation can soon be organized in Japan and they ask your authorization to take up this question with the field through the Japan Methodist Church and the Japan Mission Council and also with the other Boards concerned.

KOREA

Korea has been and is to-day one of the world's most hopeful fields for Christian progress. The steady advance of Christianity in that land and the extraordinarily high quality of the leadership which our faith has raised up among the Korean people is attested on every hand. Developments indicative of the strength of Korean Christianity have taken place there during the last quadrennium.

The Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, on the uniting of the two Methodist Conferences in Korea into an autonomous Methodist Church, held its sessions in Seoul, Korea, from November 18 to November 29, 1930, inclusive.

Korea General Conference

The first General Conference met in the city of Seoul, from December 2 to December 13, 1930, inclusive. This General Conference received the Constitution as adopted by the commission and discussed and adopted a complete *Discipline* for the guidance and use of the new Church, elected the necessary personnel to provide for its Boards and general officers, and adjourned with a feeling of high expectation for the future of this branch of the Protestant work in Korea.

While this Board is vitally concerned and interested in every phase of the work of this commission and the General Conference, its chief official concern has to do with the relations of the Board and its missionaries to the new Church. These

relations can be most clearly explained by quoting three sections of the report of the commission:

The Relation of the Korean Methodist Church to the Missionaries of Mother Churches

1. A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Churches shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

2. A clerical missionary who is unable to accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of associate membership.

3. It is understood that a clerical missionary in addition to the regular associate membership in an Annual Conference of the Korean Methodist Church may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

4. A lay missionary shall be accorded the privilege of associate membership in an Annual Conference of the Korean Methodist Church.

The Relation of the Korean Methodist Church to the Mission Institutions of the Mother Church

"All the existing mission institutions shall continue for the present as heretofore in their ownership and maintenance and only such changes shall be made as the normal development of each may require.

"The Central Council shall investigate the whole question of a better arrangement of the existing holding bodies and make recommendations to the Board or Boards concerned."

The Central Council

"In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

"A. Composition of the Central Council

"The Central Council shall be composed of thirty-five members:

"1. Ex-officio, the General Superintendent of the Korean Methodist Church, the bishops of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, officially appointed to Korea.

"2. Sixteen members from the Korean Methodist Church, including ministers, lay women and lay men, to be elected as the General Conference of such Church may direct.

"3. Sixteen missionaries, eight of the Methodist Episcopal

Church, South, four women and four men, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the bishops officially assigned to Korea and the missionaries may determine.

"4. As soon as practicable after the adjournment of the first General Conference the whole number of elected members of the Central Council shall be divided into four classes: eight to serve for four years, eight to serve for three years, eight to serve for two years, and eight to serve for one year.

"5. Vacancies among the Korean representatives shall be filled by the General Superintendent of the Korean Methodist Church. Vacancies among the missionary representatives may be filled by the same procedure by which the original elections are made.

"B. Functions of the Central Council

"1. To pass upon all estimates for grants-in-aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

"2. To receive the appropriations from the Boards, and to distribute to the work through the Treasurer of the Council, observing such designations as are made by the Boards.

"3. To appoint a Committee on Appointment to confer with the General Superintendent of the Korean Methodist Church, and, when practicable, with the officially appointed bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

"4. To appoint the members of the Boards of Managers or Trustees of Institutions heretofore appointed by the Annual Conferences of the missions, and to formulate and approve new constitutions for such Boards.

"5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

"6. To pass upon the acceptability and return of missionaries at the beginning of each furlough period.

"7. To integrate as far as possible all institutional work, educational, medical and social evangelistic, with the general policies of the Korean Methodist Church.

"8. To choose a Treasurer of the Central Council, the same to be confirmed by the co-operating Boards.

"9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Conference, to the General Conferences of the three co-operating Churches, to the three bishops, and to the supporting Mission Boards."

A careful study of the functions of the Central Council will indicate that, in the main, it followed the precedent set by the Commission in Mexico, in that the Central Council becomes a clearing organization for relationships between the new Church, and the Boards in America, and corresponds to the Council of Co-operation set up in Mexico.

This Central Council is a strong representative body and has been a main factor, during the year, in making the necessary adjustments in the establishment of the new Church and in determining the principles which are to be followed in the development of the work. The field treasurer and the field finance committee have turned over to the Treasurer of the Central Council, who has already been appointed and approved by the Board, all of their functions, except those that relate to the support of missionaries and the care of distinctly Board of Foreign Missions properties.

METHODISM IN KOREA

In connection with its report, the Commission of Unification printed the following facts concerning Methodism in Korea, which give a very brief picture of our present strength in that country:

"In Korea it is officially stated that 96 per cent of the entire population of 22,000,000 profess no religion at all. Of those declaring themselves adherents of some faith nine tenths are Christians. The Presbyterian Church of Korea is the largest of Christian denominations, the Roman Catholic Church next. All others, save the Methodist, are small in numbers.

"In the new united Korean Methodist Church are three hundred and fifty pastoral charges, five hundred local preachers, two hundred Bible women, and one hundred and thirty foreign missionaries. There are 18,000 full members, excluding the non-resident or inactive; 5,000 probationers, 8,000 baptized children, and 26,000 seekers, a total constituency of 57,000. These worship in more than nine hundred church buildings, and maintain nearly one thousand Sunday schools with 46,000 pupils.

"Connected with the Methodist churches are almost one hundred kindergartens, with 4,000 pupils; one hundred primary schools, with 14,000 boys and girls enrolled, and twelve high schools, with 3,700 students. There are ten hospitals, with two hundred beds. The value of church, parsonage, school and hospital properties is estimated at more than $2,000,000. The total annual contributions of the native Church for the support of the work amount to something over $100,000. Theological and Bible training for both men and women, liberal college courses for both, and medical education are carried on in union with other denominations."

There have been many necessary adjustments during the brief period since the adjournment of the Korean General Conference. The problems are great, but we believe that the new Church in its leadership and in its membership possesses the necessary courage, faith and determination to face these problems and to emerge as victor in the fight.

When it is remembered that the success to which we have been referring is the accomplishment of a brief period of only forty-six years, we marvel at what God hath wrought.

Korea has been one of our most fruitful mission fields and it presents to-day one of our greatest opportunities for aggressive evangelism. There should be no thought upon the part of any of our people that the Korean Methodist Church is able to carry on with its own resources, either of men or of money.

This new Church did not have its inception in a desire for independence or in a feeling that it was now capable of carrying on alone. Its inception was in a desire for union. Korean Methodism could not understand why the difficulties existing in American Methodism in 1844 should divide brethren in far Korea in 1930. From every Korean standpoint it was desirable that these two groups unite and face their tasks in a common endeavor. The Corresponding Secretaries are sure that the Church in America will wish to extend its hearty felicitations to the new Church in Korea, through its General Superintendent, Dr. J. S. Ryang, and to pledge co-operation to the fullest extent.

MALAYSIA

It will be recalled that in recent years the work in the Dutch East Indies, by mutual agreement with the Dutch Missions Consul, the bishop and Finance Committees on the field, and the Board through its annual meeting of November 16, 1927, has been concentrated in North Sumatra. The Board had one missionary in West Borneo, the Rev. C. M. Worthington, who has returned to the United States and taken the retired relationship. The missionaries from Java, both of the Board and the Society, have transferred to North Sumatra and the whole group has now had several years for careful study of their field. Bishop Lee has conferred with them at length and has traveled extensively throughout the territory assigned to the Methodists in North Sumatra. It was fortunate, therefore, that Secretary Diffendorfer could pay a visit to the annual meeting of the North Sumatra Mission Conference at Medan on February 10, 11, 1931, at which Bishop Lee was presiding.

Plan of Advance

After thorough discussion of the needs of the field and especially of the different peoples, the group at Medan agreed upon a

"Feasible Methodist Missionary Program in Sumatra," and the following actions were taken:

1. Co-operation with the Rhenish Mission in the development of the Batak National Church.
2. Development of Chinese work along the East Coast, and the Palembang residency as a separate district, probably later to be connected with the Malaya Conference.
3. A distinctive approach to the Moslem Malay, principally in the Palembang residency and in sections along the East Coast, for example, the Batoe Bahra section.
4. The temporary employment in the development of the Batak Church of one or two of the Rhenish missionaries especially equipped for work among the Simeloengoen Bataks of whom there are about 120,000.
5. It appears that the most feasible task for our Methodist missionaries in North Sumatra is the extension of mission work among the pagan Bataks in this territory which is now assigned to us.
6. Medan shall be considered the center for both church and educational work for the Board and for the Woman's Foreign Missionary Society.

We are glad to report that the entire group in the Netherlands Indies are not only now adjusted to the new field in Sumatra, but are quite agreed to the wisdom of this concentration of our hitherto scattered efforts in that part of the world. After the move was made it was planned that time should be given to study the field before any proposals were made. The Secretaries now feel that the workers are united and eager to proceed in this territory where, by mutual agreement, the Methodists have a territory exclusively to themselves.

Batak National Church

The Batak National Church is the result of the missionary labors of the Rhenish Mission among the Batak hill people over the last century. Once confined to the hills, these people now are migrating in large numbers to the coast lands, being rapidly developed in new plantations, especially rubber, tobacco, coffee, date palms and pineapples. The jungles of the coast country are gradually being conquered and new cities and settlements are growing up. In common with the rest of the world it is suffering to-day in a financial depression, but there is a bright future for this virgin garden spot of vast extent.

When these Bataks move into our territory, the question arises at once as to whether they shall be asked to join the Methodist Episcopal Church or whether we will accept the Batak National Church and use our missionaries and funds to develop that Church as a separate ecclesiastical organization. Since a matter

of policy is involved, the proposals were referred to the Board's Committee on Policy and Program at its meeting in New York City on May 19, 20, 1931, and after full discussion it was voted that the committee approve and recommend to the Board the program in Sumatra as outlined, carrying with it the fostering of the interests of the National Batak Church rather than a separate Methodist Episcopal Church.

Our work in Sumatra naturally divides itself into two geographical units, that in South Sumatra and that in North Sumatra. In the South, the center of our work is at Palembang, where we have a school of 450 pupils, which is providing valuable contacts for a more extended evangelistic appeal to the Moslem Malays. Here we already have a Malay-speaking congregation, a small Hokkien Chinese congregation and a rather vigorous Batak congregation which is a product of the Rhenish Mission and not yet officially related to us. Palembang is a strategic center from which to approach a large and important Moslem group. There is a real possibility that we can present the Christian message and program of life to the Moslems of South Sumatra with increasing effectiveness.

In North Sumatra we have been longer at work. In the city of Medan we have two important schools, one for boys and one for girls, with a total enrollment of 600 pupils. Here also, is a church for English-speaking people conducted by our missionaries. The evangelistic work of North Sumatra has had a steady and consistent development and the young church there is making good progress.

At Tebing Tinggi we have an attractive church and school building with residences for the Batak and Chinese pastors. Here, also, is the headquarters for the Tebing Tinggi district with a missionary in charge, and the Conference Training School for Preachers is located here. Other schools and churches have been established throughout this field. As our expanding work carries us away from the coast towns up to the foothills of the mountains, we are brought into direct contact with raw paganism. Many of these pagan Bataks are now being influenced by the ever-widening contacts with outside forces. Islam is growing rapidly and it is no secret that thousands of these pagan Bataks are drifting surely into Mohammedanism. Then there is the increasing Chinese populations. Chinese are coming over from Malaya as well as direct from China in large numbers. Some of them are already Christians; most of them are not. They are another important factor in the complex task of bringing Christ's kingdom to Sumatra. There is an element of daring and difficulty in the situation that lures us on. Here is one of the most interesting, most challenging, most needy, and yet most hopeful fields for evangelization that we

face. The future is full of promise. The Cross will yet be lifted high in this great island world.

The Malay Peninsula

Special reference should be made regarding the vitality of the work in the Malay Peninsula. Here our educational institutions are unexcelled. With a certain measure of government support they occupy a status that is unique and provide a correspondingly unique opportunity for educational evangelism. Under the leadership of Bishop Lee, distinct progress has been made in this territory toward the development of self-supporting Christian churches—self-support, incidentally involving not only the costs of maintenance, but in many instances, the cost of the construction of the churches themselves.

It is notable also that we have begun in Malaya, under the leadership of the Rev. R. A. Blasdell, an important Moslem work. The overwhelming majority of the population of these states is Mohammedan and, by his special preparation for this work, Mr. Blasdell has made a significant beginning among them. Similarly it should be recorded that the sale of the publishing house in Singapore has proved to be a prudent move.

Another notable achievement of the quadrennium was recorded in Borneo. There a disastrous fire wiped out the city of Sibu, in which our work had been significantly developed by James M. Hoover. Undismayed by the destruction of our buildings, Mr. Hoover initiated a rebuilding program which has almost wholly replaced those destroyed by the fire and our work there is probably on a more adequate basis than ever before in its history.

THE PHILIPPINE ISLANDS

There has been steady progress in the work of our Church in the Philippine Islands. Here we have a clear indication of the advantages of missionary work in a land where the government assumes a large measure of educational responsibility. Our representatives in the islands, because of the adequacy of the educational program of the United States government, are freer, perhaps, than in any other field in the world to carry on their direct evangelistic work.

This work in the Philippines reaches to all classes of the islands' population. It appears likely that, at present, it is entering upon an even more significant period of enlargement. After a careful and intensive study, Bishop Edwin F. Lee presented to the Board in its meeting of 1931 a ten-year program for the work in this section of his area.

Ten-Year Program

Bishop Lee's suggested program for advance involves the following points:

1. A ten-year period of aggressive activity in the Philippine Islands on a basis presented in some detail.

2. A further period of ten years during which there will be a gradual withdrawal of our organized mission activities.

3. Following these two periods, the Philippine Island Conference would make such requests for exchange of personnel for lectures, professorships, and other activities as it might desire.

4. An annual appropriation of $50,000 during the first ten-year period to be used approximately as follows:

For the support of missionaries	$30,000
For the support of the work	13,000
For supplements to endowment funds	7,000

5. Endorsement and co-operation by the Board in a plan to raise from interested individuals $20,000 a year for ten years, this amount to assist in the building of Methodist churches and student dormitories.

6. Co-operation with other denominations in providing an endowment for the Union Theological Seminary in Manila.

This proposal was welcomed most cordially. It was believed to be the type of a study and program that is calculated greatly to enhance foreign missions. It gives an inspiration to the national Christians. It presents a definite basis of appeal to the home Church. The proposal is based on the fact that the Philippine Islands have been one of our most successful mission fields, successful in the number of communicants enrolled, in the training of forceful leaders, and in the attainment of a large measure of self-support. The plan is also based on the indication that the work in the future in the islands will continue on this same basis.

Since, however, this plan called for increased appropriations for the Philippines at a time when the Board faced unusual financial problems, it was finally voted:

1. That the leaders on the field continue to study the proposal in the light of the developing needs and opportunities in the Philippines and seek to discover a way to overcome those difficulties involved in policy and administration that would have to be faced by the Board before the program could be actually adopted.

2. That every member of the Board during the ensuing twelve months read carefully the proposal and study it in all its details and implications.

3. That the executive officers of the Board likewise give close attention and study to the proposal with the purpose of formulating counter proposals on points involving practical problems of administration.

4. That the Committee on Policy and Program be asked to

give special consideration to the appeal from the Philippines during the ensuing year, and make a report on the subject at the annual meeting of 1932.

Student Work

It is particularly in the Philippines that the student work of the Church is confronted with unique opportunities. Under the influence of the public school system, the future leaders of the islands have broken with or are indifferent to the older forms of the Roman Catholic Church existing there. The immediate problem of the youth of the islands is not whether they are to be Protestant or Roman Catholic, but whether they are to have any interest at all in religion. These thousands of young people are eager for an education and are responsive to the social and religious appeal of evangelical Christianity. In sixteen centers of the Annual Conference our Church has established a student work on the order of the Wesley Foundation, which seeks to minister to the needs of these eager young people. We have built dormitories for students away from home. We have churches and student pastors and we have made an excellent beginning in a positive constructive ministry to the student life. No other country in the world offers a more immediate opportunity for a definite Christian impact upon young men and women who are rapidly taking places of leadership in their country.

AFRICA

Increasingly the claims of Africa are emerging in view of their manifold importance in missionary and international relations.

Liberia

In Liberia, our oldest field, where in 1918 we had sixteen missionaries in six stations, we have five missionaries to-day in only three centers. Bishop Shepard returned from his last visit with the conviction that we should restrict our depleted energies to three main points, the College of West Africa, the work among the large Kru tribe along the coast, and the center at Ganta in the interior among the Mano people, and that we should endeavor to make these enterprises thoroughly strong and representative. These conclusions are based on the very able survey made by the Rev. R. L. Embree during the preceding year, in which he visited all our stations, studying the total situation and developing a plan of procedure for this difficult period in Liberia's history.

Our Board continues to provide its share toward the new Booker T. Washington Agricultural and Industrial Institute which is regarded as the most promising co-operative enterprise

in Liberia. Several buildings have been erected on the new site at Kakata, and the institute is soon to open for regular instruction. The Board of Trustees is now incorporated and is expected to move steadily on to the fulfillment of the dream of Miss Olivia Phelps Stokes and other devoted friends of Liberia. The Liberian government, under the presidency of the Hon. Edwin Barclay, is rendering every assistance in this enterprise, having granted a revised charter as requested by the Advisory Committee, and is providing grants of land and funds.

The Advisory Committee on Education in Liberia and the constituent Boards and Societies have placed themselves on record as heartily in favor of supporting the Committee of the League of Nations in endeavoring to find a solution of Liberia's problems of administration and finance upon which the successful emergence of the country from its present serious difficulties is considered to be dependent.

As we approach the end of one hundred years of missionary service in Liberia, we see some of the ideals of the noble founder of our mission, Melville B. Cox, coming to fruition. The new building of the College of West Africa is named for him. It should be completed and adequately equipped before the date of the anniversary of his arrival in March, 1833.

Rhodesia

During the past year, the Rhodesia Mission Conference has become an Annual Conference and has elected its first delegates to the General Conference. The Conferences of South and Central Africa are growing in strength.

Southeast Africa

In 1930 the Southeast Africa Mission, acting with the authority of the Board, turned over the station at Tavane in the Limpopo District to the Church of the Nazarenes. This was accomplished with the very definite understanding on the field that the forces thus relieved and the funds obtained would be utilized by our mission in the more adequate occupation of the territory which lies in the vicinity of Gikuki and Kambini on Inhambane Bay, and to the north which is definitely recognized as the responsibility of our Church. The mission earnestly appeals for support in carrying out this agreement, which has involved a very large sacrifice on the part of the missionaries who have given years of devoted service to the work at Tavane, and of several thousand members and adherents who have agreed to accept the shepherding of the Church of the Nazarenes, with the understanding that they are thus releasing forces and funds for ministry to those who are now without the Gospel and the blessings which it has brought to them.

During a part of this quadrennium our mission in Southeast

Africa was confronted with new legislation which threatened to curtail very seriously any use of the vernacular in education or in literature, and otherwise hamper and prevent the freedom of the missions in their service to the people. As a result of very earnest representations by the missionary association of Portuguese East Africa to the officials and with the co-operation of the Boards and the International Missionary Council, in consultation with leading officials in their homelands and in Portugal, we are grateful to be able to report that very marked modifications have been secured. The negotiations have resulted in a better understanding and it is hoped that as time goes on further modifications may be secured in the interest of the people.

The Portuguese authorities are especially concerned with the teaching of the Portuguese language and our missionaries are encouraged in every way to master it and to teach it in our schools. We believe that this will of itself tend steadily to a better understanding and may in time permit the wider use of the vernacular.

Institutions

The Central Training School at Kambini, Portuguese East Africa, has been accepted by all Protestant missions in that territory as the center for the training of supervising teachers whose function is to assist and encourage teachers in the small bush schools. The Phelps-Stokes Fund has offered $1,500 a year for five years for this purpose with the understanding that a similar amount will be provided by the Board for the strengthening of this school.

Our training center at Quessua, Angola, is being developed on lines similar to those which have been so successful at the Old Umtali and Kambini, as a memorial to Bishop William Taylor, who selected Quessua as a site for one of his mission stations and helped with his own hands to erect the early mission buildings.

The Woman's Foreign Missionary Society has selected Quessua as the center for its work in Angola and has an excellent outfit of school and other mission buildings. Unfortunately the Board does not have a satisfactory school building, and the one which was in use has been condemned by the Portuguese government and six months allowed in which to erect a new building under penalty of closing the school. The Board is seeking $12,000 with which to erect this school and it is one of the urgent needs of the coming year.

The important industrial centers in Elisabethville and Pandalikasi in the Belgian Congo are being equipped with large central churches costing approximately $35,000 each and seating over one thousand people. The funds for these memorial

churches have been contributed by a noble friend of the Board who is also a member of another communion.

West Africa

The West Africa Conference, which was held at Leopoldville, the capital of the Belgian Congo, in September, 1928, was the first meeting of its kind in tropical Africa, bringing together representatives of Protestant missions and governments from Liberia to Angola. A large number of the Boards in America and others in Great Britain and Europe sent delegates, our Board being represented by Associate Secretary Donohugh. The occasion was the celebration of the Jubilee of Protestant Missions in the Congo. A total of about 180 delegates were present; by far the largest gathering of this character which has ever been attempted on the West Coast. After the Conference delegates visited their various fields of service, returning with a knowledge of the work of other Boards which had hitherto been known only to the supporting groups.

Language Problems

The problems involved in providing Christian literature in Africa with its approximately 850 languages and dialects, by far the greatest language problem in the world, are for the first time being scientifically approached by Professor Westermann, of Berlin, and Dr. Labouret, of Paris, the Secretaries of the Institute of African Languages and Culture, organized as a result of the International Conference on Africa at Le Zoute, Belgium, in 1926. The work of the institute has now been supplemented by the organization of the International Committee on African Christian Literature, which was also proposed at Le Zoute.

Treaties Affecting Africa

The Executive Committee of the Board at its February meeting, 1929, authorized the Corresponding Secretaries to petition the Senate of the United States of America to give early attention to the ratification of four international treaties, namely: the Convention Revising the General Act of Berlin and the General Act of Brussels, signed at Saint Germain, September 10, 1919; the Convention relating to the Liquor Traffic in Africa, signed at Saint Germain, September 10, 1919; the Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and the Slavery Convention, signed at Geneva, September 25, 1926.

Two of these treaties, namely, that of the Slavery Convention and the Convention on the Liquor Traffic, were ratified by the Senate shortly before its adjournment on March 4, 1929.

The Corresponding Secretaries feel that it is now desirable to

urge again the early ratification of the Convention Revising the Acts of Berlin and Brussels. The Revising Convention affects certain rights in regard to trade and missionary enterprises in Central Africa. It applies to the conventional basin of the Congo, which includes parts of the French Cameroons, Angola and French Equatorial Africa. The zone also includes Kenya, Uganda, Nyasaland, Tanganyika, parts of Northern Rhodesia, Italian Somaliland, and Portuguese East Africa as far south as the Zambesi.

Withdrawal from Madeira

At the annual meeting in 1927, the Board adopted the following recommendation of the Commission of Ten with reference to Madeira with the understanding that the same would be passed on to the Executive Committee for more detailed and thorough consideration:

> **"We recommend first that arrangements be made if possible for the transfer of our work in Madeira to some other evangelical church; second, that the Board discontinue its appropriation to the work in Madeira, excepting necessary obligation, and that property of the Board be transferred or sold, the proceeds to be used for work of the Board in other needy places."**

The Board continued its appropriation to Madeira of $2,900, of which $1,100 was for missionary support. On April 1, 1930, the responsibility for the work in Madeira was taken over officially by Sr. Antonio Rolim, the representative of the Brazil Conference of the Methodist Episcopal Church, South, which has now become the Methodist Church of Brazil, and very favorable reports were received.

We regret to report that the Methodist Church in Brazil has been unable to continue the arrangement owing to fallen support and Mr. Rolim has returned to Brazil. The local church in Madeira desires to carry on under the leadership of the Rev. B. R. Duarte, one of our retired missionaries, and to become self-supporting in three years.

Africa Centennial

The commission appointed by the General Conference to make appropriate arrangements for the celebration of the anniversary of the sending out of the first missionary of our Church, the Rev. Melville B. Cox, has held two meetings. The commission is working in co-operation with a similar commission appointed by the Liberia Annual Conference.

The plans, which have been considered thus far, include the following items, which are of special interest. With deep appreciation of the Christlike spirit of devotion and sacrifice, which were so evident in the life of Melville B. Cox, and the profound need of a reawakening of this spirit throughout the

Church, we have recommended the preparation of a new life of Cox.

The commission recommends further that the life of Cox be given special consideration in the topics of the Epworth League during the centennial period, which would come properly in the fall of 1932, and the winter and spring of 1933. It recommends further that other Methodist groups who were a part of the Church when Cox was sent out as a missionary, especially the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church, be approached with reference to their co-operation in the celebration. The Woman's Foreign Missionary Society is also urged to enter Liberia with special efforts on behalf of the women and children of the land, and with the hope that this may be an accomplished fact when the time of the celebration arrives. The commission commends heartily the efforts which the women of the Covington Area are making to raise funds for a girls' home and dormitory for the College of West Africa, which it hopes to complete at the same time.

College of West Africa

The raising of a fund of $100,000 for the further endowment of the College of West Africa is also commended. This is now, and has been for many years, the largest school in Liberia. It is greatly in need of the completion of the new building and of increased funds for the strengthening of its service to the community and to the Church. The commission favors the recommendation that the Board arrange for the sailing of a new missionary to Liberia on the anniversary of the date of the sailing of Melville B. Cox.

MEXICO

Union in Mexico

The Commission on Unification in Mexico, constituted by the General Conference at Kansas City, and the General Conference of the Methodist Episcopal Church, South, at Dallas, Texas, in May, 1930, met in the Chapel of the Union Theological Seminary in Mexico City on Monday morning, July 7, 1930. Bishop Candler was elected chairman of the commission; Bishop McConnell, vice-chairman; Juan N. Pascoe, Spanish secretary, and R. E. Diffendorfer, English secretary. From the minute that Bishop Candler took the chair until the closing sessions on Tuesday night, the deliberations were characterized by seriousness of purpose, freedom and frankness of discussion, with a unity of purpose and with complete agreement on every issue. Indeed, only one vote showed a divided commission and that was 16 to 2. This unity was due in part to a realization that the laws of Mexico required some change in the relation of the American Churches to the supervision of the work in

Mexico, and in part, to the apparent advantages that would come from a united Methodism in Mexico. Not once were the factors in evidence that have divided our churches in the United States. Why, then, should the divisions be perpetuated outside of the United States? The orderliness of procedure of the work of the commission was due to the fact that all realized that there was not being held a committee meeting or conference on common problems, but a legally constituted body for the creation of a new ecclesiastical organization.

Council of Co-operation

In view of the financial help which must be given the new Church in Mexico for many years to come, some way had to be devised for the Mother Churches to co-operate with the new Church in the distribution of its financial subsidies. The Board of Foreign Missions has had its Field Finance Committee composed largely of Mexicans; the Woman's Foreign Missionary Society has had its Field Reference Committee composed largely of its missionaries; and the Board of Missions of the Methodist Episcopal Church, South, has had an Executive Committee on the field which in recent years has been entirely Mexican. With the setting up of the new Church, the above named denominational machinery lapsed. Something had to take its place. Here was the opportunity to provide a plan for safeguarding the investments of the Mother Churches, provide organic connection with them, and at the same time recognize the autonomy of the new Church. The result was the setting up of a Council of Co-operation consisting of sixteen members, eight elected by the General Conference of the Methodist Church of Mexico, all Mexicans, ministers, laymen and laywomen; two elected by the Board of Foreign Missions; two by the Woman's Foreign Missionary Society, and four by the Board of Missions of the Methodist Episcopal Church, South. To this Council of Co-operation will be referred all matters having to do with financial subsidies from the Mother Churches, all items concerning the property now owned under the authority of the Mother Churches, and all items concerning the foreign missionaries. It thus becomes an important body and something distinctly new in missionary administration. All felt that it was an improvement over the arrangement made in Japan twenty years ago. One thing is noticeable and that is that the whole "mission" conception is gone. There is no longer any "mission" in Mexico or organization of missionaries, or a "Mission Council" as was provided in Japan. What we now have is a self-governing Church, free and independent as far as its own church life is concerned, with an official body through which the Mother Churches can co-operate with the new Church. There may be some who will not be satisfied with this arrangement and will

say that it is temporizing with the situation. They will ask, why not turn over all the money to the Mexican Church? The Americans on the commission were more ready to do this than the Mexicans were to have it. The Mexicans never felt the need of our co-operation more than they do to-day, but they want it as a self-respecting free Church and not of mission control. For the present this is a distinct gain, and, whenever the time comes, the Council of Co-operation can be dissolved by a concurrent vote of the three General Conferences, and the Methodist Church of Mexico can enter another stage in its development.

Mexico General Conference

There was no opposition and scarcely any debate on authorizing the calling of a General Conference as soon as possible. The date set was September 16, 1930, Independence Day in Mexico, a national holiday. It seemed only fair for the commission to authorize as large a first General Conference as possible. They, therefore, voted to call as official delegates to the first General Conference all the full members of both Annual Conferences in Mexico and one layman from each charge served by a full member of an Annual Conference. In order to make the lay and ministerial delegates equal in number, eight lay delegates at large were provided for to equal the eight district superintendents.

Constitution

For a Constitution for the new Church, the commission felt that the Mexicans ought to have large freedom to determine the matter for themselves. At the same time, a new Church could not be set up without a Constitution. Turning to the *Discipline* of our own Church, the Mexicans all desired to retain our present Articles of Religion "for historical reasons" although, of course, they had to modify paragraph 23, which they made as general as possible, intimating that they wanted to pledge their allegiance to no particular form of government. At first they started to revise the General Rules, but finally voted to include them all with a footnote as follows:

> "These Rules were formulated by Mr. Wesley when the first churches or Societies, as he called them, were established. Although they contain some points which do not apply literally to-day, we desire to retain them in their original form, because they are the expression of a very high ideal of Christian conduct."

This footnote was written and proposed by a Mexican and accepted without any hesitancy.

Pursuant to the call authorized by the Commission on Unification, the first General Conference of the Methodist Church in Mexico met on September 16, 1930, in Holy Trinity Church in Mexico City. It was organized by electing Dr. V. D. Baez

as president. The Conference remained in session through the evening of September 22, after voting that the next session of the General Conference be early in the month of September, 1934, in the city of Saltillo. The *Minutes* include the report of the Committee on Episcopacy and the election of Bishop J. N. Pascoe; the providing of general agencies of religious education, missions and church extension, and the provision for the creation of General Rules and Articles of Religion for the Church in a commission which is to report at the next General Conference, and for the revision of the *Ritual*. The item which is of particular interest to the Board of Foreign Missions is the appointment of the eight Mexican ministers and laymen to the Council of Co-operation as follows: Benjamin Fernandez, J. de la Fuente, Mrs. Argentina S. de Vargas, Andres Osuna, E. Velasco, S. Avila, Carlos Laguna, and Mrs. Elisa S. Barranco.

It is also of interest to know that the Mexican churches provided for the expense of the General Conference, fixed the salary, rent and secretarial help of the new bishop at 6,360 pesos a year, and provided that the amount be raised by the congregations of the two Annual Conferences. Provision was also made for the expense of the next General Conference by apportioning the necessary amount to the churches. We refer to these two items to show the sense of responsibility for the new Church which the Mexican leaders have evidenced. It is not the only index of the strength and stability of the new Mexican Church, for one is impressed by the apparently incidental way in which this financial burden was assumed. The dominant impressions were the sense of the new responsibility which had come to them for the evangelization of their country and of their anxiety regarding the highest possible type of Christian life and fellowship for the new Church.

Immediately at the close of the General Council in Mexico City, the newly organized Council of Co-operation met for two sessions with fourteen out of the sixteen members present. Most of the time was spent in general discussion as to how the Council is to operate. It is not to be expected that it will unify the approach of the two Mother Churches to the new Church without considerable adjustment. We shall look with interest upon this new adventure in Christian co-operation and missionary endeavor. It has some difficult administrative problems growing out of the independent approach in times past of the Board of Foreign Missions and the Woman's Missionary Society, and the Board of Missions of the Methodist Episcopal Church, South, to what is now one Church. Probably some co-operative body between these three missionary agencies will have to be set up for the clearing of the common problems which are sure to arise as the new Church advances in its work.

The New Mexico

One is impressed with the tremendous changes taking place in the social, industrial, rural and educational life of the people. These four words gather up the major program of a revolutionary party now constituting the government of Mexico. They signify, however, more than a theory of government. There are evidences on every side of the practical working out of attempts to reconstruct Mexican life and to lay the foundations of a new unified progressive state.

One cannot understand the deep significance of what is going on in Mexico, at the present time, without some knowledge of her history, and the social, rural and industrial heritage which nearly four hundred years of foreign influence, ecclesiastical, political and commercial, have left upon Mexico.

The present revolution of Mexico consists essentially in an effort to give the twelve or more million of peons or serfs the essentials of useful living. This means that they must have access to the soil and must be trained in responsible farming. Labor must no longer be exploited. Everybody must be educated, and the health of every community be safeguarded.

An essential phase of the revolution is the complete divorcing of the Church from all political movements and civil institutions. These religious regulations were first being enforced four years ago when Bishop George A. Miller, then resident bishop in Mexico City, made the transition to a Mexican presiding officer in the Annual Conference. Those regulations forced a changed status upon all clerical missionaries, the separation of all schools from church control, the elimination of all religious teaching from elementary schools, the confiscation of church property, the registration of all this property with the state, and the giving up of all civil rights by ministers of the Gospel. Naturally those days, four years ago, brought much confusion, uncertainty and many difficult problems.

The Evangelical Movement

The Evangelical Movement is now well adjusted to the new conditions. The decision of the evangelical leaders four years ago gladly and quietly to adjust themselves to the law, including all the regulations regarding property, schools and registration, contrasted with the attitude of the Roman hierarchy and the so-called strike of the Catholic clergy, is now well known throughout Mexico. One may say that the Evangelical Movement now has an acknowledged natural place in the life of Mexico.

The evangelicals have an increasing influence in the life of the country, showing strength, initiative and a sense of responsibility. The evangelicals were more than prepared for the

socialized program of the revolution. To them it is a part of their religion. They have been teaching that human welfare is the essential program of Jesus.

The churches have gained in leadership. They are continually growing in self-support. They are beginning to stand on their own feet. It must be remembered that the Board of Foreign Missions has only two missionary families in Mexico at the present time.

Education

The increased emphasis on education by the government so manifest throughout the whole republic will sooner or later make it necessary for the evangelicals to define the purpose of the church schools in Mexico—a problem that is appearing throughout the world. It is trite to say that there is no place in Mexico in the future for any evangelical school except the very best. In both teaching method and in character building, the church schools have something very different and very much better than those controlled by the government. Out of these schools is coming not only the lay and ministerial leaders of the evangelical churches, but also a liberal and sympathetically-minded group of influential people in the social and educational and political life of Mexico who do not ally themselves openly with the Protestant churches.

In addition to standing by the new Church with our sympathy, understanding, prayers and financial support, there are some new opportunities arising in modern Mexico which are a distinct challenge to the evangelical forces. Outstanding among these is a new approach to the young, educated Mexicans —the product of government schools, the rural and state normal schools for teachers and the National University. This group is increasing in number by the thousands each year. Many of them have long since lost interest in the Roman Church in Mexico and in view of the events of recent years we are likely now to see a generation of young Mexicans, educated, influential, and modern in every respect, but without any religious education whatever. Some, indeed, will be agnostic to all religion for the influences from Russia and elsewhere to this effect have already penetrated Mexico and are common talk in educated circles. This need can only be met at the present time by a sympathetic and kindly approach outside the ordinary evangelical church circles. A new type of missionary, non-ministerial, but deeply religious, socially-minded and with sympathy and understanding of Mexico's cultural heritage, could render this group an enormous service in the coming days.

Another opportunity of almost equal importance is the provision of a Christian literature of the right sort, for children, boys and girls, young people and the educated adults.

Agricultural Missions

An equally significant missionary opportunity is in the field of agricultural missions. One of the great purposes of the revolution was to adjust the agricultural life of Mexico so that hundreds of thousands of peons could be restored to the lands, own small farms and be trained in independent economic living. While this phase of the revolution has had probably more serious difficulties than any other, and has only been partially successful, yet it represents an effort fundamental to the future of the country. It is a field in which foreign missions can render a much needed contribution at the present time.

At the heart of the new church is the Union Theological Seminary where the ministers are to receive their training for their work. To get this seminary out of its present uncertain rented quarters, an old house, into a well-equipped modern building with decent living quarters for its teaching staff and students and to strengthen the teaching staff until it is second to none, is probably the most important contribution which the friends of Mexico in the United States can render to the Evangelical Movement at the present time.

SOUTH AMERICA

Your Secretaries believe that the condition of the Evangelical Movement in South America is most encouraging. The Educational Campaign, launched in 1926, is bearing a rich fruitage. In Buenos Aires, Santiago, La Paz and Lima, schools either wholly or partially under the direction of this Board are in the midst of building enterprises of great significance, which will be described in detail later in this report. So important are these developments that it is no exaggeration to say that they promise to open a new era of progress in Christian education in South America. These schools will soon be able to meet in a much more adequate way the amazing opportunities which years of intelligent and truly consecrated service have created.

It is not strange that this confidence in our evangelical educational institutions should be accompanied by an increasingly widespread interest in our evangelical Christian message.

Large numbers of the so-called "intelligentsia" who have broken entirely from the Roman Catholic Church are ready to lend an attentive ear to a reasonable presentation of New Testament Christianity. We have been fortunate to have as our spokesman to this group Dr. George P. Howard who has reached the students of these republics in unprecedented numbers and with remarkable results.

Centennial

The centennial of evangelical work in South America will be

observed in 1936 and your Board, at its 1931 meeting, voted to co-operate in the observation of that significant date. The first foundations for missionary work were laid in the Argentine in 1836, when the first worker of the Methodist Episcopal Church was established in Buenos Aires.

To-day, without question, a new world is fast forming in the southern hemisphere. President Hoover recognized it in the tour of South America which he made before his inauguration. The government of the great nations recognize it, and are raising their ministries to embassies in many national capitals on that great continent and increasing their consulate and commercial attache staffs. The industrial development is commensurate with the genius of modern scientific enterprise. Sao Paulo in Brazil has become a city of a million souls, trebling her population in thirteen years. Buenos Aires, in Argentina, is the largest city south of the equator, the third largest city on the western hemisphere and the largest Spanish-speaking city in the world. Ships from all shores, and heavily laden, bear immigrants from many lands to South America, and carry her products of factory and farm throughout the world. Polyglot peoples jostle each other in the great port cities of this vast continent.

Intellectually, the republics of South America are struggling to the light. There is a hungering and a thirsting after knowledge which will be richly fulfilled.

South America is a continent of contrasts. Low-lying lands, bordering on the sea, and then shortly the highest table lands inhabitable by man. Vast stretches of jungles and swamps, fever-infested and formidable; and then arid lands, awaiting the time when the desert shall rejoice and blossom as the rose. Civilizations too ancient to be remembered and senile into forgetfulness; and yet, close by, there will be found the latest and most modern; and the most compelling of human developments. People in places moping along illiterate; and on the other hand, world famous authors and scholars of vast learning, and people of the rarest artistic skill. A continent rock-ribbed with never-moving everlasting hills, and yet sections tremulous always with the tremors of the earth, and a lurking fear that even whole shore lines may slide eventually into the sea. South America, with the most beautiful harbors in the world on one coast, and yet another coast with no natural harbor for five thousand miles. Land of mystery and might, old and yet ever new. Governments all democratic in form, some to which revolutions came too soon, and some to which they come too frequently; but all moving and minded to go it alone and intending to go straight ahead. It is the challenge of these fast-moving nations that gives such great significance to the 1936 centennial.

Increased Opportunities

The Committee on Co-operation in Latin America finds itself in the position of greatest usefulness in its history. This is due in part to the enlarging interest in Latin America in the United States, which has developed through increasing trade relations. While there are grave dangers to missionary service connected with some of these matters which are compelling the fixing of our attention on Latin America, we emphasize them to show signs of how this new interest in our southern neighbors gives not only to the Committee on Co-operation, but to the churches working in these republics, an enlarged opportunity.

The second situation, which increases the usefulness of our work, is the new demonstration of interest in the spiritual life given by many leaders in these lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

Educational Program

As a result of intensive study of the educational situation in South America, the Secretaries of this Board are convinced that some fundamental changes are necessary if our schools are to function adequately under the new conditions which now exist. In every republic rapid advance is being made in the building of new and well-equipped government and private schools, in the training of teachers, and in the stiffening of the requirements on educational lines.

Our schools have been suffering for years with the struggle to maintain self-support, including the salaries of missionary teachers, and with increasing competition not only with the national institutions, but with well-equipped schools opened by European interests, some of which are heavily subsidized. We are faced in South America, therefore, with the alternatives of permitting our schools gradually to deteriorate or closing them immediately or of choosing among them those which have the largest promise and strengthening them in building, equipment and staff until they become leaders in education and in Christian character building. There is continued recognition of the opportunity and need of Christian schools which present the best of North American thought and ideals, and ample evidence that such schools will have a large and influential clientele if they are even reasonably equipped and properly reinforced with well-trained North American missionary teachers.

Santiago College

Santiago College in Chile offers perhaps the best illustration

of the possibilities along these lines. For very nearly half a century it has occupied an enviable position in the training of the young womanhood of Chile. The life and spirit of the school have been maintained notwithstanding the handicap of an inadequate building and an inadequate teaching force. The Trustees have recently incorporated the school as a Junior College under the Regents of the University of the State of New York, thus giving it a unique standing among all the girls' schools of South America.

A year ago sufficient funds were in hand to enable the Trustees to purchase a new campus on the edge of the city in a rapidly developing, high-grade residential section. This property is all paid for. The efforts which have been made to provide a new school plant have met with an enthusiastic response in Santiago. The support by non-Methodists of this work is striking testimony to the value of the work of our Church in the mission field. It is, moreover, an eloquent proof of the value of Santiago College in directing the lives and characters of thousands of Chilean and other Latin American young women toward that finer Christian womanhood which is the ultimate aim of this institution.

La Paz

In La Paz, Bolivia, the American Institute is equipped with new dormitories and dining hall, replacing some of the old and utterly unsuitable buildings which have been occupied during the period of rapid growth of the school into its present position of leadership. Funds secured for these new buildings and their construction during 1930 and 1931 has further strengthened the position of the school as one of the strongest institutions in the capital city of Bolivia.

Colegio Ward

Another remarkable piece of work is the Colegio Ward, which was founded in Buenos Aires in 1913 by Mr. George S. Ward, a New York City business man, as a memorial to his mother who died while he was visiting the city. In the beginning the school was solely a Methodist institution. Now it has expanded until its influence is felt far beyond the circles of our own denomination. Since 1918, in fact, the Disciples of Christ have participated in its maintenance. Plans are now going forward for the construction of Oldham Hall, a memorial to the great influence of Bishop William F. Oldham—the cost of which will eventually be nearly half a million dollars, and the Pfeiffer dormitory and other buildings on the splendid new site of eighteen acres in one of the suburbs.

Religious Education

During this quadrennium steady progress has been made in

the writing and printing of the latest and best works on religious education under the leadership of the Rev. H. C. Stuntz, whose work extends not only through our own, but through other denominations. Extensive preparations are now in progress for the meeting in Rio de Janeiro in July, 1932, of the World's Sunday School Convention.

Central America

At the 1930 annual meeting, the Board adopted the following recommendation with reference to Central America:

"We recommend that when the work in that country can be cared for properly, we no longer assume responsibility for Central America as a mission field of the Methodist Episcopal Church.

"We recommend that the Corresponding Secretaries be authorized to negotiate with the Methodist Church of Mexico with reference to the responsibility for Costa Rica and with the Committee on Religious Work in the Canal Zone, with the hope that this union movement may undertake the responsibility for the missionary work in Panama in co-operation with the union churches on the Zone, with the understanding that our Board will endeavor to provide for some assistance for the work."

When this action was communicated to Bishop Miller and to the mission, very earnest letters of protest were received, together with the appeal to be permitted to continue the most important phases of the work upon a greatly modified basis.

These communications were referred to the Executive Committee in December, and by it to the Administrative Committee, and the following recommendations of the Administrative Committee were approved by the Executive Committee on January 22, 1931:

"1. That the proposed budget of $14,827 for the work in Central America for 1931 be approved tentatively, with the understanding that at least $1,500 of this amount will be raised locally from the Union Churches or from other sources.

"2. That the sum of $1,827 be set aside from the Adjustment Fund for Central and South America to be made available to supplement the appropriation to Central America for 1931, pending further and more detailed report after the forthcoming session of the Central America Conference in February.

"3. That a special committee, consisting of J. R. Joy, E. S. Tipple, J. W. Langdale, together with Secretary Edwards, be appointed for the purpose of meeting with Bishop Lowe on his return from Central America on or about March 9, to consider the proposed redistribution and budget for Central America, when the same is worked out in detail, for further report to the Executive Committee."

EUROPE

Scandinavia

Dominant on the horizon of Scandinavian Methodism is the Union Theological School of Gothenburg, an institution whose function it is to train leadership for the churches of Sweden, Norway, Denmark and Finland. The school is supported

through the appropriation of a sum approximating $5,000 from the Board, plus a similar amount provided by the co-operating Conferences. The Board has agreed to provide one third of the indebtedness resting on the institution on condition that similar amounts are raised by the Conferences in Scandinavia and by Scandinavian friends in this country.

A careful program for complete self-support for the churches in Sweden, Norway, and Denmark was approved by the Board in 1930, and began to operate with the present year. This has been accepted in excellent spirit by the Conference, though we are fully cognizant of the heavy burdens which they are carrying in these difficult years. By this process self-support will be attained by these Conferences in six, seven and eight years respectively.

Following the adjournment of the annual meeting, the special committee appointed to raise funds for Helsingfors organized and began its campaign. Bishop Wade took the leadership in an exceptionally effective way, and as a result of this campaign there was received up to the close of the fiscal year, $81,447.79. But it was made perfectly clear to the Board that the only way to save the Helsingfors situation was to raise, in cash, approximately $100,000, and to refinance the balance of the indebtedness by a loan in New York at prevailing rates of interest. There was no possibility of saving the situation by financing a part of the indebtedness in Finland and paying the high rates of interest required there.

After careful consideration, the committee on Helsingfors recommended that this refinancing be entered into under certain conditions. All mortgages which were held against the property were taken over by the Board, and are now in possession of the resident bishop of the Stockholm Area and the Treasurer of the Board of Foreign Missions.

The trustees of the Conference have entered into a definite agreement with the Board that they will not use any of the income from the building for any church purposes in Finland, that they will not make any extensive repairs on the building without the consent of the Board; that they will enter into no further financial obligations of any kind, and that there shall be monthly remittances of all receipts above expenses to the Board, to apply on the interest of the loan and amortization of the principal.

Russia

The Commission of Ten recommended in 1927 that "a most careful study of the work in Russia be undertaken and that a definite policy be recommended to the Board." It has been difficult to make anything like a thorough study of our work in Russia, or to forecast the future accurately.

Bishop Wade has made two visits to Russia in the past year. His statements show that "under present conditions at home and in Russia the strong temptation will be to withdraw. We must face then the renunciation of our property, particularly in Leningrad, where $50,000 was invested at one time, a gift from Mrs. Fannie Nast Gamble. It means leaving our Russian deaconesses and preachers to starvation and probably death. Perhaps even more is involved in loss of morale and belief in goodness and God on the part of a loyal sacrificial group of laymen. Nor could cessation of support be made, apart from a retired allowance for Sister Anna, who invested all her private fortune in our properties and work in Russia, and who now, broken and aged, must be supported by an appropriation. We are now paying her $30 per month out of the appropriation."

For any further statement, we refer to the bishop's report on the Stockholm Area.

Germany

It is, we believe, a matter of great significance and an indication of the vitality of Methodism in this area that on January 1, 1931, the South Germany Conference became completely self-supporting, following the example previously set by Central Germany and Switzerland.

In Jugo-Slavia, the work has been hampered by government restrictions which obliged us to convert our school into a Mother House and Home for Deaconesses under the direction of a trained deaconess sister. More recently, government decrees have made it possible for our ministers in this country to baptize, marry, record their membership, and bury the dead. Prior to the Annual Conference in 1931, one pastor alone baptized 104 persons in one month. The whole atmosphere in which our work is carried on seems to have been changed by this more liberal policy.

Bulgaria—where similar handicaps have held back our work—now reports that an increased number of young men are being trained for the leadership of the Church.

Spain, under the new regime, presents a unique opportunity. Already Methodism is well entrenched both at Alicante and in Seville. Because of the great influence of Spain throughout the entire Latin American world it has been deemed advisable to continue the support for the work there. Particularly since the emergence of the republican regime in that land, the future of Protestant work seems to hold much of hope.

France

In 1930, your Board approved a plan for the complete withdrawal from our work in France by 1932. Following a proposal worked out between the Board and Bishop Shepard, the school

at Charvieu was closed and the property sold, that at Poissy will be continued for the present, although it is held subject to sale if a favorable opportunity arises. The churches in the Alsace District of the France Mission Conference have applied to the General Conference for inclusion within the Switzerland Conference. The Board has agreed to continue the work at Toulon and Cannes and also at Domfort Rochereau, but with the exception of this work the churches in France have been discontinued from missionary appropriations. The splendid piece of work carried on for a decade by Dr. and Mrs. Julian Wadsworth has been taken over by the local community and by choice of the local people the name Methodist has been retained in connection with the institution.

Italy

In Italy there has been some significant response toward the appeal for a wider degree of self-support. Following the resignation of Dr. Samuel Irwin, Professor Earl F. Roberts was elected president of Monte Mario College in Rome. The work of this institution has prospered. A new building has been completed and funds are now being raised to further improve the grounds of the school—this money having been secured, in considerable part, by Dr. J. W. Maynard, vice-president of Monte Mario and pastor of the American Church in Rome.

Summing up the situation in Europe, it seems plain that—despite the above enumerated reductions of activities—Methodism is still strongly situated on the Continent. There can be no doubt of the vitality of our work in Germany and in Switzerland where it is on a self-supporting basis and where, continually, the influence of the Church is expanding. This situation, we believe, will soon characterize the work in Scandinavia, with the exception of Finland, and, at a somewhat later date, the work in Italy. In Southeastern Europe, Finland, Spain and North Africa, our work is still on a distinctly mission basis. But out of the present suffering and unrest the opportunities in these areas seem to be on the increase and it is unthinkable that we could further withdraw our support from the courageous and devoted ministers and their congregations who are carrying on there against such heavy odds.

North Africa

Dr. E. F. Frease has given twenty-two years of devoted labor as superintendent of our work in North Africa. Formerly a missionary to India, Doctor Frease has been in missionary service since 1887. In the last session of the North Africa Annual Conference he indicated his purpose of asking for the retired relation in 1932.

We present the following facts concerning our North Africa

work, which are gathered from a historical summary presented in connection with Doctor Frease's annual report:

"In 1907 a shipload of American delegates to the World's Sunday School Convention at Rome, visited Algiers under the guidance of Bishop J. C. Hartzell, Mrs. Hartzell having for two months studied the missionary situation there. No great Protestant Church had up to then undertaken missionary work in the vast and historic region from Egypt to the Atlantic, save the French Evangelical Methodist Church in one small station in Kabylia.

"Bishop Hartzell wrote, 'Individuals and small groups have worked patiently and well. The work of all these abides, but up to this time there has been no effort to develop any form of ecclesiastical organization.' After meetings on shipboard and at Rome, attended by delegates of different denominations, a resolution was passed 'expressing the profound conviction that it was incumbent on the Methodist Church to open work in Algeria at once.' About fifty thousand dollars were subscribed to be paid in five yearly installments. The General Missionary Committee in 1907 authorized opening the mission. 'Thus it came,' adds Bishop Hartzell, 'that the Methodist Episcopal Church was providentially called to this field.'

"Workers who were already on the field, as missionaries of experience to the Arabs in Tunis and in Algiers were accepted in 1908 as missionaries of the Methodist Episcopal Church. A little later, the Rev. and Mrs. E. F. Frease were transferred from the superintendency of the Gujarat District, India. They began work in 1910. Soon after, missionaries who were already on the field were added to the work in Constantine.

"The first annual meeting of the mission was held in April, 1910, presided over by Bishop Hartzell. Dr. A. B. Leonard, Missionary Secretary, and others were present. Bishop Luther B. Wilson, accompanied by Bishop Hartzell, presided over the annual meeting of 1911 when two new stations were entered, including the populous Kabyle mountain country. The Woman's Foreign Missionary Society began work in 1910 and has gradually increased its help. The years have developed along the following lines:

"*Church Organization.* In Constantine, the Methodist Church in North Africa began with 27 full members, 30 probationers and 470 Sunday-school scholars.

"*Training and Development of Local Workers.* The training of available material was undertaken and courses of study prepared for all grades of workers in different languages.

"*Work Among Children.* Hostels and homes for children were established for those who were receiving their secular

education in the government school. This work began with four boys in Constantine.

"A Mission Conference was organized in 1913. The work grew, and in 1914 there were 37 appointed workers of all grades, 7 organized churches with 111 members and probationers and 233 adherents and 983 Sunday-school pupils. These represented the following nations and languages: English, Irish, Scotch, American, French, German, Berber, Arab—using in all, among them, 16 languages.

"The war—1914-18—brought its difficulties, hindrances and perplexities. Dr. Harlan P. Beach, Yale Professor of Missions, after a visit to the field, wrote: 'The French government . . . is hedging you in on every side. You face next to an *impassé*. Perhaps no mission of your Church has so hard a proposition to face as the Moslem bigotry and the French backing of Mohammedanism.'

"Legal status was needed, both for the protection of the work and workers for the holding of property. After conference with the Governor General, early in 1915, a formal legal declaration was made, first of the Woman's Foreign Missionary Society and of the Board of Foreign Missions and regularly accepted, thus giving the legal status desired in Algeria.

"In Tunisia, after patient negotiations with the French secretariat, the necessary decree was issued in 1915 for authorization of a religious association.

"Purchases of property followed. In 1915, work was opened in the numerous Ouadia tribe, following a written petition from a group of Roman Catholic Kabyles who, dissatisfied, long had been appealing to us.

"In 1914, Bishop Anderson accompanied Bishop Hartzell to the field and on Bishop Hartzell's retirement, in 1916, took episcopal oversight of the work which at the request of the Mission Conference, was attached to the Europe division. In 1918 new tribes were entered at Agouni Bourar, near Fort National. By the end of 1918, the number of children in the Homes had been increased to 90.

"Bishop Anderson and Dr. Frank Mason North visited the field in connection with the Centenary early in 1919. They reinforced every department. Some work was taken over from the Wesleyan Methodists. In 1920 the North Africa work became a part of the Paris Area, in charge of Bishop Blake. Reinforcements of missionaries were made and the European and native staff were considerably increased. Properties were acquired in all stations so that by the end of 1923, we possessed 18 good buildings and 3 excellent sites."

A comprehensive program of work, prepared by Superintendent Frease, was adopted by the Conference in 1921. In five

years the staff increased from 36 to 76; European members and probationers from 131 to 252, nearly double; the Arab and Kabyle members and probationers from 51 to 182; Sunday-school scholars from 259 to 1,748; children in the Homes from 90 to 179. The only limit then or since has been financial resources. In 1919 the amount raised on the field was 5,890 francs; in 1924, 47,673 francs.

From 1924 to 1931 the field has shared its part in lessening appropriations. The superintendent analyzes in the following terms: "This is still a new mission. The advance under the adopted program is even still more recent. A partially completed structure yields to sudden shocks; an immature organism to under-nutrition more readily than a completed or mature one. This is a grave danger." Moreover, the formidable exodus of Kabyle and Arab workmen to France, which began during the war, reduced our members, dislocated family ties and social conditions and produced perplexity, unrest and impatience of all restraint.

Consolidations have been effected, work restricted. Only one station, Sousse, and one branch, industrial training for which the government is now making ample provision, have been closed. The work at Sousse is being continued by another society. In the past five years, the Board's missionary staff has been reduced by half to five families, ten persons in all. Special effort has been made to avoid the reduction of European and native staff. The number of boys in the Homes have been reduced by 30 while the character of the work done has been distinctly on the upgrade. At the same time, European members and probationers have increased from 252 to 345; Arabs and Kabyles from 182 to 193, and support on the field from 47,388 francs to 83,388 francs per year. The French Church at Constantine is practically self-supporting. Three others may be expected to reach self-support in 10 years. The young people's work is very encouraging.

This sketch reveals phenomenal results among colonials and Moslem natives. It may be said of the Arabic work, foundations for the future have been laid during the years of the mission's existence. By the plodding effort of the Rev. Percy Smith, the first portion of the New Testament (Saint Luke) in Algerian Colloquial was published in 1908. Mr. Percy Smith was working on Saint John when he joined the mission group in 1910. Since then, he has worked on the rest of the New Testament and the Psalms. The New Testament is being prepared for the press. Portions already published have been revised and republished in uniform size for binding together. This version is used by all the missions in Algeria and Tunisia.

The Arabic hymn book, the first published in North African Arabic, appeared in 1916. It contained 67 hymns composed for

the needs of the Homes and evangelistic work. The second edition (1923), contained 212 pieces. A new edition is needed. New hymns will bring the number to 250. This hymn book also is used by the other missions in Algeria and Tunisia.

1. *Discipline.* (Translation revised by Pastor Peret and P. Smith.)
2. *Membership Manual.* (Translation by Benezet.)
3. Muir's *Mahomet et Islam.* (Translation by Benezet.)
4. Muir's *Rise and Decline of Islam.* (Translation by Benezet.)
5. Bible study by Periods. (Translation by Danic.)
6. *Testimony of Maulvi Bultan Mohammed Boulos.* (By Percy Smith.
7. *Abdullah—Servant of God.* (Translation by H. B. Smith.)
8. Rouse's Tracts (6). (Translation by Pastor Paul Villon.)
    1. Integrity of the Gospel.
    2. Which? Christ or Mohammed?
    3. The Prophet Without Sin.
    4. Death and Resurrection of Jesus Christ.
    5. Prophecies Concerning Jesus Christ.
    6. The True Islam.

These, with the New Testament mentioned above, and the Beyrouth Version of the Scriptures in literary Arabic, form the basis of all ulterior Church and evangelistic work in Arabic in this field. Other publications in French and in Arabic are being produced as funds for this purpose become available.

The session of the North Africa Annual Conference, in October, was the last Conference presided over by Bishop Shepard. He was universally honored and loved on this field. His sudden taking away, so soon after the close of the Conference, came as a great shock and was felt as a personal bereavement by all.

Here is a field from which our great missionary world Church should not draw back.

The Newman School of Missions

The four-year agreement with the governing body of the Newman School of Missions for the use of the property at Thabor, in the city of Jerusalem, for an annual grant from the Newman Trust Fund for the current expenses of the school comes to an end in July, 1932. It will be recalled that the various evangelical missionary societies at work in Palestine have established with our co-operation, in Thabor, a school for missionaries specializing in Islamics and Hebraics. There is also a working arrangement of other educational institutions in Palestine for such studies in Biblical geography and archæology as to make possible a well-rounded preparation for those who intend to serve as missionaries in countries or among groups where such training is necessary.

During the last four years the Newman Fund has placed the buildings in Thabor in good condition, has repaired the retain-

ing wall of the vacant lot across the street from Thabor, and has made an annual grant of $2,000 toward the current expenses of the school. This last year an extra grant of $500 was added for the support of an additional member of the teaching staff. Reports have been submitted regularly each fall. The auditor's and treasurer's statements have been received and are in good order. The school itself has met with favor and has had an adequate enrollment of both full-time and part-time students.

The governing body, at a regular meeting on September 23, 1931, presided over by our representative, Dr. A. C. Harte, has sent the following "Fresh Proposal With Regard to Thabor and the Newman School of Missions, from July, 1932":

> **"The governing body of the Newman School of Missions having heard that the Church Missionary Society is prepared to continue co-operation in Thabor so long as Mr. and Mrs. Bishop are in the service of the Society, and that the Danish Mission to the Orient has also promised their co-operation through Pastor and Mrs. Nielsen for an indefinite period from 1932, and that other societies hitherto interested in or supporting the Newman School of Missions have likewise expressed themselves, would ask the Trustees of the Newman Fund and the Board of Foreign Missions of the Methodist Episcopal Church to continue the very generous support enjoyed during the past four years, which has made the school possible, for a further period of ten years from the summer of 1932. At the same time it would record its grateful thanks and that of individual missions in the area for the great help afforded through the Methodist Episcopal Church to the missionary community of Syria and Palestine and even further afield."**

These proposals were considered by the Board's committee on the Newman Trust Fund on October 30. The committee recommended the following, which was approved:

1. That the Corresponding Secretaries be authorized to make an agreement with the governing body of the Newman School of Missions for continued use of Thabor for the purposes of school for a ten-year period, beginning July, 1932.
2. That there be appropriated from the income of the Newman Trust Fund $2,500 for the year July 1, 1932, to June 30, 1933, toward the current expense of the school.
3. That the Board of Foreign Missions continue to be represented on the governing body as at present, that the appointment of Dr. A. C. Harte, as the Board's representative be reaffirmed.
4. That the warden and governing body be asked to submit annual reports regarding the state of the school and properly audited treasurer's accounts for review by the Board of Foreign Missions through its Committee on the Newman Trust Fund.
5. That the agreement be made with the understanding that should unforeseen circumstances render a change necessary, one year's notice should be given.

Bishop McConnell in India

During the past year our Church and this Board have been signally honored by having Bishop Francis J. McConnell as the Barrows Lecturer in India. Bishop and Mrs. McConnell and Miss Dorothy McConnell arrived in India, November 14, 1930, and spent three and one half months in that land. The bishop traveled over the country from Lahore to Colombo, and from Calcutta to Bombay, back and forth, lecturing and preaching and meeting the leaders of India's educational and religious life.

He made a profound impression upon India and we are indeed grateful for all that he did for the Christian movement in Southern Asia. He attended the Central Conference of the Methodist Episcopal Church of Southern Asia as the official representative of the bishops of the Church, and presided at some of its sessions. He also presided at some of the Annual Conferences and although his duties as the Barrows Lecturer occupied the major portion of his time he came in contact with much of our Methodist work.

Secretarial Visits

During 1929-30, Secretary Edwards visited the work of the Church in Japan and in parts of China. Secretary Diffendorfer visited Mexico as a member of the commission setting up the Mexican Methodist Church; and, later, while on the Fact-Finding Commission, he had the opportunity of seeing much of the work in India, Burma, Malaysia, China and Japan. Assistant Treasurer George F. Sutherland, as a member of the Commission on Unification in Korea, visited also some of the work in Japan, Korea, China, India, Philippine Islands and Malaysia—discussing largely local financial matters—and, at the cabled request of the Board, went to Helsingfors to study the situation of the Central Finnish Church.

Associate Secretary Donohugh made a very worthwhile contribution by his presence and services to the West Africa Missions Conference held in the Congo, in September of 1928. This Conference was held as a follow-up of the Conference held in Le Zoute, in the fall of 1926. The Congo Conference provided larger representation of nationals and missionaries from the field by the very reason of its location.

The Laymen's Inquiry

A most significant undertaking for foreign missions is involved in the Laymen's Foreign Missions Inquiry, the final reports of which are not yet available. That inquiry had two major stages: (1) fact-finding by technical staffs, and (2) appraisal by a commission of eminent persons who will visit the fields and arrive at judgments on the basis of the data assembled

by the technical staffs and of their own observations, inquiries and experience.

By action of the Board, a year ago, Secretary Diffendorfer spent two months in India as consultant to the fact-finding group and later conferred with the fact-finders in China and Japan on his way home.

The fact-finding groups returned to America in the summer of 1931, and early in September presented their reports to the Institute of Social and Religious Research. Later these reports were presented by the institute to the Committee of the Laymen's Foreign Missions Inquiry. In the meantime, the inquiry had chosen a group to appraise or evaluate the facts found by the institute and to prepare the final reports. These commissioners sailed the latter part of September to visit India, China and Japan. With the facts prepared by the institute they will visit these fields, make studies on their own account and prepare their report. This report will then be transmitted by the directors of the inquiry to the lay forces of the churches and to the mission boards.

The expense of the fact-finding work which is being done by the institute is provided by the institute. The expenses for the commissioners and for publishing and distributing their findings will be borne by the laymen's organization.

It is hoped that the report of this commission will mark nothing less than the beginning of a new creative era in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ.

Central Conferences

The Secretaries believe that the Church is increasingly aware of the relation of the development of the Central Conferences to missionary policy on the field and to the support of foreign missions in the home churches. There always have been and there probably always will be people who will be looking for excuses to relieve them of missionary giving. Just now, some of them feel that with these developing church organizations on the field our American responsibility ceases. Possibly this group can be persuaded differently, possibly not. Our main concern is with the more thoughtful and intelligent group of people who want to see on the field strong, self-supporting, self-governing and self-propagating churches, increasingly self-reliant, and to know how we can share with them our common life, and help them to do what are increasingly becoming common tasks. Possibly there is no better caption under which to deal with this whole problem than that of the Central Conferences.

These Conferences are in a sense the pinnacle for Methodists of church life abroad, occupying in their various territories almost the same strategic position as does the General Confer-

ence for the people of the United States and for the Church throughout the world. The Board recognizes that the Central Conference, as it has developed through the years, has become, now, one of the great dynamic units of the world-wide organization of the Methodist Episcopal Church.

The Board's interest in Central Conferences is twofold. A Central Conference rests upon the foundation of Annual Conferences, district groups and local societies in which both laymen and ministers have a recognized place. When a Central Conference arises in a mission field it of necessity is built upon the work done through the years by the missionaries of the Church, and developed by national leaders in co-operation with the bishops and missionaries, the whole depending largely on the financial support of the Board of Foreign Missions. We do recognize, in a sense, therefore, that the ecclesiastical structure of the Church in the mission field is a product of missionary endeavor, guided and molded to be sure by the General Conference and by the General Superintendents.

The Board has an additional interest in the Central Conferences because the tendency, as expressed in the legislation from quadrennium to quadrennium, is to make these Central Conferences self-governing and to commit to them the responsibility for the direction of the whole life of the Church in their respective regions. When, therefore, the Central Conferences pass legislation affecting the establishing, directing and developing of the churches, the Board of Foreign Missions, whose missionaries, funds, institutions, and property are involved, has at once a vital interest in all such proposals.

It is increasingly evident that the development of the Central Conferences is changing the worldwide structure of the Methodist Episcopal Church. It is apparent with the discussions in the last General Conference and in the Commission on Central Conferences, that there is necessity for studying this problem further, especially in all its bearings on our ecclesiastical organism.

THE JERUSALEM MEETING

No survey of the four-year progress of foreign missions would be complete without reference to the enlarged meeting of the International Missionary Council in the spring of 1928. There were represented in this meeting 240 delegates from 26 churches and organizations and from 51 different countries.

When on Easter morning these delegates streamed down from the Mount of Olives at the close of two weeks of conference and study, it was as clear as the noonday that one of the great creative hours of the Christian mission in the world had fully struck. For one of the really great crises of their history confronts the Christian forces of the world, and "Jerusalem, 1928"

was an honest, devout act by the responsible leadership of the Protestant Christian missionary enterprise, to discover the will of God for the whole movement at this critical hour.

THOSE CALLED HOME

During the quadrennium many missionaries have gone to their reward. There are thirty-two names in the honored list, which includes men and women who have served with distinction in India, China, Japan, Malaya, Africa, Madeira Islands and South America. They represent a total service on the various fields of 874 years—an average of twenty-seven years of devoted service for each missionary. Memorials for these were presented in the annual meetings of the Board through the quadrennium.

The following bishops who gave service to the field have died during the quadrennium:

Missionary Bishop Joseph C. Hartzell, Missionary Bishop Isaiah B. Scott, Bishop Francis W. Warne—all in the retired relation; Bishop William O. Shepard, of the Paris Area, who died in active service on November 30, 1931. Bishop Luther B. Wilson, who died June 4, 1928, was president of the Board for sixteen years during his term as resident bishop of the New York Area.

In addition to Bishop Joseph F. Berry, who was a member of the Board during the period of his active episcopal service, and Bishop Theodore S. Henderson who, as a member of the Board, died in active service, the following members died during the quadrennium: the Rev. William I. Haven, Mr. William H. Van Benschoten, Mr. Charles A. Ogren, Mr. William J. Stitt, Mr. Hanford Crawford, the Rev. J. L. Hurlbut, the Rev. George P. Mains, Mr. Joseph B. Morrell, Mr. Francis E. Baldwin, Mr. James A. Huston.

Recognition of the lives and services of these honored brethren has been made in the Memorial Services of the annual meetings of the Board during the quadrennium, except for Bishops Shepard and Warne, whose death occurred since the last annual meeting.

"They rest from their labors and their works do follow them."

POLICY AND PROGRAM

The annual meeting of the Board of Foreign Missions on November 17, 1931, received the report of the Committee on Policy and Program—a committee appointed by the Board a year previously—which committee submitted its report after two prolonged sessions.

The Board's action authorized the Committee on Policy and Program to present recommendations to the General Conference as follows:

"A. We emphasize the importance of observing with great care in our approach to the Church the principle of co-operation and good will among the Boards, in order to prevent overlapping and competition.

"B. We reaffirm our belief in the maintenance of a central group to hear the askings of the Boards and to fix the amounts to be apportioned to the churches.

"C. The Boards of the Church should be asked to co-operate in every possible way in all their activities, but at the same time we feel that the appeal for general benevolences under a common name and with uniform budgets sacrifices the personal interest of the donors in our work and makes concrete and moving appeals impossible. On such a plan the education and training of the people becomes general and ineffective.

"D. It must be clear that the Foreign Missionary Movement is different in its nature from the undertakings of the other Boards. It is a movement for the whole life of the Church and not simply for one branch of its work. Furthermore, in every field, the Board of Foreign Missions must maintain the interests represented by all the other Boards now working in the United States."

It was therefore VOTED by the committee:

"1. To recommend that all the work in the foreign field represented by the World Service Agencies, shall be administered by the Board of Foreign Missions in harmony with paragraph 459, of the *Discipline*. (This item was referred back to the committee. See action, page 20.)

"2. To recommend that a separate apportionment be made to each local charge for foreign missions based upon the approved askings of the Board.

"3. To recommend that a separate column be printed in the *Annual Conference Minutes* and in the *General Minutes,* in which to report all contributions for foreign missions.

"4. To recommend that churches, individuals or groups may designate their benevolent offerings, now classified under World Service, to the work of the Board of Foreign Missions if and when accepted by the Board, and that such specific gifts shall not be subject to division among the other benevolent agencies and credit shall be given for such gifts.

"5. To recommend that in informing the Church, emphasis shall be placed upon a separate appeal for the work of foreign missions that shall be more specific and that causes and definite projects, rather than the general appeal covering all the causes, shall be emphasized."

EDUCATION AND CULTIVATION

Against the background of continued decline in missionary

giving we find that the Board of Foreign Missions has been carrying forward a comprehensive and carefully planned program of education and cultivation.

Through the Co-operating Staff, the Board of Foreign Missions has participated in all the widespread program of World Service promotion.

Then beyond that, and planned in co-operation with the World Service Staff and the other Boards, it has had its own program of cultivation. This has included continued "team" cultivation in all the areas for which the Board has had special responsibility. These have usually been in the nature of district or sub-district meetings. The personnel of these "teams" has included E. Stanley Jones, Mr. and Mrs. James Ding, Mr. Hugh Cynn, George P. Howard, Mr. H. K. Moudal, Miss Dora Chitambar, and others. Five hundred and seventeen such "team" meetings have been held during the quadrennium just past.

Then, in addition, the Board has engaged in the following specialized forms of promotion and education.

The Golden Bowl

The Golden Bowl, the pageant of a "well of water springing into everlasting life," has been in constant use throughout the entire quadrennium. During this period it has been presented twenty times in such cities as Portland, Dallas, Philadelphia, Atlantic City and Trenton. Its production is preceded in each community by six weeks of enlistment, study, rehearsal and prayer around the great episodes of India, Africa, Latin America, and China. Each presentation enlists 600 participants, and lifts the missionary movement to a central place in the work of the churches and of the community where it is produced.

Laymen's Conference

June 20-22, 1930, a group of laymen came together at Niagara Falls, New York, to consider some of the fundamental questions concerning foreign missions. This conference was called by a general committee of laymen constituted by the Board. Papers were presented by laymen and missionaries. There was general discussion and the findings of the group have already been presented to the Church.

Preaching Conferences

As part of its effort to assist the entire Church in thinking through the problems relating to the World Mission of Christianity in the present changing world situation, the Board encouraged a widespread use of the eight volumes covering the Jerusalem Meeting of the International Missionary Council. Recognizing the value of these reports coming out of what

Bishop McConnell described as the most significant and creative ecclesiastical gathering he had ever attended, the Board assisted in the organization throughout the Church of one day seminars of ministers for a consideration and study of these reports.

More than 100 such seminars were conducted. Each seminar, based upon the Jerusalem Meeting Reports, was preceded by individual study on the part of the ministers participating and the discussions centered around outlines of the studies thus made.

Delaware Study Conference

These seminars led on to what has come to be popularly known as the "Delaware Study Conference on the Significance of Jesus Christ in the Modern World." Fourteen commissions were organized to prepare the preliminary papers which were to be the basis of the discussions at the Conference itself. On June 24, 1931, the 312 delegates from forty-eight states, and nine countries and other territories outside the United States, came together on the campus of Ohio Wesleyan University at Delaware, Ohio. Ten days were spent in a consideration of the preliminary papers and the questions which they raised regarding the world outlook for religion. The revised papers were placed in the hands of an editorial committee and were later issued by The Methodist Book Concern as a series of booklets. These studies are now being purchased and used throughout the Church for individual study and group discussion among both ministers and laymen.

In the months following the conference there appeared in the Church papers, and other publications, articles describing the conference in detail and evaluating it as a great intellectual and spiritual experience. The conference, by formal vote, requested the Board to appoint another committee to arrange for the organization and work of a similar conference for the summer of 1934.

Missionary Education

During the entire quadrennium the Board of Foreign Missions, through the Co-operating Staff, has had a very vital part in the regular promotion of mission study in the Sunday school, the Epworth League, in separate mission study classes, through Church Training Nights, dramatics and other methods.

At the same time the Board has been giving far more attention than formerly to the development of plans for centering education and promotion in clearly defined projects and needs. In accordance with this plan the Board's entire budget has been put on the project basis. A comprehensive program of helps centering in these projects has been developed. We are in con-

stant touch with churches, groups and individuals having special projects in our plan for project cultivation.

In addition to the cultivation already described, the Board has rounded out its program with the following: The "team" work in district and sub-district groups has been followed in many instances by charge to charge work which has involved a missionary entering a district and going from charge to charge in special cultivation, quite often accompanied by the district superintendent. Such close cultivation has been carried on in ninety-two districts during the quadrennium.

During the quadrennium a number of great missionary conventions have been held in such strategic centers as Pittsburgh and Indianapolis. In addition to the program outlined above, the office made speaking dates for many missionaries, nationals, and others, an approximation of which follows: area meetings, 50; district meetings (including team work), 776; individual church services (including charge to charge work by missionaries), 4,828; Epworth League institutes, 82. Of especial importance is the fact that the Board's work was represented at 356 annual conferences. Then, beyond that, thousands of addresses of which we do not have record have been made by missionaries, nationals, Board members and others.

The Board's program of cultivation and education has been quite comprehensive. It has been planned in the light of the changing conditions of our day. It has been followed through carefully. Certain results have already appeared. We are confident that in due time the results of such careful cultivation will be fully realized.

Education Through Publicity

During the quadrennium the Board's publicity office has maintained most cordial and helpful relations with the several *Christian Advocates,* official and unofficial, and with *Zion's Herald.* More than 900 different major articles on foreign missions have been submitted to these publications, and hundreds of pages of space have been given in the papers to this material. The "copy" has been largely gleaned from statements, letters and reports of the missionaries and visitors to the fields—thus preserving the local color. Special articles have been placed also in the *Epworth Herald,* the *Adult Bible Class Monthly,* and in others of the Sunday-school family, and in a number of interdenominational publications.

The office has prepared also a series of booklets, written in popular style, picturing the mission work in the various fields, and considerable literature dealing with special needs and phases of the Board's activities.

A steady stream of newspaper articles and reports goes to the newspapers of the country. They may be classified as: reports

of meetings and conferences in America and overseas; advance announcements of addresses by missionaries and Board officers, and reports of these addresses; news covering the missionaries and the mission situation (such as the flood in China) received by cable and letter.

The publicity office this year also prepared the volume *The Imperishable Message,* which, in a new form, is the 1930 and 1931 annual report of the Board. The volume is filled with "pen pictures" from the missionaries, woven together to give a presentation of each field in the spirit and through the eyes of the missionaries upon that field. *The Imperishable Message* should be read in conjunction with this report to the General Conference, to give one the spirit of our missionary enterprise.

MISSIONARY PERSONNEL

Last year a study was made of the number of new missionaries who have sailed during each of the one hundred years since Melville B. Cox went to Africa in 1832. Along with this there was also included the total number of active missionaries of the Board for each year, beginning in 1880. This list tells an interesting story and it is appended here for the information of the Church. Since October, 1931, the total has been still further greatly reduced and the number of missionaries of the Board on April 1, 1932, was 725. It will be observed that this total is less than for any year since 1908.

Year	*Number Sailed*	*Total No. of Missionaries*	*Year*	*Number Sailed*	*Total No. of Missionaries*
1832	1	....	1858	12	....
1833	5	....	1859	20	....
1834	2	....	1860	2	....
1835	4	....	1861	17	....
1836	5	....	1862	12	....
1837	5	....	1863	[illegible]	....
1838	5	....	1864	4	....
1839	3	....	1865	10	....
1840	3	....	1866	10	....
1841	0	....	1867	8	....
1842	2	....	1868	7	....
1843	0	....	1869	4	....
1844	0	....	1870	17	....
1845	6	....	1871	7	....
1846	1	....	1872	9	....
1847	9	....	1873	32	....
1848	0	....	1874	15	....
1849	7	....	1875	14	....
1850	4	....	1876	21	....
1851	10	....	1877	10	....
1852	1	....	1878	31	....
1853	1	....	1879	34	....
1854	6	....	1880	54	160
1855	7	....	1881	25	169
1856	6	....	1882	29	179
1857	14	....	1883	28	206

Year	Number Sailed	Total No. of Missionaries	Year	Number Sailed	Total No. of Missionaries
1884	33	208	1908	71	663
1885	30	188	1909	68	728
1886	35	194	1910	68	750
1887	47	265	1911	70	757
1888	47	269	1912	50	791
1889	39	293	1913	68	827
1890	41	352	1914	63	861
1891	27	351	1915	80	916
1892	36	396	1916	89	929
1893	58	426	1917	46	900
1894	57	441	1918	72	905
1895	27	449	1919	96	1,049
1896	36	463	1920	202	1,133
1897	32	392	1921	149	1,168
1898	31	479	1922	72	1,187
1899	54	506	1923	108	1,209
1900	42	523	1924	62	1,187
1901	54	505	1925	33	1,125
1902	37	469	1926	45	1,066
1903	81	492	1927	31	972
1904	77	503	1928	33	881
1905	70	561	1929	38	825
1906	84	572	1930	33	820
1907	84	673	1931	10	780

THE BOARD'S PREFERENTIAL

At the end of May, 1932, the Board's debt of 1924 will have been reduced from $3,101,330.27 to $50,612.49.

The Secretaries desire to express, on behalf of the members of the Board as well as of themselves, heartfelt appreciation to the co-operating benevolent boards of the Church, the World Service Commission, and to the Church at large, for the very great assistance rendered to the work of foreign missions by way of a preferential of $50,000 a month for the quadrennium of 1924-28, and $25,000 a month for the quadrennium now closing. While the setting aside of these proportionate amounts month by month from the regular World Service income, and their application to the Board's debt may have worked apparent hardship upon some of the other boards and upon some of the work of the Board of Foreign Missions itself, we believe the Church is justified in the course it has taken. It is proper that we should here review the main outline connected with the formation of this debt and the plans for its payment.

The General Conference of 1924 appointed a Special Committee to give consideration to the debt of the Board of Foreign Missions. After due deliberation that committee recommended a plan which included the floating of a bond issue and payment to the Board of three per cent of the total income of World Service, after deducting the expenses of the Chicago office, and the application of certain income such as legacies, lapsed annuities, etc., to the liquidation of the debt. This plan was based

upon expected World Service income of at least $12,000,000 annually.

It may be in place to indicate here the main items which entered into the calculation of that debt. (For a detailed statement see the *Journal of the Annual Meeting of the Board of Foreign Missions,* for 1924, pages 64 and following.) They embrace the following: (1) pre-Centenary expense of surveys, official meetings, education and promotion leading up to the five-year subscription; (2) Columbus Celebration, held June 20 to July 13, 1919; (3) Interchurch World Movement; (4) loss through exchange; (5) expense incurred through certain properties in the United States which came into possession of the Board during the Centenary period; (6) promotional expense during the Centenary years; (7) interest charges; (8) War Emergency and Reconstruction appeal; (9) loans and advances to the field. It will be seen from the above that the debt of the Board came from the fact that it provided the funds for the enlarged Centenary program and at the same time attempted to remove the above-mentioned obligations and to do both things on what proved to be a falling income.

The general World Service income fell far below the anticipated $12,000,000 mark which made the handling of the debt situation on the basis authorized by the General Conference, impossible. The Board, in 1924, requested the World Service Commission to give it a release from the General Conference legislation regarding the debt and asked that permission be granted for a special campaign in 1925, to remove the Board's debt at such a time and in such a manner as may be mutually agreed upon by the proper committees.

A Committee of Fifteen was appointed to carry out this provision. In due time representatives of the other benevolence boards of the Church made counter proposals for the payment of the debt of the Board of Foreign Missions. The final plan for the payment of the debt grew out of a series of conferences succeeding the annual meeting of 1924. The procedure and the plan devised was reported to the General Conference of 1928. (See *Handbook,* pages 137 and 138.) The plan mentioned is the Preferential. This was: Preferential on the basis of $50,000 per month. At the beginning of the present quadrennium, the debt had been decreased to $1,251,355.65. On account of the lowered standard of World Service receipts and the large reduction in the Board of Foreign Missions' debt which had been accomplished in the quadrennium of 1924-28, the World Service Commission, at its June meeting in 1928 (following General Conference) voted to reduce the Preferential from $50,000 a month to $25,000 a month. This amount has been paid regularly throughout the quadrennium.

The Board, through its Executive Committee, on March 17, 1932, took the following action:

> "It is the sentiment of the Executive Committee of the Board, inasmuch as the debt of 1924 of $3,101,330.27 has been steadily reduced and by May, 1932, will have reached an amount of $50,612.49, that it is not to be expected the Preferential shall continue beyond the close of the present quadrennium."

THE BOARD'S FINANCES

Unfortunately, the income of the Board for the fiscal year ending October 31, 1931, was $483,158.75 less than the amount disbursed. At a meeting of the Board at Philadelphia on November 14-18, 1931, the question of how this additional debt should be handled was discussed for several days. It was finally concluded that appropriations from the General Fund should be made over a period of years according to the following table:

1933	5 per cent
1934	10 per cent
1935	10 per cent
1936	15 per cent
1937	15 per cent
1938	20 per cent
1939	20 per cent

At the same meeting of the Board an appropriation of $25,000 for the year 1931-32 was made to apply on the new debt.

Financial Statement of the Board of Foreign Missions For Quadrennium, 1928-1931

I. Receipts

	1928	1929	1930	1931	Total
	$	$	$	$	$
Designated	941,969.41	920,053.22	921,577.92	873,129.69	3,656,730.24
Undesignated	2,509,530.88	2,308,802.46	1,976,912.01	1,539,620.61	8,334,865.96
Total Receipts	3,451,500.29	3,228,855.68	2,898,489.93	2,412,750.30	11,991,596.20
Preferential for Debt	475,000.00	300,000.00	300,000.00	300,000.00	1,375,000.00
Contributions	500.00	473.16	150.00	25.00	1,148.16
Grand Total	3,927,000.29	3,529,328.84	3,198,639.93	2,712,775.30	13,367,744.36

II. Disbursements

1. DISBURSEMENTS TO MISSIONS INCLUDING DESIGNATED GIFTS

A. Direct

	1928	1929	1930	1931	Total
	$	$	$	$	$
EASTERN ASIA:					
CHINA:					
Central China	67,839.11	64,169.04	59,209.65	16,372.38	207,590.18
Chengtu, West China	45,504.19	31,234.70	25,614.79	7,350.78	109,704.46
Chungking, West China	35,745.90	30,526.95	29,249.12	12,114.12	107,636.09
Foochow	86,162.92	88,795.80	79,878.93	30,672.73	285,510.38
Hinghwa	39,294.25	49,166.05	40,832.98	15,345.59	144,638.87
Kiangsi	47,313.99	64,339.72	45,423.58	15,282.99	172,360.28
North China	102,438.81	126,261.35	84,111.43	27,281.08	340,092.67
Shantung	24,346.40	23,270.80	22,880.80	8,734.28	79,232.28
South Fukien	16,411.97	16,668.18	13,898.61	6,127.65	53,106.41
Yenping	26,199.00	24,048.53	23,433.55	10,364.93	84,046.01
China Connectional	24,479.00	19,402.73	16,102.00	10,687.86	70,671.59
Fukien Christian University	5,328.00	4,341.00	4,157.00	4,090.00	17,916.00
Nanking University	7,107.43	7,634.57	7,060.00	7,156.00	28,958.00
Yenching University	3,500.00	6,057.66	4,618.00	4,026.00	18,201.66
West China Union University	7,230.00	8,744.48	9,800.96	8,835.00	34,610.44
Missionary Support	.....	.....	.....	204,268.73	204,268.73
Total	538,900.97	564,661.56	466,271.40	388,710.12	1,958,544.05
JAPAN AND KOREA:					
Japan	184,236.97	188,219.31	111,039.92	72,634.08	556,130.28
Korea	109,198.24	113,489.16	108,952.64	58,639.29	390,279.33
Manchuria	1,370.00	1,370.00	1,370.00	1,131.00	5,241.00
Chosen Christian College	4,100.00	4,415.00	4,513.50	4,488.00	17,516.50
Severance Union Medical Sch.	925.00	865.00	1,220.00	845.00	3,855.00
Missionary Support	.....	.....	.....	96,599.58	96,599.58
Total	299,830.21	308,358.47	227,096.06	234,336.95	1,069,621.69
Total Eastern Asia	838,731.18	873,020.03	693,367.46	623,047.07	3,028,165.74
SOUTHEASTERN ASIA:					
Malaya	46,131.91	46,254.35	35,468.99	17,413.21	145,268.46
Netherlands Indies	23,028.99	.....	.....	.....	23,028.99
North Sumatra	25,718.51	.....	.....	.....	25,718.51
Sumatra	.....	49,026.87	44,360.35	11,271.15	104,658.37
Philippine Islands	41,502.08	59,999.95	54,312.74	17,173.78	172,988.55
Missionary Support	.....	.....	.....	64,187.91	64,187.91
Total Southeastern Asia	136,381.49	155,281.17	134,142.08	110,046.05	535,850.79
SOUTHERN ASIA:					
Bengal	41,620.52	37,972.28	36,447.19	11,876.00	127,915.99
Bombay	52,829.51	38,666.73	38,488.83	20,335.42	150,320.49
Burma	35,883.79	40,251.73	44,639.35	11,675.06	132,449.93
Central Provinces	40,540.05	46,207.97	40,270.27	21,283.96	148,302.25
Gujarat	59,997.51	59,964.05	55,222.98	39,715.46	214,900.00
Hyderabad	86,756.93	55,621.69	51,646.83	29,197.78	223,223.23
Indus River	42,720.17	44,799.80	50,111.04	19,397.93	157,028.94
Leonard Theological College	13,597.00	24,653.78	44,879.05	25,139.37	108,269.20
Lucknow	58,768.01	62,407.87	54,169.08	21,445.80	196,790.76
Lucknow Christian College	36,168.80	50,228.20	52,139.65	14,164.46	152,701.11
North India	113,378.41	107,383.71	108,246.44	54,963.88	383,972.44
Northwest India	91,940.47	81,419.03	74,264.49	49,091.68	296,715.67
South India	56,312.79	59,351.84	47,511.17	17,968.18	181,143.98
India General	76,320.20	48,302.91	49,010.39	34,219.24	207,852.74
Missionary Support	.....	.....	.....	281,980.42	281,980.42
Total Southern Asia	806,834.16	757,231.59	747,046.76	652,454.64	2,963,567.15

II. Disbursements—(Continued)

	1928	1929	1930	1931	Total
	$	$	$	$	$
Africa, Central and South:					
Angola	32,152.81	35,510.09	34,236.72	12,126.49	114,026.11
Congo	91,481.47	49,427.63	40,155.76	12,547.88	193,612.74
Liberia	45,310.25	50,494.35	47,288.15	23,526.57	166,619.32
Rhodesia	59,399.77	45,923.42	39,402.26	19,467.75	164,193.20
Southeast Africa	35,000.88	43,659.16	43,549.24	24,229.69	146,438.97
General	.....	2,974.00	1,498.80	1,496.00	5,968.80
Missionary Support	.....	.....	.....	85,444.61	85,444.61
Total Africa, Central & South	263,345.18	227,988.65	206,130.93	178,838.99	876,303.75
Latin America:					
Bolivia	28,589.58	29,128.00	26,752.09	12,230.52	96,700.19
Central America	30,370.67	31,852.82	28,295.23	9,930.91	100,449.63
Chile	52,349.41	100,877.99	128,983.60	30,923.74	313,134.74
Eastern South America	74,233.08	59,660.23	94,496.91	38,641.04	267,031.26
Mexico	83,497.10	68,227.00	58,449.46	43,821.00	253,994.56
North Andes	40,558.87	54,072.94	35,879.17	14,542.72	145,053.70
Latin America General	20,344.02	18,515.50	17,658.34	6,791.66	63,309.52
Missionary Support	.....	.....	.....	64,986.93	64,986.93
Total Latin America	329,942.73	362,334.48	390,514.80	221,868.52	1,304,660.53
Europe and North Africa:					
Stockholm Area:					
Baltic and Slavic	19,666.35	18,246.16	17,727.00	15,856.00	71,495.51
Denmark	34,223.22	9,300.00	8,400.00	6,982.29	58,905.51
Finland	5,925.00	6,000.00	5,750.00	86,283.29	103,958.29
Finland Swedish	4,500.00	19,500.00	4,100.00	3,500.00	31,600.00
Norway	12,550.00	11,062.00	11,199.00	8,528.00	43,339.00
Russia	3,760.00	4,500.00	8,211.00	3,220.00	19,691.00
Sweden	20,499.50	14,910.00	6,850.00	7,323.00	49,582.50
Gothenburg Theological Sem.	.....	.....	8,161.20	5,000.00	13,161.20
Total	101,124.07	83,518.16	70,398.20	136,692.58	391,733.01
Zurich Area:					
Austria	6,609.00	7,839.90	6,545.00	6,016.00	27,009.90
Frankfort Theological Sem.	6,560.00	5,825.00	5,925.00	5,583.00	23,893.00
Hungary	6,632.00	7,349.10	7,248.80	6,785.00	28,014.90
Northeast Germany	7,665.50	6,515.00	6,050.00	5,212.00	25,442.50
Northwest Germany	6,900.00	5,925.00	4,975.00	3,955.00	21,755.00
South Germany	4,060.00	3,072.00	2,030.00	1,015.00	10,177.00
Southwest Germany	11,885.00	7,270.00	6,400.00	5,447.00	31,002.00
Switzerland	4,500.00	3,173.00	1,510.00	174.11	9,357.11
General	.....	2,512.70	2,294.98	902.50	5,710.18
Total	54,811.50	49,481.70	42,978.78	35,089.61	182,361.59
Paris Area:					
Bulgaria	16,455.87	9,510.52	7,060.00	6,630.00	39,656.39
France	46,379.50	44,445.63	39,367.87	16,403.50	146,596.50
Italy	60,926.00	66,209.66	53,863.00	42,828.63	223,827.29
Jugo-Slavia	10,005.60	11,632.60	9,863.80	8,444.50	39,946.50
Monte Mario College	35,717.44	23,371.88	16,859.37	24,999.00	100,947.69
Madeira Islands	4,405.00	3,800.00	2,400.00	1,002.50	11,607.50
North Africa	64,909.63	60,739.88	49,762.10	22,737.62	198,149.23
Spain	9,889.98	9,250.00	10,297.00	6,025.00	35,461.98
General	.....	6,825.95	800.00	2,240.00	9,865.95
Missionary Support	.....	.....	.....	30,008.22	30,008.22
Total	248,689.02	235,786.12	190,273.14	161,318.97	836,067.25
Total Europe & North Africa	404,624.59	368,785.98	303,650.12	333,101.16	1,410,161.85
Miscellaneous	14,650.28	7,482.30	5,720.91	62,107.72	89,961.21
Less Received in Designated Gifts	30,158.51	.....	.....	.....	30,158.51

II. Disbursements—(Continued)

B. Disbursements to Missions, Indirect

	1928	1929	1930	1931	Total
	$	$	$	$	$
Co-operation Fund	12,436.00	14,337.00	14,832.00	14,201.00	55,806.00
Purchasing, Shipping, Transportation (¾)	9,546.69	10,929.99	11,637.68	9,986.87	42,101.23
Retired Missionaries	66,079.50	70,858.01	75,510.67	78,379.79	290,827.97
Personnel Department	6,654.84	7,989.23	6,729.19	5,106.57	26,479.83
Medical Department	7,241.00	7,524.64	6,860.50	5,931.42	27,557.56
Personnel Preparation	7,141.50	8,250.00	2,100.00	1,600.00	19,091.50
China Emergency Fund	.....	10,694.30	.....	.....	10,694.30
Architectural Advisor	.....	.....	928.59	222.60	1,151.19
Total Indirect	109,099.53	130,583.17	118,598.63	115,428.25	473,709.58
Total to Missions	2,873,450.63	2,882,707.37	2,599,171.69	2,296,892.40	10,652,222.09

2. HOME EXPENSES

Administration

	1928	1929	1930	1931	Total
	$	$	$	$	$
Corresponding Secretaries	19,616.22	19,292.13	21,191.18	19,392.83	79,492.36
Secretary Counsel	6,080.77	.....	.....	.....	6,080.77
Associate Secretaries	19,269.34	21,121.54	20,902.99	20,539.87	81,833.74
Recording Secretary and Research Office	12,523.50	15,739.28	14,422.11	12,521.56	55,206.45
Rent	17,859.98	15,232.69	15,791.94	16,099.09	64,983.70
General Office	29,657.32	32,075.83	32,349.27	29,660.44	123,742.86
Board and Committee Meetings	6,118.94	6,293.58	8,890.71	6,266.99	27,570.22
Treasurer's Office	17,396.09	15,595.55	16,099.40	15,433.28	64,524.32
Accountant's and Cashier's Office	28,896.35	29,596.36	28,666.49	22,831.84	109,991.04
Auditing, Bonding, and Safeguarding Securities	.....	2,770.91	3,237.98	3,059.26	9,068.15
Purchasing, Transportation, and Shipping (¼)	3,182.22	3,643.33	3,879.22	3,328.96	14,033.73
	160,600.73	161,361.20	165,431.29	149,134.12	636,527.34
Less Income from Permanent Fund Administration	7,188.37	8,938.92	10,317.66	10,654.37	37,099.32
Total Administration	153,412.36	152,422.28	155,113.63	138,479.75	599,428.02

Informing the Churches

Designated Income	20,529.13	19,603.91	20,983.20	20,122.02	81,238.26
Legal and Property	1,577.35	3,819.54	2,740.01	2,828.21	10,965.11
Field Cultivation	30,490.40	34,318.90	43,155.15	32,301.93	140,266.38
Publications	18,810.43	15,717.20	17,067.99	6,353.98	57,949.60
Travel	6,864.41	12,797.65	24,020.02	9,586.17	53,268.25
Annuity Cultivation	3,820.71	.....	.....	.....	3,820.71
General Conference	7,850.68	1,000.00	1,000.00	1,000.00	10,850.68
	89,943.11	87,257.20	108,966.37	72,192.31	358,358.99
Less Income from Permanent Fund for Informing the Churches	3,594.19	4,813.25	5,555.66	5,736.97	19,700.07
Total Informing the Churches	86,348.92	82,443.95	103,410.71	66,455.34	338,658.92
Share of World Service Commission Operating Staff Expense	.....	177,581.94	166,319.31	135,769.71	479,670.96
Total Home Expenses	289,761.28	412,448.17	424,843.65	340,704.80	1,417,757.90

II. Disbursements—(Continued)

BOARD OBLIGATIONS AND INTEREST

	1928	1929	1930	1931	Total
	$	$	$	$	$
Interest	90,526.22	67,288.11	49,410.21	40,157.42	247,381.96
Deficit	142,393.00	.....	43,218.81	218,154.43	403,766.24
W. F. M. S. Interchurch World Movement Underwriting	.....	15,000.00	.....	.....	15,000.00
Total Board Obligations and Interest	232,919.22	82,288.11	92,629.02	258,311.85	666,148.20

RECAPITULATION OF DISBURSEMENTS

To Missions	2,873,450.63	2,882,707.37	2,599,171.69	2,296,892.40	10,652,222.09
Administration	153,412.36	152,422.28	155,113.63	138,479.75	599,428.02
Informing the Churches	86,348.92	82,443.95	103,410.71	66,455.34	338,658.92
Share of World Service Co-operating Staff Expense	.....	177,581.94	166,319.31	135,769.71	479,670.96
Board Obligations and Interest	232,919.22	82,288.11	92,629.02	258,311.85	666,148.20
Applied on Debt	475,500.00	300,473.16	300,150.00	300,025.00	1,376,148.16
	3,821,631.13	3,677,916.81	3,416,794.36	3,195,934.05	14,112,276.35
Less Borrowings on Deficit	.....	.....	43,218.81	218,154.43	261,373.24
Grand Total	3,821,631.13	3,677,916.81	3,373,575.55	2,977,779.62	13,850,903.11

Grand Total Disbursements	$13,850,903.11
Grand Total Receipts	13,367,744.36
Current Work Deficit October 31, 1931	$483,158.75

III. Special Comparative Tables

1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS ON HAND AT CLOSE OF QUADRENNIUM INDICATED

	Permanent Fund	Annuity Agreements
	$	$
1907	104,971.40	102,806.67
1911	153,191.88	477,497.59
1915	490,055.14	695,128.93
1919	908,431.67	1,848,765.45
1923	1,388,492.79	2,492,211.45
1927	2,328,829.78	4,627,166.88
1931	2,558,561.57	4,246,164.83

2. RECEIPTS FROM LEGACIES AND ANNUITIES FOR THE QUADRENNIUM INDICATED

	Legacies	Annuities
	$	$
1908 to 1911 inclusive	135,424.74	27,952.94
1912 to 1915 inclusive	193,367.02	61,665.08
1916 to 1919 inclusive	273,937.48	229,038.70
1920 to 1923 inclusive	395,338.86	648,285.57
1924 to 1927 inclusive	778,089.03	123,197.22
1928 to 1931 inclusive	476,357.53	127,619.97

III. Special Comparative Tables—(Continued)

3. MEMBERS, RECEIPTS, AND PER CAPITA SINCE ORGANIZATION

	Members and Probationers	Total Receipts	Per Capita
		$	$
1907	3,307,275	1,401,920.28	.423
1908	3,379,584	1,357,336.06	.401
1909	3,444,606	1,342,122.78	.389
1910	3,489,696	1,477,699.92	.423
1911	3,543,589	1,511,124.42	.426
1912	3,628,063	1,539,403.97	.424
1913	3,755,791	1,482,528.18	.392
1914	3,962,316	1,588,755.29	.401
1915	4,033,123	1,700,573.80	.422
1916	4,130,864	1,933,256.31	.468
1917	4,282,771	1,940,304.02	.453
1918	4,241,059	2,333,737.86	.550
1919	4,175,504	5,352,973.16	1.282
1920	4,393,988	6,166,989.75	1.403
1921	4,492,401	5,409,912.21	1.204
1922	4,566,146	5,426,129.03	1.188
1923	4,659,267	5,350,473.52	1.148
1924	4,712,528	3,152,962.70	.669
1925	4,738,093	3,465,269.99	.73
1926	4,750,766	3,766,538.23	.793
1927	4,781,357	3,907,725.45	.817
1928	4,783,590	3,927,000.29	.82
1929	4,739,519	3,529,328.84	.74
1930	4,722,076	3,198,639.93	.677
1931	4,658,862	2,712,775.30	.582

STATEMENT OF DEBT

Reported Debt as of October 31, 1924		$3,101,330.27
Received to October 31, 1931—		
Preferential	$2,825,000.00	
Contributions	33,315.78	
Appropriation 1926	17,402.00	
		2,875,717.78
Balance as of October 31, 1931		$225,612.49
Amount received to October 31, 1931, applied as follows—		
Current Work Debt—1924		$1,247,831.73
Loss on Foreign Exchange		258,293.33
Advance to Missions—Permanent Fund		91,809.04
Advance to Missions—Annuity Fund		26,067.33
Advance to Missions—General Fund		1,077,522.85
Designated Gift Adjustment Fund		174,193.50
		$2,875,717.78
Reported Debt as of October 31, 1931		$225,612.49
*Received to March 31, 1932		125,000.00
		$100,612.49
Due from Preferential to May 31, 1932, action of World Service Commission		50,000.00
Estimated Balance on Debt of $3,101,330.27		$50,612.49

* Applied on Advance to Missions—General Fund.

THE WENDEL ESTATE

On the death of Miss Ella Virginia von Echtzel Wendel, of New York City, in March, 1931, the Board of Foreign Missions became one of the residuary legatees of the estate. The residuary estate is divided into 200 shares, 35 of which are willed to the Board of Foreign Missions, the income of which is to be used for the maintenance of Nanking Theological Seminary in Nanking, China. The share of the Board of Foreign Missions in this estate has been variously estimated at three or more millions of dollars.

A great deal of publicity has been given to this will, so that we need make little reference to it in this report. A number of claimants have appeared and the usual efforts are being made to set aside or change the will. It is our understanding that the will will not be admitted to probate until claims of this character have been disposed of. No definite report, therefore, can be made at this writing. The counsel of the Board, and a Special Committee, authorized by the Executive Committee and appointed by the Finance Committee, have been given power to make decisions which may be necessary in connection with the settlement of the estate.

Nanking Theological Seminary is a union institution, supported by Presbyterians, Disciples, Southern Methodists and ourselves. When the money becomes available, it will make possible a service to China which will rank among the great contributions of the West to the Christian movements in the Far East. A foundation for training Christian leaders—men and women—in China is most challenging. No theological school can finance itself. All must have supplemental funds or endowments. This is true in America and more than ever true in a great mission field like China.

"UNTIL HE SHALL REIGN"

It is an unfortunate necessity that fills reports such as this so largely with materials and things, with programs, buildings and budgets. It is doubtful, however, if in many decades a report from this Board has been written under the shadow of greater crisis. The record of the past four years is filled with the tragedy of our restricted ministry. Schools, with their windows boarded up, hospitals and dispensaries where no healing ministry is performed, preaching places in which there is none to preach—it is in these appalling terms that we are obliged to think of that far-flung line along which, for Christ, we were once advancing.

The eternal Christ is not an elective in contemporary life. He is essential if the very powers we have unloosed are not to

plunge us into catastrophe. He is adequate to the needs we face as is no one else of whom the world has ever heard.

In view of such a fact one question confronts us: Have we faith to seize the strategy of events for him? Men are waiting expectantly for a leader. It is the Master's opportunity to capture their imagination. Are we such men that he can speak through us? The giving of our money has little meaning unless we are.

Gratefully we acknowledge the sacrificial giving of many of our people. Deeply we sympathize with those who face economic hardship and insecurity. The urgency of the hour, however, calls for no retreat. It is for just such times that Christ has come. His word to us is "Command my people that they go forward." We pledge ourselves, with all we have, and urge our brothers and sisters in Christ to join with us, to carry on, until all the kingdoms of this world become his and he shall reign whose right it is.

For the Board of Foreign Missions:

JOHN R. EDWARDS,
RALPH E. DIFFENDORFER,
Corresponding Secretaries.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY, 1932

To the General Conference of 1932:

In the words of the first message flashed over the telephone wires, the members of the Woman's Foreign Missionary Society say as they come to the close of this quadrennium, "What hath God wrought!" In spite of the unusual economic conditions of the last quadrennium, especially of the last year, the work of the Society has not been curtailed and all obligations have been met.

In all departments there are reported 487,581 members in 17,771 organizations in the United States. In these figures are not included the 468 indigenous organizations in so-called "mission fields" having more than 11,000 members. During the quadrennium there has been a decrease in membership which is partially explained by the fact that there have been several thousands of members in Europe who have transferred their membership from the Woman's Foreign Missionary Society in America to their own national missionary organizations. In 1929-1930, 7,350 German and Swiss members transferred to the Central Europe Unit of which their countries are a part. In 1930-1931, 7,310 members were transferred to the Scandinavian Unit. In this country the Swedish speaking and German speaking members are rapidly growing less, the reason being that they are transferring into English speaking churches. During such a readjustment, it seems inevitable that some members are lost.

SIXTIETH ANNIVERSARY

During this quadrennium the Society has attained its sixtieth birthday, which happy event occurred in 1929. The anniversary was fittingly celebrated under the chairmanship of Mrs. F. I. Johnson, in Columbus, Ohio, when women from nearly every state in the Union and from many foreign lands more than filled Convention Hall, seating four thousand. Here a program was presented which reviewed the achievements of sixty years and envisaged the "unfinished task." Thirty-three nationals and one hundred forty-three missionaries home on furlough brought reports of accomplishments. Love gifts—three hundred thousand of them—came from the ends of the earth to "Mother Society." Among them were the three thousand communion cups from China which were used in the communion service held on the last great day of the meeting when at four-thirty on that dark rainy morning eight hundred women were standing on the steps of Memorial Hall waiting for the doors to open. For three hours the procession moved forward to

receive the sacred elements and to join in the song sung at communion services held around the world on this day, "The light of the world is Jesus."

There were many unforgettable moments in this anniversary meeting, one when a huge scroll sixty yards long dotted with sixty thousand stars, each one representing a patron (made so by the gift of $5 to the Retirement Fund) and representing a total of $300,000, was carried across the platform by the eleven branch presidents. Another, when in response to a call for sixty one-thousand-dollar gifts to mark the years of the Society, nearly twice that number, one hundred twelve persons, made their way to the platform with their offerings. Another, when on the huge world map at the back of the platform an electric light flashed on in each of scores of mission stations and ran its lighted path to Columbus, as a cable of greetings and love just received from that far-away place was read. It may be that this "Delectable Mountain"-top experience of the sixtieth anniversary has made it possible to walk without faltering through the "Slough of Despond" of economic depression.

INTERNATIONAL FELLOWSHIP

Probably the most significant action taken at this anniversary was the launching of the "International Department." This is a co-ordinating agency between the Methodist women of sixteen countries who have organized societies under various names and with varied programs. The unifying purpose of all is the practice and extension of the Gospel of Christ—"to know Christ and to make Him known." The International Department is in no sense an overhead or directing agency but a clearing house for Methodist women's organizations. It serves as a medium of exchange of reports, plans, programs, and projects. The Department as such will ultimately disappear when a sufficient number of national units have been formed to make a truly international federation possible. In some of the sixteen countries national units have been formed consisting of local, district, and conference organizations. Previously, many of these organizations reported their membership and contributed their funds through the Woman's Foreign Missionary Society. Now as they form their own national units to administer their own work and funds these are withdrawn. That the national units have experienced the impetus that comes from the assumption of more responsibility is shown by the fact that there has been an increase in membership and money even under the trying world conditions.

The Scandinavian Unit is supporting a missionary in Korea, the Central Europe Unit has taken over two missionaries formerly employed by the Woman's Foreign Missionary Society. The Mexican Unit is supporting a worker among the native Indians. In Austria every congregation in the Conference has an auxiliary and this is true of Denmark also. The women of Norway are being organized and have a young woman in

training whom they expect to send to India as their first missionary. Germany is sending a missionary to Sumatra as "the first fruits of their newly founded missionary society." Korean girls are supporting scholarships in an Indian College and Bible women in Manchuria; Italian women are mothering little black "Diana" in Africa; Indian girls are working joyfully, "excitedly" the missionary writes, in peanut fields to earn their Thank Offering. These facts are but illustrative of the growth in many lands of the Christian ideal of sharing.

NATIONAL LEADERSHIP

The spirit typified by the motto of Isabella Thoburn College, "We receive to give," is further demonstrated by facts like these: Of the teachers in our educational institutions 90 per cent are nationals, 10 per cent are missionaries. The total staff of workers in all departments numbers 6,362. Of these 5,411 are indigenous workers. There are thirty-three national doctors to sixteen missionary doctors, eighty-seven national nurses to thirty-three missionary nurses with 336 pupil nurses in training. Of the nineteen hospitals operated by the Society, twelve receive more support from the field than from the Society. Of the nine hospitals in China four are directed by nationals and each of the three dispensaries in China are staffed by nationals. Bible women to the number of 2,333 are carrying the evangelistic message. Increasingly nationals are taking positions of leadership and are carrying their work effectively. They are filling administrative places not only in secondary and primary education but in college ranks. Hwa Nan and Ginling Colleges in China and the Woman's Christian College of Japan all have nationals as presidents.

FACTS AND FIGURES

The missionaries of the Society in active service number 722, of whom 115 went out during the quadrennium. Three hundred fifty-six of this number are teachers and they have associated with them 3,627 national teachers. In the schools of the Society comprising all grades are 67,216 pupils. Two colleges supported by the Society and ten union colleges in which we share are providing higher education for leaders.

In the nineteen hospitals, thirteen dispensaries and three welfare centers of the Society, during the last year 15,278 in-patients were ministered to while the total out-patient treatments numbered 34,352. In the dispensaries 249,870 treatments were given. If we consider the quadrennium, we are confronted with the surprising totals of 60,396 hospital patients, and 1,264,676 dispensary and out-patient treatments.

The publication office of the Society continues on a self-supporting basis and reports no deficit. Three magazines with a subscription list totaling 131,242 keep the constituency informed concerning current missionary facts. The ratio is one subscriber to 3.6 members. In addition, thousands of pages of

educational and promotional material are published each year for all departments of the work.

FINANCES

From the viewpoint of the Society's finances the quadrennium has been of unusual interest. For the fiscal year closing October 1, 1928, the total receipts were $2,415,693.77; the year closing October 1, 1929, (the 60th Anniversary Year) showed an increase of more than $379,000; 1930, returning to more nearly normal conditions, brought $2,396,073.75 and 1931, $2,085,112.23. The total receipts for the quadrennium are $9,692,079.29, an increase of $168,100 over the previous quadrennium.

During the four years $653,539.31 have been received in bequests. One bequest of $274,000 was made to the Society by Miss Emma E. Dickinson, who served as a missionary in Japan from 1897 to 1926.

Average annual collections for the quadrennium were $2,423,000 as against $2,381,000 in the previous four years. The collections of 1931 were 13 per cent less than those of 1930, reflecting, in a modified form, the depressed financial conditions in the world as a whole. The Society closed the quadrennium with a deficit, all told, of less than $100,000 which it is confidently expected will be largely covered before the current year ends. This is the only indebtedness of the organization.

Invested funds amounted on October 1, 1928, to $1,493,611, and on October 1, 1931, to $2,328,708, an increase of 55.9 per cent.

In 1929 total appropriations were $2,397,810; in 1932, $2,178,765. Appropriations for missionary support have increased from $677,000 to $720,000, an indication that there has been no decline in personnel. Building appropriations have decreased from $222,358 in 1929 to $86,503 in 1932, a decrease intentionally made, so as to limit the size of the Society's physical plant and improve the quality of the work done in and through it. Current work, including support of schools, scholarships, hospital support and evangelistic work, has been maintained on as high a level as in 1929. Appropriations for overhead expense, education, cultivation and promotion at the Home Base, have decreased approximately 2 per cent.

DEPARTMENTS

The newest department of the Society is the Wesleyan Service Guild which does both home and foreign work and which this last year celebrated its tenth anniversary. The growth of the Guild is made very evident by the comparison of the statistics of 1921 with the totals of 1931. In the first year of its organization fourteen units with a membership of a few over four hundred, turned into the work of the Woman's Foreign and Woman's Home Missionary Societies about $2,200. The tenth year of the Guild showed an increase to two hundred seventeen units, a membership of over four thousand and over $28,000

placed in the treasuries of the two Woman's Societies. In the ten year period in which the Guild has been functioning, over $142,000 have been given to the work of the two Societies, an annual per capita giving of over $7. These figures can only suggest the broadening of outlook and the deepening of the spiritual lives of hundreds of business and professional women whose interest has been directed by this agency toward missionary service. The field for this department of the work enlarges as women go increasingly into business and the professions. There are now 10,000,000 employed women in the United States. During the quadrennium there has been an increase in the number of Guild Units of 126 and in membership of 2,282.

The Student Department attempts to make contact with the Methodist women in the colleges, helping to bridge the gap of the four years spent away from the home church with its missionary organizations. Sustaining and arousing missionary interest in college women is partially accomplished through $20,000 given by American college women to Sister Colleges in the Orient. That the response to ideals of service is not growing less among college women is evidenced by the fact that last year through the student department more than one hundred volunteers were reported. To provide friendly contacts with foreign women students is another phase of the work of the student department, realizing as it does the influence that will be exerted by the 1,800 foreign women students in our colleges as they return to their home lands.

"Girls not goals" has been the watchword of the Young People's Department, but the results show that when girls are won goals are also achieved. The 56,417 young people of this department support one hundred missionaries. Conveyances for missionaries, and special help for Lima High School and for Kwassui, Hwa Nan and Ehwa Colleges, have been made possible by their Thank Offering gifts during the quadrennium. The training of leaders has been emphasized in this department and a correspondence course which was put out by the national secretary and designed to equip missionary workers, has been studied by 840 individuals in one year. Another fruitful source of leaders is found in the Methodist and interdenominational schools of missions. Last year 3,000 Methodist women and girls received intensive training in these schools.

The Junior Department with its membership of 126,985 supports sixty missionaries and gives a Thank Offering averaging about $14,000 each year. Far more important than the money itself is the development of the child in his thought of others. Not to exploit the child but to enrich him by the development in his character of the qualities of loving understanding and sympathy has been the aim of this department. While the membership in this department and in the young people's department has decreased somewhat during the quadrennium, the loss is explained in part by the promotion of the correlated program in the church schools.

Library Service, a department of the work of the Society, which is beginning its second decade, has continued its needed ministry of supplying hospitals with latest medical helps, schools with needed literature and individual missionaries with books especially requested. Over a period of five years Hwa Nan College is receiving $2,500 for its college library. Each year one, two or three books have gone to each mission station so that all have been remembered. Children's books are being supplied on a definite basis to a few schools in India.

Because no nation liveth unto itself and the world work of the Woman's Foreign Missionary Society is vitally affected by national and world issues, the Society through the leadership of its world citizenship committee has sought through the creation of public sentiment to advance world peace, law enforcement and better motion pictures.

CO-OPERATION

The Society is affiliated with the Federation of Woman's Boards of Foreign Missions of North America and unites its forces with those of other boards in co-operative interdenominational efforts. Interdenominational schools of missions, publications for united study, Christian literature for women and children in mission fields, support of world peace measures and law enforcement, a world day of prayer—all these and other objects are in the program of the Federation.

The Society is also a member of the Foreign Mission Conference of North America and as a member of this organization becomes a part of the International Missionary Council, in which organization twenty-eight national councils are federated. The Society is privileged in that its president, Mrs. Thomas Nicholson, has been from the beginning (nine years) a member of the continuing committee of the council.

Two years ago a joint commission of representatives of the Woman's Foreign and Woman's Home Missionary Societies was appointed by the respective organizations, to meet for the prayerful consideration of problems and topics of mutual concern. As a result of recommendations from this joint commission, the members of the two Societies have worked together effectively in a widespread movement for law enforcement; for Federal control of the motion picture industry, and in many well directed efforts toward the achievement of world peace.

They have co-operated successfully in the joint stewardship campaign of the Church. The commission has initiated and promoted a fellowship known as "Fellow-Workers for the Truth" which is a call to the womanhood of Methodism for participation in a unified effort to deepen the spiritual life and to assist in every possible way in raising the moral and spiritual standards of the local community. During the first four months of the fellowship's existence, about four thousand women have signed the affirmation, attesting their spiritual desire and purpose.

MEMOIRS

In these four years fourteen active and fifteen retired missionaries have passed to "life immortal." Those who had given service in China are as follows: Clara Cushman, forty-six years; Gertrude Howe, forty-five years; Anna D. Gloss, thirty-nine years; Hu King Eng, M. D., thirty-four years; Ella E. Glover, thirty-three years; Jean Adams, twenty-nine years; M. Lillian Halfpenny, fifteen years; Jean Loomis, fourteen years; Mrs. Susan Tippett, eight years.

Those in India: Theresa J. Kyle, twenty-eight years; Sarah Deline, eleven years; Emily L. Harvey, thirty-six years; Laura J. Suhr, nine years; Nianette W. Henkle, eleven years; Rue Anne Sellers, forty-one years; Julia I. Kipp, twenty-five years.

Those in Japan: Ella J. Hewett, twenty-five years; Elizabeth Russell, forty years; Rebecca J. Watson, thirty-nine years; Mary Sophia Hampton, thirty-six years.

Those in Korea: Mary R. Hillman, twenty-eight years; Ethel M. Estey, twenty-nine years.

In Malaya: Kate Evalyn Toll, twenty-six years. In the Philippine Islands: Elizabeth Parkes, twenty-five years; Rose Ellen Dudley, twenty-one years; Annette Finlay, nine years; Mrs. Cornelia Moots, two years. In South America: Frances E. Strever, nine years. In the Straits Settlement: Clara Martin, thirty-two years.

With this "glorious company" have gone on also Mrs. William Fraser McDowell, president of the Woman's Foreign Missionary Society 1908-1921, and vice-president-at-large 1921-1930; Mrs. Amos W. Patten, vice-president 1908-1916, and first chairman of the home department; Mrs. Lucie F. Harrison, Secretary of Junior Work 1901-1919; Mrs. N. Walling Clark, editor of the *Junior Missionary Friend* 1920-1931; and Mrs. Ellen J. Knowles, recording secretary for three sessions of the General Executive Committee, 1874, 1886, and 1904.

MCDOWELL FELLOWS

Thirty elect young women from the Orient have done graduate work in the best schools in America on grants from the Clotilda Lyon McDowell Fellowship fund—a five thousand dollar annual fund established in 1921 to honor the retiring president. Most of these are among the number in their respective lands who are giving conspicuous Christian service. This living memorial is most fitting for Mrs. McDowell. She loved it.

COLLEGE ABROAD MOVEMENT

The College Abroad Movement, which has been a major project of the Society this last year, has had two aims in view: first, to interest through the formation of College Abroad Circles, the young women, especially the young college alumnae, throughout the United States in the problems of their sisters across the seas; second, to secure a fund to provide urgently

needed help to five women's colleges in the Orient, Kwassui in Japan, Hwa Nan and the Women's College of West China in China, Ehwa in Korea and Isabella Thoburn in India. Publicity was given to the movement through a nation-wide radio "hook-up" when through the Columbia service, fifty-eight stations broadcast a program informative and challenging. Approximately $100,000 was given for the colleges which in itself shows the interest that was aroused. An effort is being made this year to obtain as regular members of the auxiliaries the young women who have become interested in the colleges abroad, and thus to make a permanent addition to the forward march of Christian womanhood the world over.

ON THE FIELD

The "Field" consists of Africa, Burma, China, India, Japan, Korea, Malaya, Philippine Islands, Sumatra, Europe and North Africa, and Latin America.

AFRICA

The work of the Woman's Foreign Missionary Society in Africa is carried on in six stations, divided among three conferences. In Angola, Portuguese West Africa, remarkable revival meetings have been held with two thousand conversions in one year. The evangelistic work conducted from Gikuki, Portuguese Southeast Africa, in outlying areas, has also been markedly successful. Gikuki is happy in the completion of a new nurses' home.

In Rhodesia, British territory, the work of the Society is largely coeducational. At Old Umtali six new dormitories have been built; a new school building at Nyadiri and a maternity ward at Mutambara have been erected during this quadrennium. At Umtali, the hostel, so long needed for protection of native girls in this busy railroad center, has been completed and its worth recognized by government as well as missionary circles.

Interdenominationally the Society has co-operated in Dr. J. H. Oldham's study trip to Africa, and in the work of the African Literature Committee.

BURMA

National leadership begins to be manifest in Burma. Illustrative of this is the university scholarship awarded to a pupil in the Burmese School, Rangoon; increased willingness to accept responsibility among national teachers; growing self-reliance of Bible women.

In Rangoon, one of the cosmopolitan cities of the world, there are three Woman's Foreign Missionary Society schools, one for Burmese girls, one for Chinese and one for Anglo-Indian girls which is an English school. These schools are self-supporting except for the salaries of the missionaries who have charge of them. The English Girls' School, limited to five hundred be-

cause of space, has wiped out its debt; the Burmese school, similarly limited to four hundred plus, has added a boarding department; the Chinese school has an enrollment of over two hundred, but only one girls' school, with one missionary, for 60,000 Chinese!

The coeducational Anglo-Indian school, since moving from Thandaung to Kalaw, has increased to five hundred, with a long waiting list.

The growth of the evangelistic passion in Burma among all Christians is evidenced by the launching of the "Burma for Christ Movement" which purposes to double the Christian membership in five years. Student gospel teams have gone out, operating as far as India.

CHINA

The past four years have been a most difficult period in China. Revolution, banditry, floods and famine have wrought inexpressible hardship and desolation. It is nothing less than amazing that despite these untoward circustances the work goes on. Though many of the schools of the Society are in areas which have been affected by the political and economic disturbances, they have been able to keep in operation almost without exception. Boarding schools in all sections have had capacity enrollment. Schools have been increasingly registered with the government following the regulation of 1924. Many educationalists are convinced that the purely voluntary religious classes and chapel attendance have led to deeper and more lasting results than were attained under compulsory attendance. Perhaps the Baldwin School at Nanchang furnishes a fair example of what occurs under the new regulations. There, last year about ninety per cent of the students chose religion as an elective subject.

All the work of the Society has been integrated into the Five Year Movement, that great evangelistic effort which seeks to double the Protestant membership in five years. Two of our missionaries have been released from other work to give full time service to this movement under the National Christian Council.

Mass education, having as its objective the making of villages one hundred per cent literate and Christian, is wonderfully successful. Closely connected with this is the Better Homes Movement which is seeking to make Christian living a matter of every day.

The government has called for the teaching of home economics in all middle schools. To help meet this situation Dean Milam, head of the Home Economics Department of the University of Oregon, is giving a year in the colleges of Korea, Japan, and China to help perfect the economics curriculum to meet the needs of the women of the Orient.

Increasingly, nationals are assuming responsibility. As principals of schools, supervisors of district evangelistic work,

and in other places of influence they are proving their fitness for the task. Because trained leadership is essential, more and more the importance of the college is being recognized. Four of the ten union colleges in which the Woman's Foreign Missionary Society has a share are in China, while one college, Hwa Nan, is distinctly Methodist. Because the record of the alumnae roll of Hwa Nan College, which has gone over the one hundred mark gives an inkling as to the worth of higher education in China we quote the following: "Of the one hundred six alumnae, fourteen are principals of schools, five are deans, four are supervisors of Methodist primary schools in the districts, forty-five are teachers, five of whom are on the Hwa Nan middle school staff, three are teaching in the Anglo-Chinese College and two, who have had advanced graduate work in America, are on the college staff, four are doctors in our mission hospitals, five are taking training in the Woman's Medical College in Shanghai, five are doing graduate work in America. About fifteen are married and have established Christian homes."

Public health work is fast coming to a place of great importance. At one health demonstration in Changli, 6,000 people were in attendance recently. The hospitals of the Society in China are contributing largely to the Christian program. The Nurses Association of China has not only continued to improve and standardize the nursing profession, but its executive secretary, by virtue of her office has become the Director of Nursing for the government and headquarters have been moved to the seat of government. A large group of nurses are in the flood sections now helping to combat epidemics of cholera, fevers and dysentery. The Woman's Hospital in Chungking which burned two years ago is being rebuilt.

INDIA

This year marks the Diamond Jubilee of the Church in India. One of the notable guests at the celebration of this event was Miss Clementina Butler, home base secretary of the New England Branch, whose parents, Dr. and Mrs. William Butler, planted Methodism in India seventy-five years ago.

Christian work has broadened in its scope during the years but though there may be new methods of approach the "good news" is still the "power of God unto salvation." The indirect effect of the presentation of the Christian ideal for life is becoming more and more evident, shown in ways not classified as Christian but Christ-inspired, nevertheless. Witness the passage of the Sarda Bill which raises the marriageable age to fourteen years for girls and to eighteen years for boys.

The effects of the nationalistic movement on Christian work are two-fold. Nationalism has been interpreted by many Indian patriots to mean anti-foreign and so anti-Christian, thus militating against the progress of mission work. It is surprising though how little our schools and other institutions have suffered in this upheaval. In nearly every station the work has been

practically uninterrupted despite the anti-Christian propaganda. Nationalism, on the other hand, has resulted in the assuming of leadership by nationals in all forms of work—a result long desired. An outcaste girl, having graduated from a college in India, and having been a McDowell fellow, returns to India as vice-principal of one of the schools of the Society with over five hundred pupils. The school in Jagdalpur, the only Christian effort in Bastar State, is headed by a national. Illustrations could be multiplied.

During the quadrennium the tendency toward practical education has been increasing as is evidenced by incorporation in curricula of courses in home economics, by development of school gardens, by raising of domestic animals, and by the growth of the cottage system of dormitories, where the girls have the responsibility of planning meals, buying supplies and caring for finances. Basim school in Bombay Conference has the model home plan. Ushagram, "the village for a new day," at Asansol, in Bengal Conference, is training boys and girls in practical Christian living in a typical Indian community, through the teaching of industrial arts and vocational training.

There have been steady inroads on the caste system through groups of Girl Guides of all castes. Schools report outcastes being admitted to classes with no objection from high caste pupils.

The Woman's Foreign Missionary Society is increasing gradually the number of boys' schools in its educational system. A hostel for little boys has been added to one of the schools this last year.

Isabella Thoburn College, which has now become a union institution, has eleven Methodist faculty members. A new hostel, "Nishat Mahal," or House of Happiness, has been completed and the addition of two wings to Nicholas Hall has been approved and the contract let. An exchange professorship has been arranged between Wellesley College and Isabella Thoburn College, Doctor Grace Thillayampalam coming to Wellesley and Doctor Mary Austin going to Lucknow next year.

JAPAN

In Japan, as in China, the work of the Society is linked up with the national evangelistic effort. All of our missionaries, whenever possible, are co-operating with the Kingdom of God Movement and two of them have given valuable service in translating the works of Doctor Kagawa.

In 1930, Kwassui College, Nagasaki, observed its fiftieth anniversary, honoring Miss Elizabeth Russell's faith in the girls of Japan and her undiscourageable purpose to develop a college for women. This year the school in Hakodate, having three hundred girls enrolled, celebrates its Jubilee.

Most significant is the interdenominational and coeducational phase of the work at Aoyama Gakuin, Tokyo. Each of the four

departments is recognized by the Imperial department of education. The theological school building has been completed and the Oscar Miller Memorial Chapel dedicated. Provision has been made for the Woman's Theological School dormitory in President Ishizaki's house.

Evengelistic and welfare work is carried on through the Social-Evangelistic center in the rag-pickers' section of Tokyo, one of the city's worst slums, where one missionary and a Japanese staff of ten conduct baby clinics, a nursery school, a library for children and so on.

Far-reaching contacts are made through the street Sunday Schools and work among factory girls.

KOREA

The seed of Christianity planted two generations ago in the virgin soil of the non-religious "Land of the Morning Calm" has produced a great harvest. The Christian group which represents only 2.5 per cent of the population is the largest organized group in Korea. Its influence is disproportionate to its numbers.

The quadrennium marks a slight decrease in missionary personnel, but a positive gain in Korean leadership. It has given us a new plant for the high school at Pyengyang, a building in Chemulpo for the Health and Welfare Center, and a Korean house for the use of the Seoul District missionary and workers. It has witnessed growth and attainment and the setting of new stakes for advances. The Union Bible Training School has realized its standard of high school entrance requirement. The Department of Home Economics at Ewha has been launched and four classes received. Social work has developed rapidly as illustrated in the Seoul Social Evangelistic Center, an outstanding institution of its kind in the Orient. A constructive religious education program has been stimulated and strengthened. The beginnings of a rural life program have emerged.

A fitting culmination of Methodist work in Korea was effected last year in the creation of the Korean Methodist Church—an epochal event. It has a challenging creed and an organization of very democratic type. Elder's orders are shared with women and conference membership with laymen. Fourteen women missionaries—nine of them being of the Woman's Foreign Missionary Society—were ordained at the first annual conference.

The Mission Boards of the two Mother Churches share with the Korean Church equal representation on the Central Council which cares for all missionary institutions and constitutes the connecting link between the American churches and the Korean church..

MALAYA

The Malay Peninsula is a fascinating mission field with immense forest jungles and with a population of three and one-

half millions composed of Malays, Chinese, Europeans, Indians and eleven other races.

Ten schools and one seminary built up through the years are located at strategic points. Recently a new building has been erected at Ipoh. A worker was placed at Sitiawan in 1928, and as there is no property there, she conducts the girls' school in an old church building, and has opened a small clinic for women and children.

In Singapore there is a Straits Chinese church, the Bickley Memorial. It has grown in attendance until there are four hundred and fifty in the Sunday School, and the congregaation taxes the capacity of the church.

Religious education is helping to fuse the strictly educational with religious teaching. The missionaries are all educational workers, but are genuinely evangelistic in spirit.

SUMATRA

At the beginning of the quadrennium the Woman's Foreign Missionary Society joined the Board of Foreign Missions in giving up the work on the Island of Java to the Dutch Mission and co-operated in work on the Island of Sumatra.

The Methodist Girls' School in Medan has had a remarkable growth. Land was purchased for a new building, and the dream of years has now become a reality. The enrollment is well over two hundred.

Work is carried on among varying types of people in Sumatra. A Hokien-Chinese congregation, a Batak group, and a congregation made up of Bataks, Chinese, Tamils, and British Indians comprise a truly cosmopolitan work, and require versatility above the ordinary. A fine work is being developed among the animists where sixty Christians have been gained.

Four missionaries are at work in this field, with one on furlough, and a new one from Germany has recently joined the group.

PHILIPPINE ISLANDS

The progress of missionary work in the Philippine Islands has been truly amazing. The Harris Memorial Training School celebrated its twenty-fifth anniversary in 1927. Through the years it has sent four hundred women out through the Islands to do evangelistic or medical work.

Lingayen, the second training school, has erected a beautiful and commodious building called "The Mary Brown Townsend Memorial Building." Dormitories such as Hugh Wilson Hall in Manila and others in the Cagayan and at Vigan house large numbers of girls and are self-supporting.

The Mary J. Johnston Hospital, completing its twenty-fifth year, ministers to an ever-increasing number of people.

SOUTHERN EUROPE AND NORTH AFRICA

Crandon Institute in Rome, the Foyer-Ecole in Grenoble, France, and the American School for Girls in Lovetch, Bul-

garia, constitute the work of the Woman's Foreign Missionary Society in Southern Europe. All three of these schools are providing girls with an education which is permeated with the spirit of the living Christ.

In Algeria, North Africa, two homes for Moslem-born girls, a hostel for French young women students in the University of Algiers, evangelistic work among Arab and French women in Algiers and Constantine, and a school and village evangelistic work in Il Maten, in the mountains of Kabylia, are helping in the Christian evangelization of this difficult field.

MEXICO

The Methodist Church of Mexico which was formed in July, 1930, by the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is the largest Protestant group in Mexico, having a membership of about 26,000. The work done in our six schools has made and will continue to make a most vital contribution to this new church as our students attend the church services and are constantly being trained for future Christian service. The Pachuca school has been put in charge of two Mexican women who were trained in the Puebla Normal School. A clinic under Doctor Elvira Baez has been started at the Aztecas Street Church and has ministered to hundreds of people in a very needy section of Mexico City. A new building at the Industrial School has made possible the starting of additional vocational and domestic science training courses. The first summer training camps—one for boys and one for girls—were held in 1931 with students from our various schools attending the latter.

SOUTH AMERICA

The five institutions carried on by the Woman's Foreign Missionary Society in South America have enlarged their scope during the past quadrennium. Material progress has been most marked in Lima, Peru, where a modern, well-equipped school to house the growing Lima High School has been constructed. Marked advance is seen also in the evangelistic work for women in Peru, a full-time missionary having been appointed to this task.

The Training School for Christian Workers, a union project of Disciples and Methodists in Buenos Aires, is the only institution of higher learning in South America where young women are being definitely trained for Christian service. Gleason Institute in Rosario does a unique work in social evangelism among the poorer people. Colegio Norte Americano in the same city is a school for girls which has government recognition.

From Crandon Institute in Montevideo, Uruguay, young women are graduating who are filled with a purpose to serve. Some are becoming teachers; others have gone into the work of the Methodist Church or into social service work.

All these institutions are playing a large part in the spiritual awakening in South America to-day.

"To know Christ, and to make Him known"—this is our aim and our hope. We believe He is the Answer to the world's need; the Way out of its difficulties and defeat; the only Saviour of its individual, institutional and interrelated life. Hence, Methodist women around the world are dedicating time, talent and treasure to the task He committed to His followers. So may we help, in these creative hours, to build "a new earth, wherein dwelleth righteousness."

EVELYN RILEY NICHOLSON, *President.*
ELOISE ANDREWS WOOLEVER, *Recording Secretary,*

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STATISTICS FOR 1931

ORGANIZATIONS		MEMBERS
Auxiliaries	7,712	299,875
Young People and Standard Bearers	3,349	56,417
King's Herald Bands	3,447	65,537
Little Light Bearer Circles	3,050	61,448
Wesleyan Service Guild Units	213	4,304
Total Organizations	17,771	487,581
Organizations on the field	468	
Membership on the field		11,043
Missionaries in active service		722
New Missionaries, 1930-31		21
Indigenous workers in all departments		5,411
Total staff		6,362
Bible women		2,333
Women and girls baptized in 1930-31		15,193
Women and girls under instruction		269,339
Women in the Church		99,164
Probationers		163,236
Schools of all grades		1,442
Number of school buildings owned by Society		817
Pupils in all grades		67,216
Missionary Teachers		356
Indigenous Teachers		3,627
Hospitals		19
Dispensaries		13
Number of hospital patients		15,278
Dispensary and Out-patient treatments		284,222

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

To the General Conference of 1932:

Dear Fathers and Brethren:

I. CHRISTIANIZING AMERICAN DEMOCRACY

1—*The Great Commission*—In an unprecedented valedictory to His little band of partially prepared disciples, challenged by immeasurable material obstacles and environed with heartbreaking human hostilities, the Great Teacher embodied a mandate of tremendous historical and spiritual significance to mankind: *evangelization of the world, at home and abroad.*

2—*Unevangelized Multitudes*—Notwithstanding the amazing success of the apostolic period of Christian endeavor, the remarkable fruitage of later missionary activities, and the miraculous achievements of twenty centuries of universal evangelism, it is a stubborn and disturbing fact that multitudes of people have never sensed the personal significance of religious realities nor recognized the validity of the Nazarene's claim on humanity.

3—*Christianity's Obligation*—All sincere followers of Jesus Christ are sacredly pledged to the eventual fulfillment of their Master's unalterable commission, sealed by the Cross of Calvary. The fundamental consideration is the continuity of a missionary program that majors in matters of supreme significance to mankind: convincing portraitures of the attractiveness of spiritualized ideals of human relationship; clearcut revelations of the ethical implications, economic and social significance of the Christian religion; interpretive illustrations of a functioning faith, vitalized by an experimental knowledge of essential realities in the spiritual realm. The Founder of Christianity stressed inner righteousness as an imperative to the normal expression of human conduct.

4—*Inadequate Democracies*—As a sound prophetic slogan, "Righteousness exalteth a nation; sin is a reproach to any people," has lost none of its national or international significance. To make the world safe for democracy is not enough; to develop democracies that are safe for the world is imperative. True democracy demands freedom and security for all who are engaged in normal pursuits. Both are conditioned by the prevalence of Christian principles and interpretations of life: the adoption of a spiritual concept of universal brotherhood, unmarred by racial antagonism; the practice of a Christian program of economic and social service, untainted by individual

selfishness or corporate greed. Unless those entrusted with governmental and social control are dominated by the Spirit of Christ, a democracy can become as ruthless as any autocracy that ever crushed legitimate human aspirations. National stability can be guaranteed by only that type of democracy whose superstructure is undergirded by the fundamental doctrines of Christianity: the fatherhood of God; the brotherhood of man; the infinite value of individual life, regardless of race or color.

II. FEATURING HOME MISSIONS

1—*A Primary Responsibility*—We readily recognize and heartily endorse Christianity's international missionary obligations, but inescapable convictions prompt the declaration that Christianizing our American democracy constitutes a primary responsibility on the part of the Christian Church in the United States, with her cosmopolitan population, assembled from all nations and tribes of men worthy of historical mention; her clustered rural and urban continentals, in many instances clannish in spirit and subservient to ancient traditional prejudices; her prospective native and naturalized citizens, whose personal reactions are destined to register determinative ethical assets or liabilities in every nation under heaven.

Attitudes and procedures that tend to discount the importance of faithful and fruitful home missionary activities in this country, characterized by as unselfish and heroic human investments as can be found in other mission fields, inevitably weaken the home base and jeopardize every missionary outpost in distant lands and on the islands of the seas. We dare not become unmindful of the fact that prevalent portraitures of the worst features of American life, radioed to the other side of the globe in one fourteenth of a second and broadcast from commercialized silver screens, constitute one of the most delicate and difficult problems that now test the faith and fortitude of our foreign, as well as our home missionaries. For the sake of ourselves and of the entire world, *the mind and heart of America must be Christianized.*

2—*A Unique Enterprise*—Christian missions embrace a type of social and spiritual service, altruistic in character and unattempted by other agencies, that ought to challenge organized Christianity's utmost endeavors and resources: to insure to communities, which without either temporary or permanent personal and material co-operation from elsewhere would not benefit by them, the enriching ministries of the church of God. To that unique ministry our home missionary organizations are unalterably pledged.

The romantic story of American home missions thrills the hearts of those who trace the trails and sense the spirit of our hardy pioneers and heroic circuit riders, patriots and preachers,

whose joint services to this nation registered so effectively during the formative period of American history. From a forbidding wilderness, hitherto untrod by the feet of white men, they wrested a Christian civilization. From paganism to Christianity was the process in the history of other nations, but the United States is the only first-class world power that was practically born Christian; the colonization of America was characterized by a dynamic conscience.

Current conditions in this country arouse the fear of a possible reversion of that order; Christian leaders wonder whether we are now in danger of slipping from Christianity into practical paganism, unless a complacent constituency can be shocked out of its false sense of self-sufficiency and security. A monthly racketeer's extortion toll of one billion dollars, according to the New York Crime Commission's recent report; a current crime culture of appalling proportions, revealed by the press and periodicals of the land; a multitude of related economic and social problems that must be reckoned with; and the ideals of our people threatened by the propagation of pagan philosophies of life, demand the impact of a crusader spirit upon modern home missionary methods and activities.

3—*A Constant Challenge*—As a result of civilization's progress, even new world geographical frontiers have measurably disappeared. But functional frontiers, created by neglected rural regions and congested city centers throughout the territories embraced by our home mission field, now challenge America's thoughtful Christian leadership with more intricate and urgent social and spiritual problems than those which confronted the pioneers of American Methodism. Constantly changing communities, social and economic readjustments, meandering migrants, racial reallocations, the annual influx of aliens and the perennial replenishment of our population, now numbering 120,000,000, with oncoming generations, force upon the missionary agencies of this country a realization of the fact that to-day's home mission task is proportionately greater and more exacting than it has ever been.

4—*A Composite Program*—American Christian missionary activities are characterized by both home and foreign field environments, problems and service opportunities. Territorially, Methodism's home missionary contacts include: continental United States, Alaska, Hawaii, Puerto Rico and Santo Domingo, Functionally, a comprehensive program of constructive social and spiritual ministries to mankind, personified by a band of four thousand faithful missionaries and special workers of both sexes (a reduction of approximately twenty-one hundred in ten years, due to periodically depleted financial resources), wholly or partly supported by the Board of Home Missions and Church Extension, features an inclusive variety of specialized activities:

(1)—*Church Extension and Ecclesiastical Architecture,* majoring in expert personal leadership and financial counsel, in co-operation with area and district administrators, Conference boards and church committees who frequently face almost impossible local situations. This type of service is supplemented with professional architectural guidance in the erection of proper places of worship, structurally equipped for effective religious educational activities, and undergirded by a reasonably restricted release of donations and protected loans to church projects that are jeopardized by economic emergencies or challenged by exceptional service opportunities.

(2)—*City Service and Goodwill Industries,* specializing in the adaptation of a modernized church program to the religious and social needs of our changing city centers; advocating the advisability and advantage of a co-operative municipal, rather than an unrelated individual parish procedure, under the fostering supervision of regularly organized city societies; providing for periodic intercity church councils, with their invaluable by-products; aiding the ministry of institutional churches in the heart of polyglot, poverty-stricken urban communities; stressing Christianity's social service obligations and stimulating spiritualized philanthropies.

(3)—*Country Ministry and Mountain Missions,* particularizing in the development of a more adequately equipped and equitably supported rural Christian leadership; the restoration of town and country church morale; the encouragement of thoroughly organized and effectively manned larger parish programs; the provision for a constructive and continuous ministry of religious nurture to the spiritually neglected child life of America's rural regions; the assurance of fundamental cultural opportunities to our youth in remote, almost inaccessible mountain communities; field surveys, and the application of sound church comity principles to current practices.

(4)—*General and Specific Evangelism,* embracing many forms of worthwhile evangelistic endeavor: preparation of, programs for, plus the training of pastors and others in personal and public evangelism; leadership in rural and urban individual and group evangelism; participation in preaching mission programs; ministries to migrants, industrialists, Alaskans, Indians, Latin-Americans, Mormons, Negroes and Orientals; specialized summer evangelistic activities; preparation and distribution of Christian literature; co-operation with army and navy chaplains; evangelistic service in schools and colleges; preservation of an accredited list of professional evangelists; and a clearing house service for salvaging inactive church memberships.

III. DEPARTMENTAL DEVELOPMENTS

The following four sections of our composite report, prepared

and presented by Departmental Superintendents F. W. Mueller, Channing A. Richardson, Mark A. Dawber, and George B. Dean, representing the Departments of Church Extension, City Work, Rural Work, and Evangelism, cover the outstanding activities in their respective fields of responsibility, including intimately related bureau and special activities, in each instance:

1—*Building God's House—F. W. Mueller*

When the Church Extension Society was organized in 1866, its main objective was designated, "to extend and establish our church influence and power throughout the United States and territories by aiding, wherever necessary, to secure suitable houses of public worship and such other property as may promote the general design."

To do this with power and permanency, God's message must have a "speaking post" from which and through which to proclaim the "glad news." Equip a gospel proclaimer with most superb and sublime training, traits, and academic trappings, and place him out in the street; he will attract some attention and arouse passing interest in his proclamation; but put him in a sanctuary and he becomes prophetic and persuasive. To register highest attainments physicians need hospitals, musicians the concert halls, merchants the great department stores, and educators the university chair. In like manner the preacher must have a pulpit in a chapel or cathedral to achieve the superb effectiveness of the message entrusted to him and to exercise the Kingdom's noblest service possibilities. The abiding virility and vitality of Dr. Charles E. Jefferson's wonderful ministry of thirty years on Broadway, New York, was, according to his own testimony, "the continuous proclamation of Jesus Christ as the Son of God." The never-failing exaltation of Christ's presence gave his church warmth and power. At the beginning of every year the people sang:

> "The Church's one foundation,
> Is Jesus Christ her Lord;
> She is His new creation,
> By water and the word."

For three decades after each return from his vacation, the pastor preached a new sermon on the text, "Other foundation can no man lay than that is laid, which is Jesus Christ"; but to make the song of the saints and the sermon of the sage really potent and powerful, Doctor Jefferson had to have the "Tabernacle" on Broadway, which has now become so historic.

To build a vital Christian civilization in a world so dangerous with asphyxiating froths and fumes, a house of God made with hands is an imperative requirement wherein the church may dwell with God as a worshiping, teaching, and working life unit. To assist in its erection is the task of the Department of

Church Extension. From all corners and compass-points of our great land have come the calls for help throughout the year in increasing numbers.

In comparison with the needs of the field as represented in comprehensive studies, painstaking surveys, and emphasized in our voluminous correspondence with bishops, district superintendents and pastors, and the direct and persisting appeals from local churches, the financial assistance thus rendered was pitiably inadequate. It has even become necessary to request district superintendents not to undertake building enterprises if their development would be dependent on church extension aid. To suggest such a retardation of providing the house of God is truly not heartening to the local leadership nor to us, as building material costs less and labor has been somewhat reduced in price; but with the present economic stringency precipitating so much church property into dire financial distress, buildings started without adequate financing but with the optimistic hope of impossible gifts from church extension appropriations, are doomed from the start to terminate in financial tragedies. Our files can furnish unassailable proof of the critically urgent and imperative need of well directed assistance in preventing financial disasters and in rescuing properties already jeopardized from becoming a total loss to the denomination. This situation, resulting from lamentably inadequate and continually reduced appropriations to the Conferences for building purposes, is more aggravated and alarming than those whose memories reach many years into the past have ever known it to be. Conditions are being reported to us which indicate an alarming deterioration of church property, especially in the modest type of structure and in the missionary territory of white and colored Conferences. One district superintendent states that one third of the churches and parsonages on his district are not fit for use. Another reports nearly one half of the Methodist places of worship, not including the few commanding churches on his district, have been neglected so long that they will need to be replaced by new structures or thoroughly repaired, if Methodism is not to go out of business in these communities. Considering in this connection that we have approximately eleven thousand one-room churches, many, if not most of which now are, or soon will be a church extension problem, the insistence from the field for more ample provision for church extension purposes would seem quite timely and justifiable. In fact, the church debt and property situation has become so acute that it seriously affects our general World Service interests. Reports from the churches throughout the United States show an indebtedness on church and parsonage property of sixty-seven million, in which about eight thousand individual churches are involved. Of this number, approximately five hundred carry their debt in their vest

pocket without fainting and without perceptible peril to their current budget or World Service. Some of these noble missionary-minded ecclesiastical giants have even increased their World Service giving; but—and here is the tragedy—six thousand of these churches are struggling with debt strangulation and becoming weary and worn, and though the spirit is willing, cannot give from $500 to $3,500 for World Service as they otherwise would. Consequently these benevolent impulses are thwarted. Many lose their missionary zeal and self-respect and give nothing to the great benevolences of the church, or bring to the Lord's treasury such a small contribution that they cannot rejoice in it. In their debt-worn condition it seems proper for the pastor to announce, as one is said to have done recently: "We'll sing 'Stand Up, Stand Up for Jesus,' and we'll sing it sitting down."

Loan Fund Aid

Last year we reported that never before had the appeals to secure financial assistance through loans been so numerous and persistent, but the pressure in the past twelve months has been even greater. At times our mail was so crowded with urgent requests to provide a loan at once to protect the property and forestall court action that it appeared to be in the form of a "rush" on the treasury. In the twelve-months' period covered by this report askings for loans totaling $1,631,115.87 were filed with us; 92 Regular Loans at five per cent interest, aggregating $449,700; and 71 Revolving Loans at a greatly reduced interest rate, totaling $344,600 were granted. The latter type of loan is a distinctively missionary factor and is most helpfully related to the church extension appropriations of the Conference, greatly expanding and intensifying them in their service to the local church project. The low rate of interest in the operation of the Revolving Loan Fund the past year made $74,428.77 as gifts to churches in donated interest possible. Since the establishment of the fund in 1925 the significant total of $244,525.05 in donated interest has been made available through this form of church extension administration which is growing rapidly in popularity. A district superintendent of a western Conference listed with us, as a sample of his district's urgent need of financial relief, ten churches with crushing debts, now giving to World Service from eight to two hundred and fifty dollars. He insists these same churches would immediately respond with World Service contributions of five hundred to three thousand dollars annually if a portion, at least, of the harassing debt could be financed through a Revolving Loan.

Church Extension Administration

Those really acquainted with the operation of the Board of

Home Missions and Church Extension and who have observed its activities know to their satisfaction that its work is gauged and guided by well defined, definite principles and policies. These have been codified, not as untried, suppositional theories, but have developed out of the varied experiences of the past and the changes and challenges of the present-day situations. Fundamental among them for the administration of church extension are:

a. The investment of funds as donations only in projects of predominating missionary character where the local resources are altogether insufficient to provide for the community, the chapel, mission church or other equipment in village, town or city where Methodism has the undisputed field with its inescapable responsibilities.

b. Providing aid for enterprises where Methodism has an unquestioned responsibility even though it does not occupy the field alone, but where local resources in part, at least, must be anticipated and developed. Aid for this classification of opportunity projects should primarily come from loans administered on such conditions and terms which will most helpfully stimulate local sacrificial giving in building the house of God.

Bureau of Architecture

The Bureau has earnestly endeavored to co-operate to prevent excessive debts on new church building enterprises. This may be done by undertaking such portions of a building program as can be adequately financed, and instead of incurring heavy interest debts, conserving resources so that the monies so conserved can be applied on the principal charges incurred in building future additions to the building. This type of program is in keeping with the methods adopted when church architecture accomplished its greatest achievements.

The Bureau is anxious to aid smaller churches to develop plans that will be adequate but distinctive and economical.

Division of Finance

To develop self-help as a basic principle in dealing with church extension problems is one of the main objectives of the Department of Church Extension. Repeatedly when raising the question with church officers confronting a paralyzing debt: "What hast thou in the house?" the answer is: "Nothing." Having raided and drained all the church treasuries and private resources for some time, most of them do not believe there is even a pot of oil left; however, it is not only surprising, but most exhilarating, especially to the local church, to notice what happens when heroically and sacrificially the spiritually uplifting and vitalizing program of this Division of Finance is put in operation. In many cases the major need is to systematize

and build up the local church current budget before a real attack on the church debt could be made.

2—*Christianizing the City—Channing A. Richardson*

The task of the church in the cities is evidently not at all lessened or removed during this period of economic and industrial unrest. If this disturbance were sectional, or confined to a single race or nation our work would be simpler. But American cities are sharing in a world-wide condition.

In a study of urban growth throughout the world the American city presents the problem of the polyglot mass of people. In no other land does such a situation exist. The American city is a cross-section of all nationalities. In a single manufacturing plant in a Michigan city, in a payroll of three thousand it was discovered that there were forty-one different nationalities. In these situations and until the process of amalgamation has been completed, race prejudice and hatred constantly appear. And, of course, accompanying racial contrasts is property deterioration and depreciation which brings on shifting of populations. The old house in which the family has been reared is passed on to others at a lower price because it is growing old, or because the style in houses has changed. Because the price of rent or purchase is lowered another group takes possession, and the population shift has started. A given section may witness three or four such shifts before the bottom is reached. It is to be noted, however, that in a few urban sections once discarded localities are now being reclaimed either by high-priced apartments or by private residences attracted by newly established parks.

Task Is Varied

Methodism in the past twenty years has taken an entirely different attitude to the city as a whole, and to the city church. Where once it was indifferent to the city, except perhaps as it might have been concerned with the location and destiny of a given church, now Methodism talks of a city-wide task, talks of programs for serving the city masses, or of locations that will provide "equal religious opportunity" for all. Our Methodist churches are attempting to meet the problems of the modern city directly and adequately. Our preachers and workers are not only speaking and teaching the demand for a reconstructed social order, whereby human needs shall be recognized and provided for, but they are also striving mightily to care for those who now are suffering because of an un-Christian social order, or because of the revolutions brought about by inventions and machines.

I. First, it is true that, perhaps as never before in the cities across the country, we have commanding churches where the

social implications of the gospel of Jesus Christ are constantly and fearlessly proclaimed. And the fact is notable that these are churches that not only command respect, but also attract large congregations, in which are to be found the leaders of business and professional life. We need not enumerate these churches, suffice it to say that nearly every city has such preacher and such congregation. Fearless and forward-looking, they are a promise of a new day. Any study of the church of the American city and of the Department of City Work of the Board of Home Missions and Church Extension must include these.

II. In the second place, there are institutional churches in cities across the country which minister to polyglot communities; they are social and religious oases in poverty-stricken neighborhoods. These include:

Morgan Memorial Church, Boston; Church of All Nations, New York; Fifth Street Center, Philadelphia; Broadway Church, Baltimore; Broadway Church, Cleveland; Halsted Street Church, Chicago, and Church of All Nations, Los Angeles.

This will be recognized as a very significant list which, of course, could be supplemented by many others. All of these have had large and timely aid from the Board of Home Missions and Church Extension.

The effectiveness of such institutions is to be found in changed homes, awakened lives, regenerated neighborhoods, as shown by declining juvenile delinquency rates. They have all abundantly justified their continued support.

The Goodwill Program

III. A third factor is the Goodwill Industries. Repeatedly during the past eighteen months it has seemed that the Goodwill Industries had, under God, been raised up for just such a time as this. It is safe to say that wherever they are established they have been doing a work that no other social or religious agency is prepared to do. So much is this the case that calls are coming from scores of places for such institutions to be established, and the danger will be that organizations may be begun without proper supervision or without the Goodwill idealism and Christian purpose.

Think of $1,505,987.62 being spent for handicapped and opportunity wages, of 2,105,882 Goodwill bags being collected, 5,118,683 hours of employment given, 37,767 different people employed. These facts are challenging beyond measure. All this is directly the contribution of the Bureau of Goodwill Industries of this department.

City Institutes

IV. Much time in the past few months has been devoted to

preparation for the new city institutes. The particular feature that is new is the attempt in a small group (such as the city pastors of an Annual Conference) to study local problems under the leadership of the local men who are working at the task. It becomes then really a round table participated in by men as they face their own problems.

With the schedule of the City Institutes carried out during the winter of 1932, we are in a position to provide for the next national Council of Cities in 1933. The contribution of these Councils to our city pastors and workers has been so significant during the past fifteen years that we must provide for their continuance at least in biennial meetings. They present unifying of purpose and plans for city church work such as no other agency provides. They occupy a unique and significant place in our denominational life. They give a unity of purpose to all our urban strategy and develop a solidarity among our alert city leaders. There is no other gathering quite so significant or more peculiarly our own. Many men are already inquiring for the next one. Many of the leaders of our denomination testify to the definite help given to them by the Councils of Cities, and the work of many churches has been determined by programs there set forth.

In addition to these groups mentioned, there are churches by the hundreds and centers of social work where devoted and loyal members and ministers are constantly meeting changing situations and are permeating strange but neighboring groups with the gospel ministry.

It is needful again to remind ourselves of the continued rapid growth of the cities in the United States for there is evident at present no indication that urban growth is declining. The smaller cities, say from 25,000 or 40,000 to 150,000 population, have shown marked growth. Constant visitation by the superintendent of the department has revealed to him that these cities present some urgent needs from the standpoint of city administration.

All of the elements which in the larger cities have caused the church problems are present in these newer cities, encroaching wholesale or factory sections, deterioration of residence and business properties. Many of these smaller cities seem entirely unaware of their needs or of their new conditions. Local leaders only seem to know that things are "not as they used to be." But the reason for the changes they do not see; new families in the neighborhood, renters where owners used to be, rooming-house sections taking the place of family houses. In dozens of the smaller cities there are problems of consolidation, readjustment, or advance into new fields, that call for careful and immediate attention. The organized city society, which is organized as a necessity in the larger cities across the nation, ought to be avail-

able at once for every city of above 50,000 population. Our lay leadership welcomes this approach to the task and is insisting that only in a concerted study of our fields can we hope to meet the situations that may change year by year.

Another phase of the population development appears with the continued amazing growth of the metropolitan areas. For instance, more than half of the population of the state of Ohio resides in the areas of its eight cities of 100,000 inhabitants and over—Cleveland, Cincinnati, Youngstown, Akron, Toledo, Columbus, Dayton, and Canton. The metropolitan area includes such sections as reported 150 inhabitants per square mile. These then reckon metropolitan groups within a commuting distance, and often within a ten-mile radius until the population of the metropolitan centers includes most of the people of the state. New York City now is reckoned the largest city of the world, for with its 2,514 square miles it has a population of 10,901,424. Its area includes 145 square miles in Connecticut, 1,159 square miles in New Jersey, and 1,209 in New York. The most rapid growth in urban areas is to be found in this immediately adjacent territory. The Connecticut territory included in this metropolitan area has a population density of 953.4 per square mile. The New Jersey territory has 2,513.3 persons per square mile and the adjacent territory in New York state contains 6,490.2 per square mile. The New York metropolitan district which lies outside of incorporated cities in the state of New Jersey increased its population at a rate of 45.3 per cent.

A recent visit to Long Island revealed the growth of such sections as the Borough of Queens, and the Counties of Nassau and Suffolk. Hempstead shows a growth of 165 per cent in ten years, while North Hempstead shows a growth of 136 per cent. This all represents the growth of populations in the metropolitan sections, and is typical of conditions in most other cities.

To the leaders of the urban church world it has added a new burden. To the task of holding to the ministry for the underprivileged and submerged groups is now added the task of occupying and adequately serving rapidly growing sections of new home owning (or purchasing) populations. The opportunities are greater than ever before. The problems have become staggering. The city task can be solved only by co-operation both within our own denomination and among the other affiliated denominations. But further it can be solved only by concerted and unified actions on the part of our leadership, ministerial and lay.

A cross-section of the world is the American cities. The races are massed here. The philosophies of the world, age-old, are contending here. The stoic, the sensualist, the idealist, the materialist, they are all here.

The American city is at the center of the world. It gathers

through newspaper and radio, daily, if not hourly, the goings-on about the globe. It also throws out its influence to the ends of the world. Its machines, its styles of dress, its movies, its crimes —all these are caught up by far lands and far-away people.

The Christian Church cannot desert the cities. It must not slacken its efforts. It is a crisis now. Every Christian voice, every Christian institution, is needed now as never before.

3—*Christianizing the Country—M. A. Dawber*

In presenting this report, we are conscious of two things: the difficulty of covering our whole task in the limited space; and the difficulty of saying much that is new. There is, however, this satisfaction that we have arrived at the place where the things to be done and the methods to be used are reasonably well accepted and established. We are not floundering around in uncertainty and despair in seeking a way out. It is clearly a task of reorganization and readjustment coupled with the improvement of our leadership, and the development of a new morale in the ministry together with an increasing faith in the possibilities of the rural community and the rural church. To be sure, the task as outlined in these few words, is not simple or easy of achievement. We should see clearly what it is that needs to be done, and to get the approval of the same by the administrative leadership is the most important step in the program of rural church progress. This, at least, has been accomplished during the four years now closing, and we would here express our thanks and appreciation for the support and the encouragement that this has brought to your department.

Study of the Field

During the quadrennium we have carried on intensive studies in several Conferences, including the Blue Ridge Atlantic, Alabama, Holston, Georgia and Central Tennessee. Studies are now in progress in the Newark and New Jersey Conferences. In the studies of the Conferences in the Chattanooga Area, we are hoping to be able to present facts that will lead to consolidations of work, the abandonment of unprofitable projects, and such readjustments as will enable us to make better progress and especially to bring about a more constructive use of missionary appropriations. The studies clearly reveal the necessity of some of these weak Conferences being absorbed by the nearby stronger Conferences. The Georgia and Central Tennessee in particular, would benefit if some such arrangement could be made. To continue as separate Conferences with the limited possibilities for our Church means a continuing burden of expense to the Board of Home Missions and Church Extension that cannot be justified. In any case, we are looking toward certain consolidations of our work within these Conferences that will enable us to build

a few strong centers that will better justify our missionary program. In the Newark and New Jersey Conferences we are making a personal visitation to every church receiving missionary aid. We are getting the facts in regard to every important item of the life of the community, and we are already convinced that drastic changes must be made, readjustments in the boundaries of charges and in some instances putting several charges together under stronger co-operative leadership. It is also being very clearly revealed that the several denominations ministering to the rural sections of New Jersey must get together and plan for the assignment of territory, agree upon some co-operative parishes, and work together for the elimination of waste of man power and money in competition and especially plan for a wiser use of missionary aid.

This leads us to the discussion of what we believe is the most important consideration now before the churches engaged in missionary work in America.

We desire to call attention, as the major item in the report for this year, the progress which the department has made in the realm of comity and adjustment, especially as it relates to the Home Missions Council as outlined at the recent congress, and in the carrying forward of the five-year program. In all previous reports we have sounded the note of comity and co-operation, and we feel that we can say, without any charge of exaggeration, that in all matters of agreement and the working out of these principles, the Department of Rural Work has "fought a good fight and kept the faith," sometimes, we fear, to the irritation of some of our leaders and the danger of being charged with a lack of loyalty to the denomination. Nevertheless, we are still of the opinion, that one of the most difficult problems in the rural church field is that of competition and duplication, and that no greater service can be rendered at this time than to impress upon the mind of the church the necessity of a vigorous campaign to rid our rural communities of denominational competition and fruitless rivalry, especially in places where the same is made possible through missionary and sustentation funds. The studies now being completed reveal a consistent clearing up of these projects. During the four years, more than two hundred projects of this kind have been taken out of the program. There is much that remains to be done. We expect to continue this emphasis in our administration until every vestige of competition and overlapping has been eliminated from the program, our rural churches organized in units of sufficient strength to justify their existence and a leadership provided that will command the respect of the community and the church-at-large. To this end, we plead for a new strategy in the administration of the rural church. To discuss all that belongs in such a strategy would occupy more space than is here possible.

We content ourselves by stating some of the salient points that would be included in such a consideration:

1. That such a program of administration is necessitated because of the changed economic, social and educational life of country people. In all interests except the church we have readjusted our institutions to these changes and are recognizing the larger units to which our organizational life must conform. For many of our churches to continue as independent units in the presence of these changes simply means a dying struggle and ultimate extermination.

2. The application of the spirit of Christ in the work of administration is absolutely imperative. To face the fact that whether we gain a church or lose a church is of little importance as compared with making possible the kingdom of God in these places.

3. That in this regard we will have faith in the laity and give to them the freedom and the support needed in the working out of these programs of adjustment in the local community.

4. That we will proceed in all matters of comity on the basis of a positive attitude, recognizing the high values that each denomination has to contribute rather than place emphasis upon the things to be eliminated.

5. To approach this task in a scientific spirit. To have regard for all the factors that are now involved in community development and to apply to our churches the same measurements of efficiency with economy that are demanded of other institutions.

6. To recognize the place and function of other institutions and to so adjust the work of the church to co-operate with these other organizations in bringing to the community that larger measure of life that no one institution can achieve alone.

7. To work for a composite, co-operative program of administration in those communities where an assignment of territory is impossible, or where we have entered into agreements for federation. There must be a more unified approach upon the part of our district superintendents and state supervisors so as to give unity and completeness in the working out of the program in these federated churches.

We conclude this report in the spirit which has dominated the work throughout the years. We are much encouraged. This is no time for lamentations. John the Baptists rather than Jeremiahs are the order of the day. We go forward hopefully. New visions of vast possibilities are now before the rural church. They constitute a new challenge to the administrative leadership of the churches. They provide a new framework for the social, moral and religious life of the rural communities. The solution of this problem lies in the hands of the church administrators. Pastors are powerless unless they have the leadership of the district superintendents in this matter. If the town and country

church is to continue to occupy, or to recover its place in the religious life of the nation; if the rural church is to maintain that spiritual potency that will enable it to lift mankind in the future as in the past; if it is to continue as the source of the stream of life, to replenish and purify our growing cities; then, it will require that our church administrators shall proceed on some such strategy as is here outlined to meet the situation. Independent action must give way to co-operative endeavor; denominational self-interest must clear the way for Kingdom advancement; religious social control must be substituted for institutional self-interest. In all of which we say again, we do not despair, but look forward with greater hope and inspiration because of what has already been achieved. We regret that we have not been able to single out the manifold projects in which we are engaged, and to give credit to the many individuals who have made possible any success which has been attained.

4—*Evangelizing the Personnel—G. B. Dean*

A series of messages on evangelism for laymen has been prepared by a special committee, of which Bishop E. L. Waldorf was chairman. To Bishop Waldorf and his committee is due considerable credit for this exceptionally helpful series of evangelistic messages, published in the June number of the *Pastor's Journal* in order to reach every pastor throughout the Church. Additional copies were printed and a considerable number of these have been sent out on request. Pastors report that quite extensive use is being made of them.

The department has continued to stress the personal evangelistic approach and reports from the field indicate that an increasing number of pastors and laymen have engaged in this type of evangelism. A number of demonstrations in personal evangelism have been put on by the department, conducted by the superintendent himself, by evangelists in the employ of the department, or by pastors who have been trained in the method. These demonstrations have, during the years, resulted in the training of hundreds of pastors and the enlisting of as many laymen in personal evangelism.

The department has enrolled in its bureau of accredited evangelists, 854 evangelists (of our own and other denominations), and trained pastor-evangelists who have agreed to render assistance to brother pastors in this type of work, as the demands of their own church would permit. The careful scrutiny of evangelists, made possible by this phase of our work, has afforded invaluable assistance to district superintendents and pastors who have availed themselves of this service. Knowing the field and the man, we have been able to make adjustments that were to the advantage of both churches and evangelists.

Besides these evangelists, the department has some whose

salaries are met by it in whole or in part who are engaged in special types of work. There are some who are at work in isolated sections of the country, organizing church schools, bringing back to life dead churches in sections where our church building is the only visible evidence of religion in the whole territory. These evangelists are the only representatives of the Church of Christ in some of the isolated sections of our country.

Alaska

During the past year, in co-operation with our Corresponding Secretary, the department has been able to secure the services of two consecrated and peculiarly qualified young men, and their wives to undertake evangelistic work in the isolated territory in and about the Cook Inlet of Alaska. This Inlet extends for about 1,500 miles and includes many islands with communities sufficiently large in population to demand public-school facilities, but which are without any religious services whatsoever. These workers are willing to serve without salary for the first year to try out the experiment. All they ask of us is provision for their actual living and travel expenses. In addition, they provide their own boat and other equipment. Our enthusiasm runs high over the new venture.

The Negro Group

With evangelists of their own race, trained in the new methods of evangelistic work, our Negro pastors not only are pleased, but respond readily to the program.

In twenty-four Negro Pastor Institutes, which covered almost six months of the year, there has been a representative of the department to stress evangelism. More than eight hundred of our Negro pastors attended these schools this past year.

The Foreign Language Group

In co-operation with the Bureau of Foreign Language Work, the department has arranged for foreign-language pastors to work with other pastors in their churches and much good has been done, not only in awakening the membership to more faithful service for the kingdom of God and in adding new members to the churches, but also in creating a finer spirit of brotherhood among the pastors of the groups.

Summer Work

During the summer months, the department employs students from a number of theological schools who have been placed by superintendents in needy but strategic places on their districts. One of these students was Mr. Ivan M. Gould, son of Mr. W. H. G. Gould, the attorney for our Board. We have exhibits of the work done by these students during the past summer. A

study of these will impress one with the worthwhileness of this phase of our evangelistic work both for the churches and communities aided and the theological students in preparation for their future service in the Christian ministry.

Indian Work

By action of the Board, the Indian work allocated to the Board of Home Missions and Church Extension has been assigned to the Department of Evangelism. In thirty-nine mission stations we have forty-five missionaries. The superintendent of the department has visited all but three of these Indian missions and made a careful study of our work in each. We have on file a history of all the missions, the property valuation, membership and church-school enrollment.

Membership Statistics

A study of the statistical tables will make evident that there were added last year to our church rolls from preparatory membership and on profession of faith in the home field about 161,416 new persons. But when these figures were added to those that remained on the roll from the previous year, we reported a loss of 5,045—this in face of the fact that there were 37,189 more persons received by transfer than were removed by transfer. This reported loss can be accounted for in at least three ways. First, to a mistake in the figures; second, to an actual loss of members, and third, to our failure to add any new members.

As to the incorrectness of the figure, we will simply call attention to the statement made by Dr. Frank Wade Smith, in publishing the statistics for the year, on page 256 of the *Methodist Year Book 1931:*

"Mistakes in reporting statistics, especially of membership, are very common. In editing the reports sent in by the Conferences for the General Minutes, between 7,000 and 8,000 mistakes are discovered every year. Undoubtedly there are as many more which are not and cannot be discovered."

At the time of the publishing of the *Year Book* in January, there was reported a net loss of 43,211 members, but when the General Minutes appeared in March (two months later), enough more mistakes had been discovered so that the net loss was reported as only 5,045.

Second, as to the loss of members. While it is true that there should be a much larger number of persons brought into our membership, it must be admitted that our chief difficulty is not in that direction. The simple fact is we fail to hold any considerable number of those that we win. Too great advantage is taken with the legislation that makes possible a rather indefinite preparatory period. In many places, to all intents and pur-

poses, there is no preparatory period at all. Before this legislation was enacted there was some care given by most all our pastors to the training and nurturing of the young convert—now there is but little done and that by a seemingly decreasing number of churches. The additions made by the distinctly evangelistic effort are too often offset by this neglect or by the ineffective follow-up methods of pastors and churches. Along with this goes the other sad and alarming situation that seems to prevail throughout the Church—the neglect of the careful shepherding of the membership. These two items go a long way in explaining actual loss of membership. But besides these, there are other causes for our losses. There are communities that have been abandoned by the churches for one reason and another, and hundreds if not thousands of people left without any organized religious influence; in some places "community" and so-called "union" churches have been organized and the old and established churches have withdrawn, forfeiting their membership to the new organizations. Then, in some suburban sections, Methodism has lost thousands of members to other denominations that have pre-empted the field. In certain sections, from fifty to sixty per cent of these large, flourishing churches are made up of members formerly belonging to our denomination.

There is no question that the unwarranted pruning of membership records, for one reason or another, has been the chief cause for our reporting a decline in membership ever since the enforcement of the present General Conference legislation in regard to removal of the names of certain members to the non-resident, inactive list and later transferring them to the class entitled "removed without certificate." We have repeatedly called this matter to the attention of the Church in annual reports and in articles to the church press. Bishop Henderson said that through this means alone our Church lost annually at least 100,000 persons. It should be remembered that before the legislation referred to above was enacted a figure of this proportion did not enter into the reckoning. Dr. Frank Wade Smith calls attention to:

> **The slip-shod manner in which many churches keep their membership records. Some churches never drop a name until the individual dies or takes his letter. Others have periodic urges to revise the roll, usually when a new minister arrives to succeed one who has served the church several years. In one year one such church may make a slash into the totals of a Conference that will wipe out the substantial gains of many other churches.**

The department is pleased to report that the past year has been by far the best of any twelve months' efforts in reaching the non-resident-inactive members of the Church. While we are not able to give figures with any exactness, because many pastors

do not report to our office, we know that thousands of members have been replaced into the active list by the aid we furnish the pastors.

The third cause for reporting a loss is due to the fact that some churches fail to add any new members. Because of the decline in World Service income, we have been compelled to withdraw a considerable number of our missionary evangelists from many promising fields. In the churches of these missionary fields there have been but few if any accessions during the year. There are a number of churches "left to be supplied," which because of the financial depression of the past few years have been only partially supplied, and in some cases not supplied at all, and in consequence there have been no accessions.

There are, however, some pastors in our stronger churches who have not added any new members for a number of years. This is indeed heartbreaking and should cause concern not only to these pastors and churches, but to the leadership of the church as well. We are convinced that the whole church needs a great spiritual awakening and enrichment. There is need for our pastors—all of them—to be exercised by more positive convictions in this regard and move about in their work with more manifest concern for the souls of men. Many of our pastors feel that ability to win men to Christ is not always taken into account in determining what they call "the grade of a preacher." The outstanding factors that determine the so-called "grade" they say are very often one's ability to preach, to raise money, to organize and to administer. This impression, if that is all it is, creates a psychology which sets the pace of the preacher, characterizes his ministry and determines his evangelistic emphasis. But back of this problem is that of the pulpit. There is need to-day for a new doctrinal emphasis. It seems that even some of the preachers are in a quandary as to some of the certainties of our faith. Because of this, there is too little positive preachment, compelling conviction, and consuming passion, without which there can be no successful evangelistic effort.

These are some of the more important reasons why we are forced to report a loss in membership. With more careful attention given to these essential matters—by legislation, consecration and sacrificial effort—there should be no reason why multitudes may not be won for our Christ, and these multitudes so instructed in and enriched by the truth of the Christian faith that they will be intelligent and efficient members of the Church of Christ.

IV. OUR UNFINISHED TASK

1—*A Summons to Service* in behalf of an unfinished task, involving readily recognized personal and corporate responsibilities within the realm of an active Christian conscience, is

inescapable. As has been intimated, the home missionary task of the Church of Christ is unfinished. In this constantly changing Western world, that intricate type of Christian social service to humanity is still in its initial stages of development, territorially and functionally. Vast areas of unevangelized rural regions and scores of sadly neglected city centers throughout this country challenge the attention of an American Christian statesmanship with ability, faith, and fortitude enough to spell problem with the letters of opportunity. Recent surveys show that eighty-seven per cent of our normally Protestant rural population, approximately thirty million persons, are not members of the Protestant Church.

2—*A Series of Exhibits,* which might be multiplied manifold, will serve to illustrate the urgency of our current home missionary challenge:

John McDowell, Secretary of the Presbyterian Board of National Missions, maintains that 10,000 American rural communities have no type of church; that 30,000 American rural communities have no pastor in residence; that 13,400,000 American children under twelve years of age receive no regular religious instruction.

H. E. Dunnack, State Librarian of Maine, says: "One hundred thousand of Maine's population are without religious opportunities; 95,652 families are unidentified with any church; 109,017 boys and girls of school age are enrolled in no sort of church school." He estimates Maine's church attendance to be one in seven and mentions a community of 2,100 persons, with only twenty-four church members.

Jay S. Stowell, our Director of Publicity and Promotion, submits data on Clare County, Michigan, as revealed by a local survey: "There are eleven townships, with forty-six public schools and an enrollment of one thousand children, an English-speaking American section with a population of 4,640, but no church at all in action."

L. H. Sweetland, Methodist minister in Hays, Kansas, declares: "Paganism prevails in parts of Kansas. Within fourteen miles of Hays, in an American community of prosperous farmers where I held services, there were children sixteen years old who had not heard of Jesus Christ. Kansas has hundreds of boys and girls who are utterly ignorant of religion."

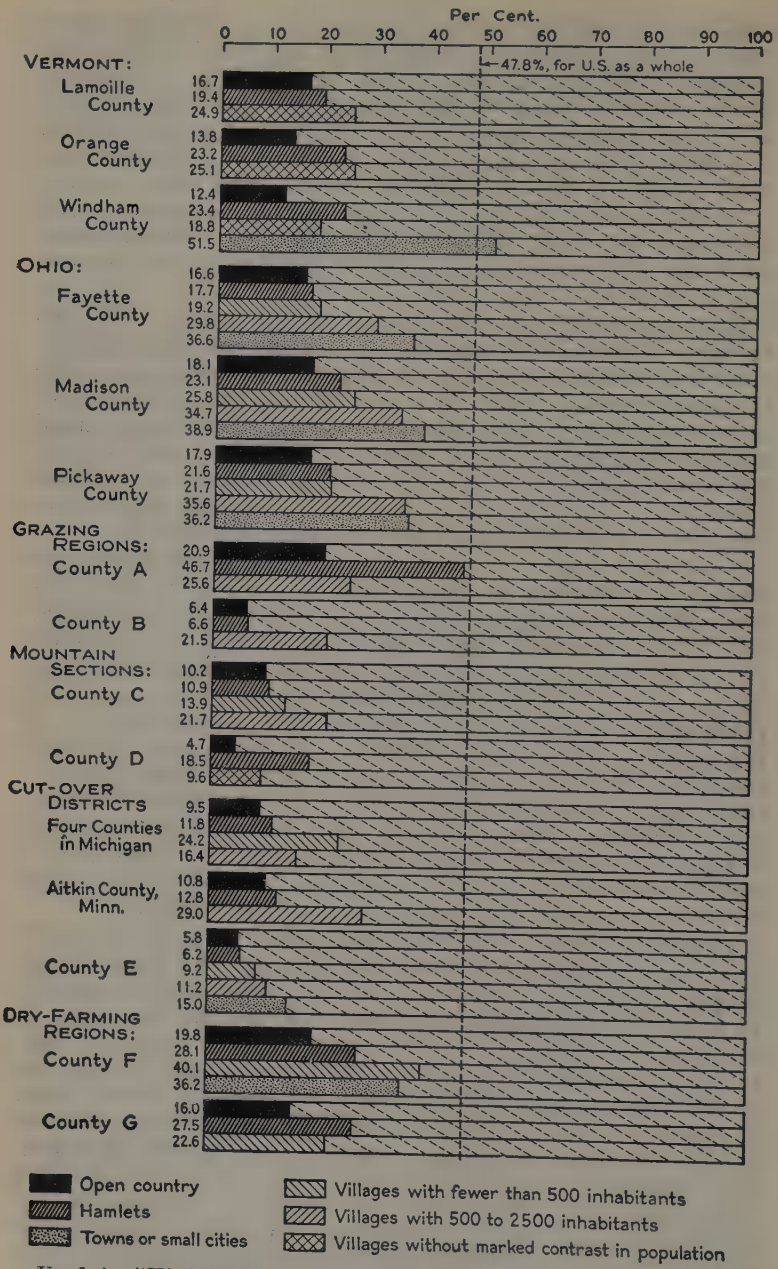
Elizabeth R. Hooker, Institute of Social and Religious Research, classifies certain distinctive groupings of our country's fifty-three per cent of unchurched people: the dry farming sections of Washington, Oregon, and Idaho, embracing a more extensive territory than the combined areas of New England and the Middle Atlantic States, with a strictly rural population of 807,000, of whom seventy per cent are unrelated to the church; the grazing regions of the Great Plains in the Rocky

Mountain, Cascade, and Sierra range regions, 110 large rural counties with 619,000 residents, barely one fifth of whom are identified with the church; 12,000 square miles of cut-over forest lands contiguous to the Great Lakes and in the Pacific Northwest, number 1,000,000 inhabitants, seven eights of them with Protestant traditions, but an overwhelming majority of these people are now strangers to the house of God; seventy-nine western mountainous counties, covering an area of 173,000 square miles and embracing a population of 424,000, count a ratio of only twelve per thousand church attendants, Catholic and Protestant.

3—*America's Urban Situation* is equally or even more disturbing. Hundreds of congested city centers, cosmopolitan communities with their racial interlockings and antagonisms, clamor for consideration. There is a studied purpose on the part of corrupt politicians to defeat constructive legislation on moral issues. Organized unrighteousness is entrenched in the city. The growing cities of America hold the balance of political power. If a democracy is to endure, the working majority of its political units must be kept intelligent and moral.

4—*Urgent Unmet Needs* and exceptional home missionary service opportunities confront Methodism on every hand, yet the curtailment of our missionary activities has become imperative. The situation is aggravated by our inability to maintain even a heartbreakingly reduced program of home missionary service on a justifiable financial basis unless we can count on a substantial increase in World Service receipts for the general distributable fund. Notwithstanding their recent economic losses and depleted incomes, Methodism has a host of heroic contributors toward the support of her benevolent and missionary enterprises. Thank God for such Christian stewardship! If only that mass of Methodist noncontributors to World Service could experience the joy of sacrificial giving, brighter days would dawn for all of Methodism's missionary agencies.

In addition to the desperate maintenance needs of our home missionary personnel, we must now face the fact that a more adequate financial undergirding of the Department of Church Extension is absolutely imperative if Methodism is to save a considerable number of her well located, finely equipped, and fruitfully serviceable churches from utter disaster during the 1932 calendar year. Unfortunately, it is too late to save some of them. Unless the General Conference can provide a plan to materially relieve so serious a situation, the gravity of which has repeatedly been called to the attention of the World Service Commission, dire consequences are inevitable. Whether themselves to blame for their present plight or not, the great majority of such debt-ridden churches can neither function effectively in constructive community service nor yield anything like propor-



Used in "Hinterlands of the Church," Institute of Social and Religious Research, New York.

DIAGRAM SHOWING THE PROPORTION OF POPULATION IN CHURCH MEMBERSHIP (1926), FOR COMMUNITIES OF DIFFERENT SIZES, IN COUNTIES SURVEYED, REPRESENTING SIX DIFFERENT KINDS OF TERRITORY.

tionate World Service receipts until their back-breaking financial burdens have been measurably eased.

V. PROCEDURE AND PROGRESS

Instead of attempting a detailed portraiture of our typical activities, covered in previous reports, the following summary statement is intended to single out items of special significance from the viewpoint of home missionary administration:

1—*Perplexing Problems* continue to tax our utmost resources of mind and heart. Confronted with soul-stirring service opportunities, teasing financial limitations test an administrator's patience. It is our sincere conviction that no single item in Methodism's total program of Christian endeavor is fraught with greater national and international significance than a faithful fulfillment of her home missionary responsibilities.

(1)—*A Summary of Home Missionary Problems* that demand consideration and solution, would cite the following among issues of major moment: an adequate religious and social ministry for America's hinterland residents, whose cultural and spiritual needs can hardly be ignored with impunity; the adaptation of an effective service program to constantly changing communities, however intricate the process; the development of an equipped and equitably supported rural and urban missionary leadership, so abundantly entitled to more sympathetic economic and social consideration; the cultivation of a thoroughly constructive, specialized, and inclusive ministry to underprivileged and overlooked groups, the primacy of whose claims upon our missionary agencies must be apparent to thoughtful Christian observers; the transmutation of valid church comity and co-operation principles into universal practice, free from sectarian emphases; the dissipation of denominational provincialism, in the interest of genuine Christian progress; and a seasoned interpretation of our religious responsibility to hasten the inauguration of an economic and social order, characterized by justice and equity, in harmony with the American Home Missions Congress pronouncement:

"We believe that home mission boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence, and guarantee to all our people an opportunity to achieve a Christian standard of living."

(2)—*A Saner and Sounder Individual and Collective Life* must emerge from this period of economic and social uncertainty; permanent values must be salvaged from this slump. Unless life lessons of lasting worth are gleaned from the heart-

breaking experiences of this time of testing, to-morrow is likely to face a far sorrier world than that of to-day.

President Herbert Hoover's recent Fortress Monroe address aptly characterized as a "God-imposed responsibility" the nation's duty to provide security for those who face *unemployment and privation,* adding:

"No governmental action, no economic doctrine, plan or project can replace the responsibility of the individual man and woman to their neighbors. That is a vital part of the soul of our people. If we shall gain in this spirit from this painful time, we shall have created a greater and more glorious America. The trial of it is here now. It is the trial of the heart and conscience."

(3)—*A Church Commission on Social and Industrial Relations,* preferably created by the General Conference of the Methodist Episcopal Church and entrusted with a mandate to function denominationally and interdenominationally, might find it possible to render a constructive ministry in behalf of America's future economic and social welfare by urging, in quarters where it may mean most, a more universal substitution of service for profit and prestige motives in business and society; by stressing the spiritual incentive as an essentially dominant factor in the development of normal human activities and relationships. A readjustment of our economic and social ideals, rather than a restoration of the old order that has yielded a fruitage of current confusion and chaos, is the demand of the hour.

2—*Administrative Procedure* is an issue of perennial interest and concern to general and sectional administrators of home missions. It is our constant aim to insure an equitable and effective expression of the expectations of connectional Methodism in the handling of home missionary resources and the placement of personnel. *Administration through co-operation* is the governing principle adopted for our guidance; the candid sharing of essential administrative information is a policy to which we are heartily committed.

(1)—*A Series of Regional Conferences* with the bishops and district superintendents of the Methodist Episcopal Church, during the past year, proved to be one of the most constructive and worth-while ventures of the current quadrennium. Eleven regional round table conferences, participated in by seven administrative representatives from the main office, were held. Instead of formal addresses, the program consisted of interpretive discussions concerning our administrative policies and procedures, with ample opportunity for self-expression on the part of those present. We had a threefold purpose in mind: to cultivate closer contacts with our area administrative leadership, handicapped by a constantly changing personnel; to effect mutually satis-

factory clearances on debatable issues; and to develop more fruitful administrative team work in behalf of Methodism's entire range of home missionary activities.

(2)—*Administrative Economy* is another of our constant concerns, as you will note from a statement on that subject by our exceptionally efficient Treasurer, William J. Elliott. In addition to a convincing exhibit of office economies, to be supplemented by the elimination of every possible budget item which a severely critical departmental and job analysis may justify in the light of current conditions, plus the readiness of my colleagues to carry a continual overload of administrative duties and field cultivation responsibilities without complaint, we are encouraging the utmost reduction of our sectional home missionary leadership personnel, consistent with recognized imperatives to administrative efficiency, as evidenced by the following illustrative items:

Distribution of our late and lamented Research Secretary's duties among his colleagues, a reduction of our headquarters administrative personnel.

The Puerto Rico Mission now has one superintendent instead of three, as was the case when resources were less limited.

Our Hawaii Mission is being supervised by one superintendent, not two, despite the international significance of that project.

A recent merging of the Latin-American and Southwest Spanish missions means only one superintendent for our Mexican work.

Anticipation of an Oriental Mission, to result from a merger of our Chinese-Filipino and Japanese Missions, whenever practicable, will mean a single superintendency in that case.

In view of our perfected transportation and communication facilities, current reductions in the number of Annual Conference districts, twenty-seven during the past eight years, were advisable. Additional reductions of our personnel at headquarters and in the field, are inevitable.

(3)—*The Special Study of Home Missions and Church Extension,* authorized by the 1928 General Conference in response to such a request in our 1927 Annual Report, was undertaken with the utmost sincerity and prosecuted with commendable zeal and thoroughness under the general direction of Dr. W. L. McDowell as Research Secretary, ably assisted by his administrative colleagues.

A cluster of related administrative problems, isolated and emphasized by that general resurvey of Methodism's home mission fields and projects, already clamor for consideration:

A more modern basis for the scientific distribution of home

missionary maintenance and church extension appropriations;

The relative evaluation of determinative territorial and functional factors in the release of missionary monies entrusted to us;

An equitable yardstick to measure the proportionate values of typical home missionary activities and enterprises;

Clearcut distinctions between, and justifiable appraisals of special opportunity and purely missionary service projects;

Readjustment of home missionary ministries to regions that have undergone radical economic, social, and constituency alterations;

A dependable gauge to determine proportionate considerations to which our rural and urban women's work activities are entitled;

Provision for the continuance of an intensive study of this Board's total task, in order to conserve the results of our basic survey.

3—*Co-operative Projects,* denominational and interdenominational, are constantly encouraged and cultivated. A careful analysis of the work fostered by Protestantism throughout the territories served by her home mission agencies, discloses an abundance of unembraced opportunities for co-operative procedure, the reduction of an indefensible waste of material and personal resources, and an increasingly effective expression of Christian idealism in home missionary propaganda. Keenly conscious of the fact that all of our evangelical communions are palpably to blame for organized Christianity's snail-like progress in this matter, we cordially invite other branches of the Christian Church to join us in a more serious attempt to travel the scriptural "second mile" toward the cherished goal of actual spiritual unity and co-operative achievement.

(1)—*Federated Churches and Missions* may meet a measurable local demand, especially in communities where nothing else seems to be within the realm of practical procedure, but the seasoned observations and experiences of our most reliable home missionary administrators have produced a profound conviction, with which we are in hearty accord, that amalgamation rather than federation of competitive missionary churches and enterprises, on an equitable exchange basis, is a more constructive and statesmanlike process. God hasten the dawn of that prophetic day when many more of our evangelical communions may be ready to crystallize Christianity's dream of organic unity; to travel the trail so recently blazed by the Methodisms of Great Britain and the United Church of Canada, which is registering so creditably under the new regime. In the meantime, we

are happy to sustain certain intimate interdenominational relationships and to support some very

(2)—*Strategic Interdenominational Programs:*

Council of Home Missions of North America
Federal Council of the Churches of Christ
Board for Christian Work in Santo Domingo
Pacific Coast Filipino Fellowship
Honolulu Filipino Social Service
Indian Work in Government Schools
Institutes for Town and Country Preachers
Affiliated Goodwill Industries
Puerto Rico Union Church, Press, Seminary
Federated Churches and Missionary Projects:

Nome, Alaska; San Francisco, California; Yosemite Park, California; El Dorado County, California; Boulder Dam, Colorado; Radburn, New Jersey, and elsewhere.

(3)—*Methodist Co-operative Enterprises* are fostered in several fields of specialized Christian activity:

Religious Education
Wesley Foundation Work
Ecclesiastical Architecture
General Field Cultivation
World Service Commission
Secretarial Co-operating Staff

Co-operating Committees:

Board of Education
Methodist Book Concern
Woman's Home Missionary Society
Six on Foreign Language Publications.

4—*Assuring Achievements*—While spiritual values cannot be crammed into statistical tables and the story of Christian progress can be recorded in only fractional fashion, we are confronted with fruitage exhibits often enough to cheer the missionary's faith.

(1)—*Home Missionary Overflow Fruitage* continues to lift life levels in practically every habitable part of the planet:

The Board for Christian Work in Santo Domingo, with which our Board of Home Missions and Church Extension is financially and administratively identified, sponsors one of the most fruitful interdenominational missionary undertakings in the Western Hemisphere. A decade of co-operative experience has abundantly justified this project. Dominican governmental representatives have registered grateful acknowledgments of our

mission's contributions toward the physical, social, and spiritual welfare of their people, particularly through the agency of The International Hospital, which houses the only modern scientific clinical equipment and standard training school for professional nurses in the Dominican Republic, with its one physician to 8,700 persons, and one nurse to 128,000 people, as against the comparative ratios of one doctor to 700 persons and one nurse to 305 persons in the United States and New York City, respectively. February 16, 1932, our $160,000 new hospital building and equipment was dedicated fully financed.

Dr. Juan Huyke, long-time Director of Instruction for Puerto Rico, where our service contacts embrace a strip of territory containing one third of that interesting island's 1,500,000 population, is a product of Methodist home missionary investments. Doctor Huyke personally assured me that his pamphlet literature to Puerto Rico's educational leadership consistently stressed the significance of spiritual, as well as intellectual considerations.

Bishop Motozo Akazawa, General Superintendent of the Japan Methodist Church, organized in 1907 by the union of several Methodist missions then functioning in that empire—Methodist Episcopal, Methodist Episcopal, South, and the Methodist Church of Canada—is a product of our Lahaina, Maui home mission church in Hawaii and was trained in the United States.

Dr. Frank Herron Smith, Superintendent of the Pacific Japanese Mission, informs us that one third of the Methodist Episcopal group involved by the amalgamation of these Methodist missions in Japan, represented the personnel contributions of our Hawaii and Pacific Coast missions.

Dr. John F. Wilson, Superintendent of the Pacific Chinese Mission, reminds us that Canton, China, boasts of a vigorous Independent Chinese Church, with a series of active outposts, sending its own missionaries into contiguous Chinese territories. It is the daughter of our Chinese church in San Francisco.

The Rev. A. B. Baez, pastor of our First Spanish Methodist Episcopal Church in Brooklyn, who began his work in that city with an initial group of fifteen persons, twelve years ago, now reports: nearly three hundred church members and a church-school enrollment of about that number; five hundred constituency contacts in a colony of five thousand Spanish-speaking people from many parts of the world—Spain, Puerto Rico, Santo Domingo, Cuba, Venezuela, Peru, Chile, Colombia, and Guatemala—ninety per cent of them sojourners in the United States for business and cultural reasons. Four of this home missionary's converts to Christianity are preaching the gospel of Jesus Christ in foreign countries.

Bishop John L. Nuelsen, whose twenty-year Christian statesmanship record in Europe has won the plaudits of two conti-

nents, thrilled our First Church, Germantown, congregation, on Sunday evening, November 15, 1931, with a gripping portraiture of vital home missionary relationship to foreign mission fields, citing his own family as a direct product of Home Missions.

Missions in Distant Lands, according to authoritative statements on the subject, are immeasurably indebted to the overflow fruitage of American home missions, resulting in a very substantial release of serviceable personnel, in addition to the spiritual impact upon nationals from all sections of the world, temporarily sojourning in this country.

(2)—*Individual Illustrations* of life enrichment and heroic service that abundantly justify the personal and material investments sponsored by our Board of Home Missions and Church Extension, are plentiful. Time and space permit the citation of a very limited number of cases, selected somewhat at random from a mass of available material of this sort:

The Vincent Brothers and Their Wives, Alaska's Cook Inlet Evangelists, a quartet of consecrated college-trained young people willing to provide their own $4,000 boat equipment and serve for the first year without salary at a total expense of $100 a month to this Board, in order to embrace an exceptional missionary service opportunity among the peopled islands of a grievously neglected 1,500 mile area, which we were otherwise unable to finance, illustrate the superb spirit of devotion that is characteristic of many missionaries in our home mission field.

The Rev. Henry Ko and Mr. Leroy Young, pastor and parishioner of the Philadelphia Chinese Mission which brought them into Christianity, are dividend-producing home missionary investments. Henry Ko, who came to this country at the age of thirteen with no knowledge of the English language, is an alumnus of Temple University. Leroy Young, an honor member of the Philadelphia Central High School Class of 1931, the winner of eight out of a possible seventeen scholarship prizes and a pre-medical scholarship at the University of Pennsylvania, plans to return to China as a medical missionary.

The Rev. Francisco O. Quintanilla, once an officer in Pancho Villa's Mexican revolutionary army, converted to Christianity in a California city, trained in our Spanish American Institute, is the successful pastor of our church at Watts, a suburb of Los Angeles, where a $19,600 new church project is now under way in order more effectively to house and minister to ever-increasing congregations of Spanish-speaking Americans.

The Rev. Maurice Levit, son of a Jewish Chicago saloonkeeper, won to Christ by a missionary-minded minister with a positive gospel message and a brotherly concern for the souls of men, pastor of our Philadelphia Fifth Street Temple, now serves a multitude of physically and spiritually neglected humans,

representing a score of nationalities, and sponsors a daily reproduction of the miracle of the loaves and fishes in one of the city's poverty-stricken, congested centers.

The Rev. A. Sartorio, once an Italian immigrant orphan boy unable to speak the English language, now the proud possessor of a university degree, is the efficient pastor of our Italian church in Astoria, Long Island, New York, where he was formerly janitor, holds a responsible place in boys' vocational guidance work, and is registering in remarkable fashion as an efficient and fruitful minister of Jesus Christ.

(3)—*Composite Fruitage Exhibits,* indicative of substantial progress in Methodist Home Missions during this quadrennium, present equally impressive portraitures that could be assembled in abundance. Here, also, space limitations compel a selective statement, buttressed by the assurance that our files contain much more available material of similar significance:

Seward's Folly proved to be a far from correct characterization of Uncle Sam's investment in the territory of Alaska, where, under the painstaking administration of Bishop Titus Lowe and Western Representative Walter Torbet, our missionary leadership has been greatly strengthened. With the exception of Juneau's temporarily uncertain church status, an unfortunate heritage for which the present pastor is not responsible, every one of our Alaska mission stations is now reporting fine Christian progress: Nome, Cook Inlet, Seward, Ketchikan, and Hyder. Adequate financial resources would enable us to take advantage of exceptional opportunities to stamp the imprint of Christianity upon the territory of Alaska, destined to become an important international highway.

Paradise of the Pacific is what Hawaii can become in reality if, recognizing her strategic geographical position at the crossroads of the Pacific, as well as the international political and racial significance of that territorial outpost, Hawaii's historical physical beauty and climatic charm can be supplemented by the cultural and spiritual enrichment of her cosmopolitan population. Bishop Charles Wesley Burns has given statesmanlike administrative attention and unstinted personal service to our Hawaii Mission. Superintendent William H. Fry, whose long period of fruitful service in those lovely islands is a matter of common knowledge among missionary-minded Methodists, reports commendable progress, notwithstanding the intricacies of his heroic task and the all too meager appropriations available from the treasury of our Board. The leading features of his quadrennial report include: baptisms, 1,605; new members, 1,401; twelve new church and parsonage buildings and grounds, costing $91,000, at least nine tenths of which was collected locally; $81,256 raised toward self-support; $13,196 paid toward World Service.

Pearl of the Antilles sounds like a misnomer for the tropical island of Puerto Rico, with its wonderful mountain and valley glories, when one contemplates even a partial portraiture of the desperately disturbing economic and social conditions, so prevalent among Puerto Rico's sorely stricken masses, whose indescribable physical, intellectual, and spiritual poverty constitute such an urgent challenge to the Church of Christ. Despite these handicaps, plus periodic devastations by earthquake and storm, our home missionary contacts in sixty centers have been encouragingly creative and fruitful. The joint local leadership of Superintendent Bruce R. Campbell and Religious Education Director Coe R. Wellman, a recent appointee, under the characteristically efficient administration of Bishop Thomas Nicholson, is resulting in a more adequately equipped missionary personnel and the development of an increasingly constructive program of social and spiritual service. A quadrennial report from the mission reveals the following noteworthy items: six new chapels and three new churches, since the hurricane; several well attended, standard teacher-training institutes; an interdenominational summer conference; adoption of the graded lesson system in twenty of our 107 church schools; 926 new names on the full membership roll; a ten per cent increase in self-support; maintenance of the George O. Robinson Boys' Institute, which houses and trains forty-two boys on a sizeable budget, supplemented by a modest appropriation of $3,670 from this Board; annual World Service receipts, nearly $1,800; a faithful band of thirty-four pastors and assistants, whose part and full time services are rendered on a salary support that ranges from $360 to $1,260 per year.

The Pacific Chinese Mission Program was reorganized four years ago, in order more effectively to meet the peculiar social and cultural needs of Chinese-American children. Superintendent John F. Wilson furnishes some exceedingly attractive group pictures, with the information that ninety-five per cent of the Chinese youth from Sacramento and Stockton, shown in three large group portraitures, were born in the United States; that the great majority of them are ambitious for a college education; that many of them will eventually go to China on account of more attractive and less restricted life investment opportunities; that, in consequence, we are confronted with a superb opportunity to make a vital contribution toward the preparation of a Christian leadership for modern China's 430,000,000 population—*a home missionary task for a foreign missionary enterprise.*

Pacific Coast Filipinos Challenge Christianity with unusually attractive service opportunities. Seventy thousand Filipino men, and only five hundred Filipino women in the United States suggest a social problem of alarming proportions. The exploitation

of Filipino youth in this country by unscrupulous white men and women, who traffic in the bodies and souls of mankind, is appalling. The Pacific Coast territory contains sixty thousand Filipinos, ninety-five per cent men, of whom seventy-five per cent are migrants, ninety-three per cent of them with some sort of religious background. They rank fourth in the ratio of foreign students in American institutions of higher learning: high schools, seven hundred; colleges, eight hundred. The Filipino group of American citizens constitutes no language bar, since practically all of them came to this country with some knowledge of the English speech. Evangelistic campaigns, conducted under the auspices of our joint Filipino Christian Fellowship Agencies, have gleaned heartening results in the conversion of hundreds of Filipinos to Christianity.

Pacific Japanese Mission Progress, stimulated by the enthusiastic leadership of Superintendent Frank Herron Smith, is evidenced by a remarkable record of specific achievements, listed during the past four years:

Field and Force—The present United States Japanese population is 140,000, of whom 75,000 are American-born, their annual birth rate ranging from 5,275 in 1921, to 2,220 in 1930; our 1927 quota of 20 Japanese preachers was increased to 28, plus five second-generation workers, while the 21 appointments of that year now number 30, notwithstanding a very material reduction of this Board's maintenance subsidy.

Program and Prospects—The five-year program stresses aggressive evangelism, self-support, buildings and equipment, second generation work, and international relations, contemplating a revision of the unjust exclusion act, in all of which we note progress. Since less than five thousand of the 65,000 true Japanese in this country are Christians, and 25,000 of them are accounted for by Buddhist adherence, we have 35,000 foreign-born Japanese in the United States who are unevangelized, in addition to a challenging, rapidly increasing constituency of alert and responsive young Oriental Americans, whose spiritual destinies constitute a direct evangelistic obligation which the Church of Christ in America dare not ignore.

General Summary—

	1927	1931	Gain
Full members	1,425	2,169	744
Total membership	2,312	3,364	1,052
Church school roll	3,121	4,392	1,271
Ministerial support	$15,904	$24,479	$8,575
Total giving	$46,828	$83,351	$36,523

The Latin American Mission, recently enlarged by a mutually agreeable merger with the Southwest Spanish Mission, embraces forty-five circuits with 2,469 full and 1,069 preparatory members, whose annual contributions toward World Service amount to $3,369; toward all purposes, $20,984. The brotherly administration of Superintendent Vernon M. McCombs, whose evangelistic zeal is so constant and convincing, seeks expression in a threefold objective: the development of a thoroughly consecrated, adequately equipped leadership; the encouragement of local initiative, personal responsibility, and self-support; and the co-ordination of our Latin American Mission activities within the Methodist organization, as well as the cultivation of interdenominational church comity relationships. Special emphasis on the importance of young people's activities has resulted in a seventy per cent increase in our Latin American Epworth Leagues. The last annual report registers these evidences of progress: material improvements, $5,000; meetings held, 8,789; conversions to Christianity, 476; increase in all classes of membership, forty per cent; work was secured for 715 families; aid given to 2,822 poor persons, and 8,119 were granted medical help, not counting the 16,590 medical treatments at the Los Angeles Plaza Center.

Bilingual Mission Activities, characterized by a twofold objective of Americanization and Christianization, constitute one of the most difficult and delicate phases of Methodism's home missionary task in the United States. Bishop E. G. Richardson, Secretary Ezra M. Cox, and Superintendent W. I. Shattuck merit our utmost consideration on account of their painstaking administration of and devotion to 103 Bilingual Mission pastors, serving 112 churches and representing eighteen nationalities, scattered over fifteen areas, thirty-one Annual Conferences, sixty districts, and twenty states. Doctor Shattuck's 1930-31 annual report stresses some vital considerations: the Board's $132,000 maintenance appropriation was supplemented by $73,693 in local contributions, a twelve dollar per capita ratio; World Service receipts, $6,780; a gain of 335 in church membership, which totals 8,379, despite the transfer of 253 members to English-speaking churches; church-school enrollment, 15,000; daily vacation Bible school attendance, 10,158; conversions, 281; baptisms, 618; pastoral calls, 51,425; exclusive occupancy of 64, and partial use of 21 church buildings.

Our Utah Mission problems are more acute than usual on account of unprecedented drouth and economic conditions. Superintendent C. W. Hancher reports encouraging progress in essential items and registers his conviction that Protestantism has its place in Utah; that Methodism has a vital contribution to make toward the ultimate achievements of Christianity in that Mormon stronghold, with its tremendous challenge to our

evangelical communions. He reports the following quadrennial accomplishments: a modern $16,000 church at Tooele, with a fine program of activity; a commodious $60,000 church at Ogden, serving an alert constituency; the inauguration of a vigorous program of activities in the new town of Copperton, at the entrance to Bingham Canyon.

Our Bureau of Negro Work, under the splendid leadership of Dr. W. A. C. Hughes, singles out as its major achievement for the quadrennium, the perfection of the School of Practical Methods for Town and Country Preachers, which has now assumed interdenominational proportions and won the sympathetic interest and financial support of several far-sighted philanthropic agencies, among which the Julius Rosenwald Foundation deserves special mention. The unjust economic and social discriminations to which our Negro brethren are still so frequently subjected in many parts of "the land of the free and the home of the brave," cannot be ignored by this country's conscientious Christian leadership.

Quadrennial Progress in Christian Philanthropies, sponsored by our Goodwill Industries under the inspirational direction of Dr. E. J. Helms, is revealed by heartening items gleaned from a recent report: $5,544,241 in opportunity and $1,902,420 in service wages to handicapped humans and regular employes; of the $11,697,060 required to carry on this humanitarian enterprise, $9,357,294 was salvaged from discarded materials, collected from homes that never missed such contributions; 16,635,571 missionary contacts were cultivated through these relationships during the last four years, and an immeasurably worth while social and spiritual service rendered in the name of Him "Who went about, doing good."

Our Publicity and Promotional Activities, directed by Dr. Jay S. Stowell, continue to register with increasing effectiveness. Those not directly conversant with this very important phase of our task, can hardly realize what endless exactions and detailed duties it involves. The field cultivation responsibility for ten areas, with its intricate ramifications would be work enough for one man, but that is only an extra item added to a program whose elasticity and inclusiveness are a genuine source of wonder. In addition to the constant creation of a considerable volume of high class pamphlet literature, the cultivation of co-operative relationships with our religious and daily newspaper editors, to whom we are indebted for invaluable space and generous consideration, *The Pastors' Journal,* continued on a quarterly instead of a monthly basis, is rendering a vital service to Methodist ministers.

Our Home Missionary Women Workers, selected and trained with the utmost discrimination, readily recognize the fine leadership of Miriam V. Ristine, who has abundantly justified her

assignment to this task, of such basic significance to our total program. These college trained, consecrated women workers are giving a good account of themselves in their child life and social service ministries, which are so fundamental to the stability of any community's religious superstructure.

Methodism's Joint Architecture and Wesley Foundation Projects, fostered by the Board of Education and this Board under the efficient leadership of Drs. E. M. Conover and W. F. Sheldon, greatly handicapped by current financial limitations, are doing constructive work in their two distinctive fields of specialized service: architectural guidance in church planning, with its strictly spiritual as well as functional emphases; the cultivation of creative contacts with Methodist youth on the campuses of state and independent institutions of higher learning, and the conservation of future Methodist leadership. Cultural and spiritual values of infinite worth constantly accrue from this type of home missionary investments.

VI. BOARD AND STAFF PERSONNEL

1—*Members of the Board and Executive Committee* have rendered faithful service in behalf of our home missionary cause throughout this quadrennium; they have shown exemplary devotion to their respective responsibilities as administrators of a sacred trust. One can hardly appreciate how much it means for forty-five men and women—clergy and laity—practically all of them otherwise fully occupied with their own affairs, cheerfully to accept these heavy and at times heartbreaking administrative responsibilities, with no thought of material compensation or personal advantage of any sort.

2—*Administrative Staff and Office Personnel* changes have been few, during the year. Departments and bureaus are functioning smoothly and effectively. A commendable spirit of devotion dominates the entire group, whose conscientious services here at headquarters and in all sections of our home mission field mean more than words of mine can express toward the accomplishment of our major objectives. No constituent board secretary in Methodism could wish for a finer, more co-operative group of administrative colleagues, field representatives, and office personnel than those with whom it is such a privilege to serve the sacred cause of our common concern. Our regular Wednesday forenoon fifteen-minute devotional meeting in Simpson Hall and periodic informal social gatherings have helped to crystallize these delightful personal and service relationships.

3—*Our Present Staff Personnel:*

Secretary, E. D. Kohlstedt; Treasurer, W. J. Elliott; Comptroller, G. L. Search. Departmental Superintendents: Church Extension, F. W. Mueller; Associate, H. C. Leonard; City Work, Channing A. Richardson; Rural Work, Mark A. Dawber; Evan-

gelism, George B. Dean; Western Representative, Walter Torbet. Bureau Directors and Specials: Architecture, Elbert M. Conover; Goodwill Industries, E. J. Helms; Negro Work, W. A. C. Hughes; Foreign Language Work, E. M. Cox, Secretary; Publicity and Promotion, Jay S. Stowell; Associates, Guy F. Crawford, V. Ludel Boden; Director of Women Workers, M. V. Ristine; General Office Assistant, Merle Gripman.

VII. FINANCE

As you will note from the financial statement at the close of this report, our receipts from World Service income have steadily declined during the quadrennium, our share of World Service distributable receipts for the last fiscal year, $1,610,722.70 being only 63 per cent of the amount received for the first year of the quadrennium. The ratios of distribution fixed by the World Service Commission for this quadrennium was 37.7636 per cent for each of the two Mission Boards. Due, however, to preferentials and special gifts, the Board of Foreign Missions has received 41.55 per cent of the total apportionment credit World Service receipts for the past four years, and this Board but 33.31 per cent.

Our General Fund Debt four years ago was $845,216.67. With the increase in World Service receipts for the following year and other undesignated income, this debt was reduced to $606,965.40 as of October 31, 1928. Our objective was to liquidate this amount during the three following years, and this would have been done had our income not suffered so severe a decline during that period. Our share of World Service distributable receipts for the year ending October 31, 1929, was $366,430.64 less than the previous year. The following year showed a further decline of $256,622.38, and last year another decline of $456,861.75. We had, therefore, three successive annual deficits totaling $1,079,914.77. During the three years we were able to apply a total of $754,444.39 on our increasing debt, leaving on October 31, 1931, a net total of unpaid obligations of $932,435.78 in excess of available resources.

Our Permanent Fund has increased $2,357,318.53 during the past four years, making the total of this fund $7,825,474.12 as of October 31, 1931. The additions to the fund came from the following sources:

Annuity Gifts (less Property adjustments)	$647,731.43
Bequests for the Permanent Fund	92,513.10
Gifts for Special Trusts	191,995.71
Returned and Transferred Donations	584,126.93
Appropriations for Revolving Fund	480,000.00
Net Undesignated Income from Loan Fund	360,951.36
Total	$2,357,318.53

This increase has made possible much greater service through our Loan Fund during the past quadrennium, and has been the means of saving scores of churches from foreclosure. During the four years we loaned from the Regular Loan Fund $940,679.87 to 203 churches, and from the Revolving Fund $1,196,782.66 to 244 churches, making a total of $2,137,462.53 loaned during the quadrennium to 447 churches. On October 31, 1931, we had a total of $3,049,119.68 outstanding in loans from the two funds to 699 churches as compared with a total of $1,394,311.61 on October 31, 1927, to 395 churches. Additional grants totaling approximately $500,000 have been made and are awaiting payment. Funds that we have been counting on from maturing loans to pay these grants have not materialized and we are obliged to delay payment to many churches whose papers are all in and approved. These obligations, together with our increased deficit of nearly a million dollars in our General Fund, place us in a very serious financial situation as we cannot borrow as readily this year as in normal times. In fact, if our income is not substantially increased within the near future, we may be compelled to suspend payments on some of our appropriations for the year.

VIII. FACING THE FUTURE

1—*Recent Research Revelations* concerning our home missionary personnel, project and appropriation readjustments during the past decade, particularly in the light of this Board's comparative pre-Centenary and present incomes, are exceedingly illuminating and suggestive of vital considerations for the future. Admitting the correctness of the contention that the Methodist Episcopal Church was hardly justified in attempting so expansive a program of home and foreign field service on the basis of her unfulfilled Centenary financial expectations, we must face facts that now confront our church, and seek to ascertain what can be done to alleviate the situation.

(1)—*Reduction of Personnel and Projects* has necessarily paced the series of annual recessions in World Service receipts for the general distributable fund, upon which our constituent boards are dependent for resources with which to support their respective programs of activity. In the second year of the Centenary, when Methodist contributions toward our general benevolence and missionary causes had reached their peak, the Board of Home Missions and Church Extension was fostering 5,544 projects, with a personnel of 6,041, now reduced to 3,728 projects and 3,822 workers. Prior to the Centenary, about 1,600 workers, distributed mainly throughout such distinctively missionary sections as Montana, Nevada, Utah, the Dakotas, Kentucky, Tennessee, Alabama, Georgia and the Negro Conferences, received maintenance from home mission funds. The

significant fact is that today, with proportionately greater demands and a drastically reduced income, we are responsible for the entire or partial support of twice as many workers as in pre-Centenary days.

(2)—*Completion of the Inter-Area Survey* has not materially altered the conclusions reached and reported on by your special committee, a year ago. With the utmost sincerity, your administrative officers purpose to continue their efforts toward the elimination of any and all current inter-area appropriation inequities that a more intensive study of the total situation may reveal.

(3)—*Data on Comparative Appropriations,* gathered from every Episcopal area in the Methodist Episcopal Church, disclose some suggestive facts and figures, based upon the reactions of bishops and district superintendents to a fourfold inquiry concerning: inequities between areas; inequities within areas; observations as to types of work; Conference and district needs.

The general survey of the field of home missions and church extension is to be followed by an intensive, wholly impartial appraisal of the resultant invaluable data, in order to assure every critic of home missionary appropriation policies that personal prejudice and sectional partiality are not determinative factors in this sacred business. The total available resources of the Board of Home Missions and Church Extension are at the command of the Methodist Episcopal Church, and your administrative officers share the anxiety of our sectional leadership that every essential area, Conference and district appropriation equity shall be protected.

(4)—*The Statistical Contrast* between our total home mission maintenance appropriations for 1921 and 1930 is illuminating. The following general project classification indicates this Board's current financial obligations toward the support of the 3,822 persons engaged in church, district and Conference home missionary service: 460 of them receive their entire support from the Board of Home Missions and Church Extension; 170 of them, over ninety per cent; 163 of them, from seventy-five to ninety per cent; 282 of them, from fifty to seventy-five per cent; 315 of them, from twenty-five to fifty per cent; and the remainder twenty-five per cent and less.

2—*Outstanding Objectives*—Above the platform in our Matthew Simpson Hall, Philadelphia, is blazoned the slogan that embodies what we believe to be the inclusive and ultimate home missionary objective: *America for Christ!* Home Missions is the response of the Christian Church to that part of the Great Commission which involves the evangelization of America. An inherited $5,000,000 service program cannot be financed with a $2,000,000 budget. You can readily understand how handicapped must be our efforts to march into new fields of Christian

1930 Maintenance Appropriations—Designated

Area	*White English Speaking*	*Colored*	*Foreign Speaking Conferences*[1]	*Indian*	*Bilingual*[2]	*Special*	*Total*
Atlanta	$10,250.00	$15,105.00	.....	.....	.....	$50.00	$25,405.00
Boston	24,120.00	1,400.00	$360.00	.....	$40,945.00	3,700.00	70,525.00
Buffalo	15,895.00	1,200.00	.....	$3,825.00	15,830.00	1,850.00	38,600.00
Chattanooga	41,585.00	5,500.00	.....	2,450.00	.....	3,425.00	52,960.00
Chicago	39,965.00	.....	18,500.00	.....	30,847.00	6,012.00	95,324.00
Cincinnati	41,843.00	.....	.....	.....	18,733.00	.....	60,576.00
Covington	.....	20,591.00	.....	.....	.....	.....	20,591.00
Denver	43,078.00	.....	12,903.00	.....	9,422.00	6,000.00	71,403.00
Detroit	24,526.00	.....	55,065.00	2,968.00	18,456.00	5,400.00	106,415.00
Helena	40,200.00	200.00	.....	2,600.00	.....	200.00	43,200.00
Indianapolis	20,242.00	.....	960.00	.....	5,085.00	7,050.00	76,423.00
Kansas City	60,453.00	.....	3,835.00	.....	5,085.00	7.050.00	76,423.00
New Orleans	.....	23,725.00	.....	.....	.....	5,287.00	29,012.00
New York City	56,311.00	.....	9,281.00	.....	84,003.00	5,240.00	154,835.00
Omaha	36,441.00	.....	.....	.....	3,660.00	1,750.00	41,851.00
Philadelphia	13,625.00	5,290.00	.....	.....	34,650.00	2,425.00	55,990.00
Pittsburgh	22,980.00	.....	.....	.....	33,720.00	225.00	56,925.00
Portland	41,495.00	.....	2,200.00	10,185.00	1,765.00	6,715.00	62,360.00
Saint Paul	40,895.00	.....	.....	3,040.00	4,200.00	5,775.00	53,910.00
San Francisco	43,175.00	500.00	120,255.00	2,700.00	800.00	6,220.00	173,650.00
Washington	28,436.00	7,797.00	.....	.....	6,634.00	6,596.00	48,463.00
Totals	$645,515.00	$81,308.00	$223,359.00	$27,768.00	$310,650.00	$72,920.00	$1,361,520.00

[1] This item includes the Latin American Mission, Southwest Spanish Mission, Hawaii, Pacific Japanese and Chinese Missions, etc.—also, some English-speaking work to these same groups.

[2] This item includes the Bilingual Mission, also all other service ministries—English-speaking to foreign-language groups, such as Halsted Street Church, of Chicago, Churches of all Nations, etc.

endeavor or even to insure the continuity of many worthy home missionary projects that have actually developed into "going concerns."

(1)—*The Main Task of Home Missions* is to provide for otherwise neglected communities, the facilities, organizations and religious leadership that will guarantee to such communities a wholesome, spiritual interpretation of individual and social life.

(2)—*The Most Fruitful Home Mission Field* is furnished by millions of country and city boys and girls who receive no constructive religious training at home or in school, multitudes of them no religious instruction whatever.

(3)—*A Major Problem of Home Missions* is to secure and support adequately equipped, thoroughly consecrated specialists in juvenile psychology, who sense the incalculable value of a faithful, fruitful social and spiritual ministry to impressionable child life.

(4)—*A Temporary Expedient in Home Missions,* rather than a permanent policy of procedure, are the public educational activities frequently fostered in backward communities; general intellectual culture is a regular responsibility of the state, not of Home Missions.

(5)—*Self-support and Self-dependence* is a consideration of major moment in the realization of home missionary objectives; the discovery and development of local resources and leadership means steady advancement toward that coveted goal.

(6)—*A National Home Missions Program* would lift up many projects that are clearly the missionary responsibility of Connectional Methodism, regardless of area, Conference or district boundaries. Among them, we might mention the following typical activities: Bilingual, Indian, Negro and mountain work; Goodwill Industries; specialized rural and urban Christian social service enterprises; ministries to migrants and underprivileged groups; industrial evangelism; and other forms of Christlike service.

(7)—*Current Home Mission Emphases* include certain considerations which must henceforth be thrust into the very foreground of Christian thought and action: spiritualization of our economic and social order; an adequately equipped and efficient ministry, to meet the demands of the new day; economic and social justice for racial groups, resident in America; dissipation of denominational provincialism, in the interest of Christian progress; constructive religious and social ministries to America's hinterland regions and city centers; clearcut distinctions between Conference and connectional missionary projects; the development of more intimate and co-operative administrative relationships between our general and sectional leadership.

3—*Summarized Suggestions* for your special consideration and action are submitted herewith:

(1)—*General Conference Legislation* possibilities must be reckoned with during May. The World Service Commission's Committee of Fifteen on General Conference legislation plans to report progress. Since unexpected problems pertaining to the internal and external organizational relationships of the Board of Home Missions and Church Extension are likely to arise, our Executive Committee was authorized by the Board to formulate whatever legislative recommendations to the General Conference of the Methodist Episcopal Church the interests of this Board and later developments may demand.

(2)—*Administrative Personnel Reductions* in the field, as well as at headquarters, particularly where maintenance appropriations are involved, are inevitable. Modern communication and transportation facilities, financial and other determinative factors compel the consideration of administrative readjustments whenever and wherever feasible. During the past eight years, five mission superintendents were eliminated. Financial limitations necessitate other adjustments of this sort.

(3)—*Home Missionary Appropriations* for the 1932 calendar year, with a shortage of $456,861.75 in our Board's share of the World Service distributable fund, would have meant a forty per cent cut in our missionary program, had not the Board authorized the carrying of this deficit in order to limit the appropriation cut to approximately twenty-five per cent.

(4)—*Program and Project Studies* should be continued intensively, in the interest of a more scientific analysis of current objectives and the future home missionary responsibilities which may rightfully relate themselves to our Board.

(5)—*Church Comity Adjustments* and possibilities merit careful consideration and conscientious co-operation on the part of denominational home missionary administrators, general and sectional. Kingdom, rather than sectarian interests must be recognized as the decisive factor in such negotiations. Our Wesleyan attitude toward Christian co-operation and interdenominational relations, remains unchanged: "If thy heart is as my heart, give me thy hand—to form a league, offensive and defensive, with every soldier of Jesus Christ—to make our Church a power in the land; to love every other church which exalts Christ."

(6)—*Negro American Citizens* are facing the most critical situation, aggravated by current economic discriminations, that has confronted our Negro brethren in many years. This Board's consistent position on the race issue in this country is now too well known to need elaboration. Under present circumstances, however, Christian duty would seem to demand a clear-cut statement on our part in behalf of economic and social justice for

the American Negro, who represents a considerable proportion of our Methodist Episcopal membership and constituency.

(7)—*Our Oriental Americans* constitute another group, for whom a fitting word might be spoken. Subjected to an unjust racial immigration quota, too fractional to ensure a semblance of sincerity to the specious arguments of professional politicians, who would forever bar our gates against these people; denied naturalization and property rights that are freely granted to racial groups from other parts of the world; and ruthlessly banned from certain Western counties, the California Conference of the Methodist Episcopal Church deserves special mention for electing a Japanese layman as one of its delegates to the General Conference of 1932, in Atlantic City, New Jersey.

4—*Courageous Convictions*

(1)—*Methodism's World Service Problem* can be solved whenever we choose to take Christ's missionary mandate seriously enough to register in terms of genuine sacrifice and service toward world evangelization. That significant October World Service appeal, voluntarily sponsored by a group of prominent Methodist ministers, was one of the most heartening happenings in recent months. Undertaking to stress the commonality of our World Service claim upon the entire administrative and pastoral leadership of the Methodist Episcopal Church, they admonished their brethren to bear several vital considerations in mind:

"These are times of financial difficulty for people and pastor alike. They affect all of our churches. Yet we refuse to be overwhelmed by the difficulties.

"We are joining in this appeal to fellow pastors with the assurance that they share with us a deep conviction and an earnest concern for the sustained support of our missionary enterprises at this critical time."

Ours is a connectional Church. The unity of our Methodist ministry—urban, rural, episcopal, district, detached—must be preserved. Methodism's missionary interests constitute a clear-cut, connectional responsibility that no administrative group—bishops, district superintendents, pastors, Board secretaries—should seek to evade. In the expression of our connectional convictions concerning Christianity's ultimate objective, evangelization of the world, let leadership lead the forces of righteousness to victory over superstition and sin.

(2)—*Methodism's Phenomenal Progress,* temporarily interrupted, can be duplicated whenever we are ready to center "all of our being's ransomed powers" upon the task of Christianizing the Democracies of America, as well as the nations of the world. Sectional and piecemeal interpretations of community conditions and national needs, human experiences and obligations, current

history and world welfare are bound to be misleading. The long look and creative thinking are imperative to a balanced appraisal of men, institutions, local and world-wide movements, programs and policies. Methodism's amazing initial growth in the new world can be accounted for by the irresistability of her superb administrative genius, coupled with a consecration so complete that it actually exhausted the energies of scores of our early itinerants before they had reached the age of thirty-five.

Acknowledgments

Grateful to God for a multitude of enduring mercies; health, home and hard work, buttressed by innumerable blessings from the Throne of Grace; sincerely appreciative of the patience and brotherly consideration of our bishops, district and mission superintendents, editors, Board secretaries—all with whom we are privileged to sustain personal and service relationships, denominational and interdenominational; with a buoyant faith in the legitimacy of Methodism's home missionary enterprise and the ultimate triumph of truth and righteousness in a world of uncertainty and sin, we submit this quadrennial report for whatever appraisal your judgment and conscience may dictate.

Respectfully submitted,

E. D. Kohlstedt

Corresponding Secretary.

FINANCIAL STATEMENT OF BOARD OF HOME MISSIONS AND CHURCH EXTENSION GENERAL FUND

Receipts and Disbursements for Quadrennium Ending October 31, 1931

Receipts	1928	1929	1930	1931	Total
World Service Distributable Income	$2,560,243.13	$2,324,256.83	$2,067,634.45	$1,610,772.70	$8,562,907.11
World Service Special Gifts	93,605.04	148,537.31	170,762.59	235,382.14	648,287.08
Other General Fund Receipts	136,019.06	237,333.04	150,819.33	190,375.82	714,547.25
Total	$2,789,867.23	$2,710,127.18	$2,389,216.37	$2,036,530.66	$9,925,741.44
Disbursements					
Home Missions	$1,668,433.19	$1,628,607.20	$1,520,320.56	$1,387,721.84	$6,205,082.79
Church Extension	593,039.65	696,864.63	533,261.44	547,764.11	2,370,929.83
Work at Wesley Foundations	46,369.66	46,238.69	40,969.51	32,565.76	166,143.62
Interdenominational Work	21,000.00	23,600.00	19,350.00	17,810.81	81,760.81
Training Conferences	12,842.55	13,206.15	18,579.64	25,617.56	70,245.90
Scholarships and Life Service	15,742.70	12,553.33	7,010.00	3,935.00	39,241.03
Co-operation with theological schools	12,500.00	.....	.....	.....	12,500.00
Bureau of Architecture	15,000.00	15,000.00	13,500.00	13,000.00	56,500.00
Foreign Language Publications	6,597.24	6,702.88	6,171.69	5,747.57	25,219.38
Bulletin and Information Service	.....	5,731.06	6,879.19	6,956.16	19,566.41
Church Extension Finance Division	.....	.....	2,916.48	11,918.98	14,835.46
Service to the Field	27,390.37	32,231.90	33,624.17	32,667.53	125,913.97
Cultivation, promotion and publicity	37,383.89	25,700.39	27,829.95	26,476.48	117,390.71
Our Share Co-operative Work	(122,305.91) *	130,786.84	118,377.85	86,028.88	335,193.57
Administration Expense	126,543.65	126,042.20	129,073.54	123,950.22	505,609.61
Totals	$2,582,842.90	$2,763,265.27	$2,477,864.02	$2,322,160.90	$10,146,133.09

*Deducted from Gross Receipts at Central Office.

PERMANENT FUND

Balance Sheet October 31, 1931

Assets

Cash on Hand and in Banks		$44,054.14
Loans to Churches:		
Regular	$1,498,059.66	
Revolving Fund	1,551,060.02	
		3,049,119.68
Bonds:		
Railroad Bonds	$545,925.00	
Guaranteed Real Estate Mortgage Bonds	310,000.00	
Public Utility and Other Bonds	277,500.00	
		1,133,425.00
Mortgages, Notes, Etc.:		
Guaranteed Mortgages	$405,500.00	
Other Mortgages, Notes, etc.	968,457.18	
		1,373,957.18
Stocks (Donated)		176,200.00
Real Estate:		
Wesley Building, Philadelphia	$1,144,426.63	
Less Depreciation	34,426.63	
		1,110,000.00
Other Real Estate		926,718.12
Furniture and Office Equipment		12,000.00
Total		$7,825,474.12

Distributed as Follows

Loan Fund:			
Subject to Annuities		$1,180,017.83	
Not Subject to Annuities:			
Revolving Fund	$2,367,937.41		
Undesignated	2,456,290.57		
Designated	145,957.14		
Surplus	54,996.07		
		5,025,181.19	
			$6,205,199.02
Home Mission Fund:			
Subject to Annuities		$878,848.46	
Not subject to Annuities:			
Undesignated	$484,889.64		
Designated	256,537.00		
		741,426.64	
			1,620,275.10
Total			$7,825,474.12

WOMAN'S HOME MISSIONARY SOCIETY

To the Bishops and Members of the General Conference assembled in Atlantic City, New Jersey, May, 1932

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PUBLICATIONS AND PUBLICITY

Editor, Mrs. Levi Gilbert.
Assistant Editor, Miss Bertha Stephenson.
Assistant Editor, Miss Helen E. Cox.
Publisher, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio.

"Woman's Home Missions," "Junior Neighbors," "Annual Meeting Daily," "Annual Report," General Publications.

ORGANIZATIONS

Eighty-five Conferences are organized as follows:

Auxiliaries		5,927
Wesleyan Service Guild		217
Young Woman's Auxiliaries		596
Young People's Department		2,683
Junior Department:		
Home Guard Companies	1,623	
Mothers' Jewels Bands	2,078	
		3,701
Total Number of Organizations		13,124

MEMBERSHIP

Auxiliary	215,614
Honorary	15,194
Conference	1,091
Wesleyan Service Guild	4,157
Young Woman's Auxiliaries	12,980
Young People's Department	38,510
Junior Department	93,392
Total Membership	380,938

FINANCES

Total receipts for the quadrennium are as follows:

1927-1928	$3,109,616.99
1928-1929	2,862,561.62
1929-1930	2,922,119.13
1930-1931	2,807,873.50
Grand total income	$11,702,171.24

The Woman's Home Missionary Society has felt the depression which the other Boards have reported and register a decrease in members, money and subscriptions to the official organ of the Society.

MISSIONARIES

Through the Department of Education and Personnel we have the vocational analysis of types of service rendered by missionaries enrolled with the society. In view of the fact that the various race groups are touched, our field is wide and various. The analysis follows:

MISSIONARIES IN CONFERENCE INSTITUTIONS

Superintendents	24
Matrons	44
Nurses	8
Social Workers	11
Kindergartners or nursery school teachers	12
Religious Educational Workers	3
Industrial arts	5
Secretarial worker	1
Total	108

MISSIONARIES IN NATIONAL INSTITUTIONS

Vocational Analysis

Presidents (men)	3
Dean of women	2
Superintendents	
Homes and Schools (women)	38
Homes and Schools (men)	7
Settlements (women)	11
Assistant Superintendents	26
Principals	8
Teachers of Advanced and high-school subjects	69
Grade Teachers	45
Teachers of home economics or industrial arts	45
Technicians	3
Music Teachers	17
Religious Education (Directors or teachers)	13
Kindergartners or nursery school teachers	26
Nurses	59
Social Workers (men and women)	39
Boys' workers in Homes and Schools (men)	3
Matrons	61
Farmers	4
Secretarial workers	16
Preachers	6
Printer	1
Doctors (full and part time)	6
	508

DEACONESSES

The vocational analysis of types of service rendered by 436 deaconesses of the Woman's Home Missionary Society is as follows:

Active	338
Leave of absence	48
Retired	50
Total	436
President of Training School	1
Dean of Training School	1
Superintendents	26
Nurses	6
Pastors, Pastor's Assistants, Directors of Religious Education	158
Social Service	88
Dietitians	2
Occupational Therapy	1
Chaplains	4
Matrons	12
Evangelists	2
Teachers	24
Promotional work	4
Office Secretaries	6
Immigration work	1
Prison and Hospital work among Soldiers and Sailors	1
Wesley Foundation	1
Total	338

During the Quadrennium the merged Pension Fund for deaconesses of the three administrations has been administered by the Board of Hospitals, Homes and Deaconess Work. To this fund each deaconess has contributed four dollars and twenty cents and the employing agency has paid an equal amount. Deaconesses receive a pension when approved by the Board of Hospitals, Homes and Deaconess Work, after retirement has been recommended by the administration and granted by the Conference Deaconess Board.

"LOOKING BACKWARD THINKING FORWARD"

Browning says: "The future I may face now I have proved the past." This is the sentiment of the Woman's Home Missionary Society of the Methodist Episcopal Church as it starts into its second half century of achievement and helpfulness. The jubilee celebration which occurred in October, 1930, was the culmination of the unfolding of a five-year plan which was worked out and presented to the Board of Trustees three months before the launching of the program. This plan was not only a program of celebration for strengthening all lines of work but it anticipated future needs and larger achievement. It recognized that money and interest must be conserved for old work, such as salaries, current expense, publicity, and upkeep as well as to call forth more money over and above that which was already coming in. This program was made visual by the Project Picture which was a large, colorful, artistic wall poster, with eleven arches. The central arch held a symbolic figure of "Mother Society," and into the arches on either side of her were placed symbolic figures of the two projects to be undertaken in a year. As the years passed new panels, visualizing new tasks, were sent to the ten thousand churches, organizations of the Woman's Home Missionary Society, which became a constant reminder of work done and work to be undertaken, and was, when filled, a lovely visualization of the entire jubilee program. This device, built to stage proportions and beautifully lighted, was used at several annual meetings, and for the last time at the Jubilee celebration in Cincinnati, the birthplace of the organization.

For the study undertakings, programs were issued for use in the local groups, on some department of work which had come into existence during the fifty years. For the jubilee undertakings, carefully planned literature was sent to the local groups explaining just how to proceed with the new projects.

Jubilee literature was colorful, attractive, original, free and postage paid. This was made possible by the sale of a colorful device, which was much loved, called "The Jubilee Seal." These seals were made to sell at a penny a piece and six thousand dollars came into the hands of the treasurer because loyal women used these bits of color on letters, programs, and place cards.

A jubilee building program was launched in the first year. The history of the institution needed, its location, its particular wants, went with the launching of the program. Every building is to-day completed.

Since none of the buildings was started until two-thirds of the required money was in hand, all are now paid for. The cost of these jubilee buildings was apportioned to the Conferences, and in the five years $1,060,500 had been put into them.

The jubilee was a success financially when hard times were upon our country. During the fifty years of its history the Woman's Home Missionary Society has laid at the feet of the Master $50,103,063. In the last decade, which of course, includes the jubilee period, the total giving was $30,138,286.

The regular work of the organization was not only continued but strengthened during the jubilee period. Current expense, student aid, cash supplies, mite boxes, annuities, permanent funds, all held steady, and to this giving of the jubilee period was added "jubilee love gifts," over and above the monies suggested in the various funds. The "jubilee love gift" was "fifty cents to Mother's society on your own birthday" for adults, and a "penny for every year of your life" for the younger group. Nearly all members gave love gifts. Many gave five dollars instead of fifty cents. Some gave one hundred dollars, and a few gave a thousand dollars as love gifts. Four hundred thousand dollars ($400,000) was placed in the treasure chest which was created and set apart for these love gifts.

The jubilee success was due principally to intelligent, coordinated, courageous and long-range planning. It revealed the value of definite advertising, the personal touch, workable plans, a system of recognitions, and, above all, the value of knowing where the money goes. (It revealed the unity and co-operation of the Sisterhood which for five years rejoiced in "Looking Backward Thinking Forward.")

THE NEW APPROACH

The changing import of Home Missions defined as it was in the North American Home Mission Congress held in Washington, D. C., in December, 1930, is epitomized in the concluding paragraph of the text book for 1931-1932, "The Challenge of Change," by Dr. John Milton Moore. He writes, "Home Missions in its newer aspect imposes upon its adherents the necessity of studying constantly and thoroughly every human situation in this country which raises a moral issue." The President, Mrs. W. H. C. Goode, in her 1931 annual message, compares our work in the past to that of the Good Samaritan. She challenges us with the thought that "to-day we are saying that the home missionary work of any country has but begun when it has rescued the man on the Jericho road. It must rid that road of bandits."

The continuity of our service must be preserved but we are understanding the place and importance of our national policies as never before in making "safe" the road. An educational program is being put on through the secretaries of Christian citizenship to bring these policies to the forefront in the thinking of our women in order that definite action from an informed membership may make an impact that will be felt.

The following pronouncements were voted on October, 1931:

Prohibition. We believe absolutely in the Eighteenth Amendment, in its strict observance and rigid enforcement.

World Peace. We believe in the participation of the United States in the World Court and in the Disarmament Conference to be held in Geneva.

Immigration. Unjust discrimination is a disturbing element to international understanding and world peace, therefore, we endorse the action of the General Conference of 1928 that we urge all Christian citizens to unite in removing such legislation as restricts immigration and the rights of citizenship on grounds of race and color.

Motion Pictures. We urge the support of any bill which aims to abolish improper pictures and to promote proper censorship and oppose the transporting of barred films to other nations.

Industrial Relations. The present period of unemployment is an aspect of industrialism which demands patient and expert study, but in a measure quite beyond our consciousness, we share the responsibility for seeking a solution. The present period of unemployment makes it a propitious time for more strict regulations concerning the status of women and children in industry.

The Franchise. We recommend that our women be taught that voting is a sacred duty, that they be made aware of their personal responsibility.

SPIRITUAL VALUES

The regular administrative and financial work of the society has been carried by the various departments, bureaus and standing committees according to the provisions of the constitution and by-laws. It has seemed that the united effort to hold steady in the changing world has deepened our reliance on things spiritual.

Always, through its half-century of history, the Woman's Home Missionary Society has placed major emphasis upon the awakening and development of the spiritual life as fundamental, not alone to the attainment of the noblest character, but also to the fullest mental growth, and to the greatest social values—this, both for the supporting organizations and for the institutions supported.

Perhaps never more than at the present time has the sense of

dependence upon spiritual forces been realized. This realization of spiritual needs and of spiritual resources available to meet those needs is now finding expression in the "Unified Movement for the Spiritual Life" in which the Woman's Home Missionary Society and the Woman's Foreign Missionary Society are together seeking to kindle anew the altar fires of spiritual life in the homes of Methodism, and in the institutions of the organization.

Training Conferences under skilled and consecrated leaders are bringing together from the isolated places those who are guiding the religious activities of their institutions. These Conferences create a spirit of sympathy and comradeship, and help those attending to a better understanding of the problems and opportunities confronting them. The Woman's Home Missionary Society acknowledges with sincere appreciation the valuable co-operation of the Board of Education in these training Conferences.

MRS. V. F. DEVINNEY, *Corresponding Secretary;*
MRS. M. C. SLUTES, *Recording Secretary.*

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Assistant.....C. W. Longman
Promotion and Publicity.....Clyde Lemont Hay

CO-OPERATIVE ENTERPRISES

Religious Education in Foreign Fields.....Wade Crawford Barclay
Bureau of Architecture.....Elbert M. Conover
In charge of Chicago office.....Edward F. Jansson
Missionary Education.....Corliss P. Hargraves
Committee of Six on Foreign Language Publications...Ezra S. Cox

Note: The names of Directors of Religious Education in Annual Conferences in the United States and in the foreign field appear in *The Methodist Year Book* for 1932, page 24.

REPORT OF THE BOARD OF EDUCATION

To the General Conference of the Methodist Episcopal Church:

At the beginning of the quadrennium the Board revised its organization in harmony with the legislation adopted by the General Conference which convened at Kansas City.

The main feature was the organization under two general divisions instead of the four departments of the previous quadrennium. Two standing committees were appointed for the quadrennium. Each member of the Board was assigned to one or the other of these major committees. One committee gives consideration to all matters related to the educational institutions of our Church and the Wesley Foundation work. The other committee considers the work of education as carried on in the local churches, through Church Schools, Epworth Leagues and schools of methods. The Board as a whole receives the reports of its employed staff and all matters relating to the financial situation, then convenes as divisional committees considering and maturing recommendations for discussion and action by the entire Board. The Corresponding Secretary, Secretaries of Divisions and their staff members work together in fullest knowledge of the whole program of the Board, as well as the particular parts assigned to each.

The policy of enlisting the organized co-operation of Annual Conferences, through conference boards of education, has made considerable progress during the quadrennium. This type of co-operation, however, still remains as an important field for further development. The local church is the unit of first importance. The Annual Conference of pastors must be the advisory center for the churches. The Board of Education is the liaison agency, helping where help means most.

The financial service the Board is expected to render the institutions and other educational projects has been greatly diminished by the unprecedented decline in World Service giving in recent years.

During the preceding quadrennium we were able to appropriate to the operating expenses of the institutions classified by the University Senate a total of $2,065,167, while for the quadrennium now closing the best we could do was to appropriate $1,758,927. This means a cut in appropriations of fourteen per cent. This has its effect not only upon the direct operating budgets of the institutions, but upon the endowment rating required by the accrediting associations. The appropriations made by this Board have been accepted as the equiv-

alent of the normal income from endowment. The experience of recent years renders less dependable the stability of such sources of income. For the past eight years the Board has been able to appropriate an average of $478,000, or five per cent on $9,560,000.

Most of our schools for Negroes have not yet achieved the independent status of local trustee control. Their property, operating expenses, policy and program are the responsibility of the Board of Education. The sentiment of the Church at large is without doubt in accord with that of the Board that autonomous responsibility shall be established as soon as possible for each school offering courses in higher education.

During the present quadrennium the Board has devoted from it receipts a total of $894,720 to the support of education for Negroes. The amount used the previous quadrennium was $1,272,462, showing a cut of twenty-nine per cent. These schools represent a major missionary interest of the whole Church. Recent years have seen unusual co-operation among the churches, foundations and philanthropists in strengthening the institutions established for the higher education of Negro youth. At last the leaders are mapping out plans for a system of schools adapted to the populations to be served, and the type of schools best suited to the constituency.

The Division of Religious Education in the Local Church co-operates with Annual Conference boards of education in placing directors of religious education in conferences and areas. The Rally Day offerings are returned to the conferences for the support of the conference director and his program. The Rally Day offerings have more than doubled during the quadrennium under the stimulus of the provision that the offerings are to be used within the bounds of the conference from which they come.

To make vivid the reductions in the available funds for the Division of Religious Education, note that in 1925 the Board of Sunday Schools came into the merger with a budget of $425,000, and the Board of Epworth Leagues with a budget of $123,000, or a total of $548,000. These same interests are now limited to a budget of $186,000, a reduction of nearly two-thirds in seven years. It is only fair to call attention to the $13,054,515 spent by the local Church Schools for operating expenses during the quadrennium just closed. The total giving by the Church Schools for the general benevolences of the Church during the past four years was approximately $5,128,-632. This latter figure represents no small part of the grand total of World Service income.

The connectional character of Methodism has always been a chief factor in its effective service to the world. The fact of the drastic reduction in contributions to the connectional

agencies of the Church has a significance for organized Christianity which the General Conference may well consider with profound concern.

Among the great Christian causes in human service education is fundamental. It has never needed the Church acting as a whole more urgently than to-day. Every other major interest depends largely upon the advancement of Christian education for effective leadership and progressive policies. Education has been undergoing the most searching criticism, the nature, spirit and scope of which indicate that the importance of education to civilization is so great that everything possible must be done to have it right. Its aims are under keen scrutiny; its methods are exposed to the light of the latest learning; its institutions are not ends in themselves, but means subject to such adjustments as human needs demand.

The Board of Education, including as it does the entire range of educational activities under the fostering care of the Methodist Episcopal Church, expects the Church to support this movement in proportion to its fundamental importance.

CONDENSED BALANCE SHEET, JUNE 30, 1931

Assets:

Cash in Banks and on Hand		$13,254.23
Accounts Receivable		21,256.64
Accrued Interest on Investments		51,420.08
Promissory Notes Receivable		9,500.00
Advances on Account of Educational Survey and Financial Campaign		124,085.78
Insurance and other Expenses Paid in Advance		77,296.60
Permanent Fund Investments		3,280,619.82
Children's Day Fund assets:		
Student Notes—Less Reserve	$2,266,404.55	
Funds Available for Additional Loans	82,874.85	
		2,349,279.40
Real Estate of Negro Schools		3,975,387.26
		$9,902,099.81

Liabilities and Net Worth:

Notes Payable		$500,000.00
Children's Day Funds in General Treasury		26,013.88
Funds Held for Negro Schools		35,131.90
Accounts Payable		68,567.04
Pledge to Dillard University—Balance		378,144.47
Permanent Funds:		
Sunday School Children's Fund of 1866	$1,079,155.54	
General Educational Funds	1,213,537.46	
Permanent Fund for Church Schools	82,231.73	
Retiring Allowance Fund (Negro Schools)	104,116.61	
Annuity Contracts	125,886.30	
Sundry Endowment Funds	675,692.18	
Total Invested Funds	$3,280,619.82	
Children's Day Fund	2,349,279.40	
		5,629,899.22
Fund Reserve Account—Negro Schools		3,405,453.74
Deficit from Departmental Operations:		
Educational Institutions (General)	**$35,673.89**	
Educational Institutions (Negro)	**47,831.20**	
Theological Seminaries	**14,803.17**	
Religious Education in the Local Church	**42,802.18**	**141,110.44**
		$9,902,099.81

NOTE—Bold figures indicate deficit.

BOARD OF EDUCATION

Statement of Income and Expenses and Appropriations for Last Four Completed Fiscal Years
(Student Loan Fund not Included)

	Year Ended June 30, 1928	Year Ended June 30, 1929	Year Ended June 30, 1930	Year Ended June 30, 1931	Total for Four Years
Income:					
From World Service Sources—Share of Distributable Receipts	$1,046,401.18	$1,188,687.57	$1,085,473.89	$917,245.19	$4,237,807.83
Rally Day Collection—Less amounts returned to conferences (see statement below)	14,688.45	24,272.75	13,929.40	4,587.27	57,477.87
Epworth League 24 Hour Day Receipts	24,557.86	37,821.53	38,206.89	45,697.67	146,283.95
Special Gifts	34,470.95	32,496.10	36,361.74	56,549.22	159,878.01
Interest on Invested Funds	70,222.58	66,788.95	64,325.06	67,465.12	268,801.71
Profit on Publications	2,532.55	3,573.51	1,335.92	149.97	7,591.95
Terminated Annuities, etc	.....	3,184.31	.....	2,812.06	5,996.37
Literature Grant—Methodist Book Concern	.....	2,500.00	5,000.00	5,000.00	12,500.00
Miscellaneous	3,388.84	1,268.22	39.00	806.35	5,502.41
Total Income	$1,196,262.41	$1,360,592.94	$1,244,671.90	$1,100,312.85	$4,901,840.10
Expenses and Appropriations:					
General Administration*	$56,662.05	*$99,188.76	*$90,842.64	*$92,657.65	$339,351.10
Division of Educational Institutions:					
Institutions—General	498,684.66	488,141.82	490,560.84	385,031.46	1,862,418.78
Institutions—Negro	252,359.34	255,858.05	252,269.39	208,093.88	968,580.66
Theological Seminaries	59,800.00	158,165.27	155,991.00	125,291.44	499,247.71
Division of Religious Education in the Local Church	281,806.21	310,209.65	318,390.67	288,798.19	1,199,204.72
Special Gifts Forwarded	34,470.95	32,496.10	36,361.74	56,549.22	159,878.01
Commission on Courses of Study	24,182.32	.....	.....	.....	24,182.32
Balance of co-operative World Service promotion expense from previous year	.....	.....	.....	14,668.19	14,668.19
Total Expenses and Appropriations	$1,207,965.53	$1,344,059.65	$1,344,416.28	$1,171,090.03	$5,067,531.49
Surplus or **Deficiency**	**$11,703.12**	$16,533.29	**$99,744.38**	**$70,777.18**	**$165,691.39**
ANALYSIS OF RALLY DAY COLLECTIONS					
Total Rally Day Collections	$29,688.45	$53,692.58	$85,971.80	$90,078.22	259,431.05
Less—Amount held as distributable receipts	15,000.00	15,000.00	15,000.00	15,000.00	60,000.00
	$14,688.45	$38,692.58	$70,971.80	$75,078.22	$199,431.05
Less—Amounts returned to Conferences	.....	14,419.83	57,042.40	70,490.95	141,953.18
Balance for use of Board as above	$14,688.45	$24,272.75	$13,929.40	$4,587.27	$57,477.87

*After 1928 the General Administration includes this Board's share of the co-operative World Service promotion expense.

STUDENT LOAN FUND

Statement of Operations During Last Four Completed Fiscal Years

	Year Ended June 30, 1928	Year Ended June 30, 1929	Year Ended June 30, 1930	Year Ended June 30, 1931	Total
Income:					
Children's Day Collections	$184,408.37	$167,873.35	$155,940.58	$141,196.06	$649,418.36
Interest from Investments:					
Sunday School Children's Fund of 1866	50,410.10	52,928.89	52,213.30	54,694.44	210,246.73
Elizabeth A. Bateman Fund	.....	.....	.....	111.60	111.60
Interest on Student Loans	8,728.96	10,302.88	17,290.12	21,937.75	58,259.71
Interest on current balances	.....	.....	4,145.44	4,885.50	9,030.94
Profit on Sale of Bond	.....	.....	5.50	.....	5.50
Total Income	$243,547.43	$231,105.12	$229,594.94	$222,825.35	$927,072.84
Expenses connected with promotion of Children's Day Collection, collection of old loans and making of new loans	64,920.72	61,643.34	64,398.91	65,391.71	256,354.68
Balance	$178,626.71	$169,461.78	$165,196.03	$157,433.64	$670,718.16
Student Loans Collected	190,161.61	176,198.69	201,940.57	200,184.14	768,485.01
Total available for loans	$368,788.32	$345,660.47	$367,136.60	$357,617.78	$1,439,203.17
New loans made	275,598.00	288,805.00	315,835.00	382,900.00	1,263,138.00
Excess added to Sunday School Children's Fund of 1866	$93,190.32	.....	.....	.....	.....
Excess held as reserve against decline in receipts	.....	$56,855.47	$51,301.60	$25,282.51	$82,874.85

THE DIVISION OF EDUCATIONAL INSTITUTIONS

THE RANGE OF ITS DUTIES AND RESPONSIBILITIES

The General Conference has committed to the Board of Education fourteen fairly distinct major groups of duties and responsibilities which the Board seeks to carry forward through its Division of Educational Institutions. They are as follows:

1. ". . . . . an advisory relation to the business and educational management of all the Schools, Colleges, Theological Schools and other educational institutions of the Methodist Episcopal Church in the United States."
2. ". . . . . shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church."
3. ". . . . . shall promote the cause of education throughout the Church by collecting and distributing statistics and other information."
4. ". . . . . shall receive and disburse funds which from time to time may be committed to it for their aid."
5. ". . . . . in consultation with the administrative officers of these Schools (Theological Schools) shall establish budget askings for their adequate support."
6. Contributing personnel to the general program of World Service cultivation.
7. Co-operating with schools and conferences in annual conference presentations.
8. ". . . . . shall co-operate with other Boards of the Church in educational work under their care."
9. Co-operating with interdenominational educational agencies.
10. ". . . . . may serve as a general medium of communication between teachers desiring employment and institutions needing their services."
11. ". . . . . shall administer a Student Loan Fund."
12. ". . . . . shall maintain and administer institutions for Christian education among the Negroes. . . ."
13. Co-operating with the Board of Home Missions in the Wesley Foundation Movement.
14. Co-operating with the Commissions on Curriculum and Courses of Study.

The Board of Education, in its institutional aspect, has been functioning through the years of its splendid history along

most of these lines indicated, but its functions and the scope of its services have been constantly enlarged. Not only have new fields of responsibility been assigned to it, but most of the former ones have greatly increased in range and in complexity, while the personnel handling them has been reduced in number.

In addition to these fourteen major lines of service committed to the Division of Educational Institutions there was assigned to it by the last General Conference the stupendous task of a survey of the educational institutions to be completed during the quadrennium.

It is the purpose of this report to present a brief résumé of the activities of the Division along these several lines, to consider the present status of the work in its main features, and to discuss some of the problems involved in its further development and administration.

1. *The general advisory and supervisional relationship of the Division to the educational institutions.*

When the number, the variety, and the geographical locations of our educational institutions are taken into account the significance of this quite basic and growing function in the total program of the Division becomes apparent. During the quadrennium a large correspondence along these lines has been conducted, much of which required careful investigation; many interviews with representatives of the institutions have been held in Chicago; scores of visitations to individual institutions have been made for conference with local groups, boards of trustees, and conference boards of education.

A significant and encouraging development is the increasing number of calls upon the Division from annual conferences and groups of conferences to assist in planning changes in their educational programs frequently involving the realignment or merging of institutions.

This counseling relationship of the Division to the institutions, which we have said is basic among its functions and has been increasing in meaning, will in the years just ahead, as the result of the survey completed this quadrennium, assume still larger scope and greater significance. Were all other functions of the Division discontinued this one alone would require an educational connectionalism and amply justify a Division or Board organization to make it effective.

2. "..... *shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church.*"

That the chief justification for the Church's presence in the field of higher education lies in her ability to exemplify an education quickened and ennobled by the Christian ideals and the Christian spirit is so generally conceded as seldom to require argument. Protestant Christian education is to-day chal-

lenged as never before to make good on this basic plank in its platform.

As the product of a most careful study of the religious life and activities of our schools a Committee of the Educational Association, in co-operation with the Secretary of the Division, in February, 1931, submitted to that Association a report announcing principles and outlining a working program for a completer Christian functioning of our schools. The report was unanimously adopted, and is quite epochal both in the principles announced and in the program outlined. It was printed in full in the proceedings of the Educational Association, also in the annual report of the Division of Educational Institutions, and has been given wide publicity through other channels.

Omitting the body of the report we shall take space here for only the concluding recommendations:

"Though the difficulties in the way are many and real, yet the church school must succeed as a Christian institution or fail in its essential mission. The factors that enter into that success are many and varied. It is not our intention in this report to even name them, much less to comment upon them. We propose rather to center attention upon just a few of those factors and to make a few suggestions or recommendations which we believe are feasible and worthy of both our individual and our united efforts.

A. CONCERNING THE TEACHER

"The oft-repeated statement that a teacher committed to the Christian philosophy of life and quite well qualified to interpret and to exemplify it to others is the most essential factor in the Christian school probably commands the assent of us all. That statement has two implications for administrators and the faculty of a Christian school: first, that only such teachers be employed, and second, that united efforts in study, discussion, and service should be made by a faculty to clarify its Christian thinking and to increase its Christian influence. We believe that every school that calls itself Christian should summon whatever of courage is necessary and put forth whatever of effort is needed to frankly face these implications and be governed by them.

B. CONCERNING THE CURRICULUM

"While the total curricular offerings of our schools in Bible, religious education, and Christian philosophy have been greatly increased in the last two decades it still remains true that most of our graduates go out from our schools with very inadequate training in these subjects. This is chiefly accounted for by two facts, namely, that many of our students take no courses or

but one or two in these departments and that those courses are generally quite narrow in content and technical in nature.

"We believe that a few orientation courses in these fields would reach more students and get better results. These courses should not be material-centered but problem-centered. They should be handled by teachers qualified to teach youths, and not merely factual courses. No other departments of learning offer so fine an opportunity to make experience the basis of the curriculum as do these. There should be a readjustment of the offerings in these departments of our schools during the next decade that will place them in the very forefront of leadership in education conceived as the continuous reconstruction of experience.

C. CONCERNING A LOCAL COUNCIL ON THE CHRISTIAN LIFE AND PROGRAM

"Since the Christian life is so central in the goal and program of a Christian school and since in proportion to its genuineness it permeates every phase of school work and school relationships, it requires constant study upon the part of all those related to the school program both curricular and extra-curricular. We therefore recommend to each institution the plan of organizing a Council of Religious Life and Program constituted of representatives from administration, faculty, Christian organizations, school clubs and societies, school classes, churches contiguous to the campus, and the supporting conference or conferences.

"Such a thoroughly representative body could very profitably meet regularly once or twice per month and keep going a constant study of actual conditions and plans for their further betterment. The study should include curricular matters, chapel services, Christian Association programs, faculty-student relations, campus problems of every nature, and the Christian agencies and influences of local churches and the relation of the school forces thereto."

3. *Promoting the cause of education throughout the Church by publicity.*

In carrying forward this function the Division of Educational Institutions utilizes so far as possible the regular publicity and journalistic channels of the Church, namely, the *Advocates,* and the World Service, Church School, and other publications; the publicity and journalistic channels of the Division, namely, the Educational News, the Children's Day program and promotion, the *Christian Educator,* and the *Christian Student;* and a number of special publications and agencies prepared upon occasion for the purpose, such as educational monographs, special reports, motion picture reels, stereopticon lectures, and educational exhibits. (For a detailed report of the publicity

service of the Division see pages 11-15 of "A Résumé of the Work for the Quadrennium 1928-1932," by the Secretary of the Division.)

4. *Receiving and distributing funds for the aid of educational institutions.*

The institutional educational work of the Church, sponsored by the Board of Education prior to the 1924 merger, was declared by the General Conference of 1924 to be "one of the major activities of the Church, underlying all other activities, and the World Service Commission or its successor is hereby instructed in the allotment of funds to hold this principle in mind." One would naturally suppose, therefore, that this group of institutions would share in the World Service giving of the Church proportionately with other major Boards. Such, however, has never been the case and is to-day farther from being the case than at any time since 1920. Indeed, at the present time, not the educational institutions, but the four Boards merged in the present Board of Education receive only 18.2 per cent of the World Service dollar.

Prior to 1908 the Board had no "aid-of-institutions fund." By action of the General Conference of 1912, 20 per cent of the public educational collection taken in the annual conferences was assigned to the Board for its work and for appropriation to schools, the remaining 80 per cent being retained by the conferences for their own educational institutions. The Centenary, through its guarantee to the educational institutions, enlarged the scope of this fund-distributing function of the Board.

The close of the Centenary period witnessed the beginning of a steady decline in World Service income. The guarantee to institutions was no longer operative. Then, too, these decreasing funds had to be shared with other institutions and with other lines of emerging work. Among these newer claimants were: Commission on Courses of Study, the Wesley Foundation movement, and the theological schools. Furthermore, the schools for Negroes have come in for special treatment in the distribution of these funds. This special treatment was necessitated by the fact that the Church owns these schools and hence has a responsibility through the Board of Education for their maintenance and their financial obligations that does not maintain in its relation to the other institutions.

We must frankly face the fact that the movement to support the educational institutions through a major sharing in the general benevolences of the Church to be administered by the Board of Education, begun in 1912 and accelerated by the Centenary, and based upon the hopes that thus much larger amounts of money would come to the institutions than when

each depended directly upon its own supporting territory and that the Church would thus be led to take a greater interest in her schools, has signally failed of its objectives and definitely disappointed the hopes that prompted it. That failure of the movement clearly suggests the possible wisdom of releasing these institutions from a disappointing dependence upon the general benevolences and freeing them to make a direct appeal to their own conferences.[1] Those institutions with adequate supporting territory—it is highly desirable and in most cases quite necessary that a church supported four-year college should have at least 75,000 church members in its supporting territory —would doubtless fare much better than under the present arrangement, and those institutions with territories too limited for adequate support would be thus encouraged to enter into mergers which would serve both the cause of economy and that of educational efficiency. Under such an arrangement there would still remain the necessity and also, for the first time, the possibility of adequately providing through the general benevolences for those institutions which are distinctly missionary in that they render a needed service where local support is impossible, and for the theological schools that serve the whole Church.

5. "*. . . . . in consultation with the administrative officers of these schools (theological schools)shall establish budget askings for their adequate support.*"

The General Conference of 1928 took action pledging the Church through the general benevolences to the adequate support of the theological schools. This legislation came at a very critical time in the financial experience of these schools, and the additional support it provided has measurably saved them from most serious embarrassment that would have been humiliating to the Church they serve so vitally. However, with the declining World Service income, the full needs of the theological schools, in common with the experience of every other beneficiary of World Service, have not been met, the "adequate support" spoken of in the legislation has not been available. It seems probable that soon one or more of these schools may reach the plane of adequate income through endowment, but their support in the meanwhile and the support of the others clearly constitutes a primary benevolence obligation of the Church.

6 and 7. *Assisting in the general cultivation of World Service interests and in educational presentations at annual conferences and other gatherings.*

The Division has attempted to carry its fair share in the

[1] See annual report of Corresponding Secretary, W. S. Bovard, June, 1931, pages 6-8, for a very significant presentation of this matter.

general program of World Service cultivation. This has been particularly difficult since its staff members are so few compared with most of the other co-operating agencies. In addition to annual conference presentations and to co-operation with other agencies the Division has made a particular contribution to World Service cultivation each year through the Methodist Brotherhood and the numerous Men's Councils held throughout the Church.

8. "..... *shall co-operate with other Boards of the Church in educational work under their care.*"

This co-operation is chiefly with the Woman's Home Missionary Society and the Methodist Deaconess Association. The former maintains several secondary schools in connection with its other work in underprivileged sections of the South, co-operates in the program of work at several of the Southern schools that are under the auspices of the Board of Education, and conducts five training schools. The latter maintains two training schools and a number of secondary schools.

9. *Co-operating with interdenominational educational agencies.*

Chief among these co-operative enterprises is the Council of Church Boards. The Methodist Board of Education, then under the leadership of Corresponding Secretary Thomas Nicholson, was the chief instrumentality in projecting and organizing the Council of Church Boards. For twenty years the Council has exercised a very great influence in promoting the interests of church-supported education. Its work has been to furnish information, to conduct studies of educational problems of common interest, to secure better co-ordination of denominational efforts, and in general to clarify and popularize the program of Christian education. The Board of Education continues to carry its full share of responsibility in this very significant interdenominational work.

10. "..... *may serve as a general medium of communication between teachers desiring employment and institutions needing their services.*"

During the quadrennium candidates duly qualified by training, experience, and personal qualities for teaching and administrative positions in any of our schools have been encouraged to file their credentials with the Division. Each year one or more communications concerning this list of candidates have been sent to the institutions. Through the contacts thus effected a number of institutions have been assisted in filling vacancies and a number of suitable candidates have found employment. This service has been extended to institutions and to candidates without charge and at negligible expense to the Division.

11. *Student Loan Fund.*

The Student Loan Fund of the Board of Education, built up through more than half a century from the annual Children's Day collection, has rendered a most vital and increasing service in assisting Methodist youth in securing education. It accounts in part for the striking fact that there is one youth from a Methodist Episcopal home in college to-day for every thirty-five members of our Church, whereas the ratio between the total number of college students in the United States to-day and the entire population is one to one hundred twenty-five.

The first loans from this Fund were granted in 1873. In the forty-one years to 1914 the total amount loaned was $2,500,672. The wonderful growth of the Fund is indicated in the fact that the loans made in the single year 1925-26 total $237,242. The continued increase in the Fund in these recent years has made possible the steady enlargement of its service as registered in the total loans made, which were as follows: 1928-29, $288,805; 1929-30, $315,835; 1930-31, $382,900.

During the year 1929-30 the 2,734 borrowers gave their intended callings as:

Ministers	598
Missionaries	64
Teachers	1,221
Business	524
Professions	327

12. "..... *shall maintain and administer institutions for Christian education among the Negroes.* ....." (See pages 227, 232, 242.)

13. *Co-operating with the Board of Home Missions in the Wesley Foundation movement.*

The Board of Education is jointly responsible with the Board of Home Missions and Church Extension, working through a joint committee, for the management of the Wesley Foundation movement. This work is still in its infancy, and being without precedent is under the necessity of feeling its way forward. In his first annual report the Secretary of the Division expressed the following convictions concerning the movement:

First, it is the beginning of an epochal development in Christian education. The Church in all its branches, Catholic and Protestant, has founded and maintained institutions of learning in order to keep the Christian spirit and the Christian values rightly related to education. It has prayed and worked for an ultimate educational system that would welcome and utilize Christian idealism. To-day, as never before, tax-supported higher education is expressing its conviction of such need and asking the churches to co-operate in meeting it. This is the

answer to the Church's prayers and the result of the leavening influence of the Christian education the Church has exemplified. Methodism should rejoice in this, and does; it has made the Wesley Foundation work part of its program. The development has been surprisingly rapid and its future is assured.

The second conviction is that the church-supported institutions of learning and the Wesley Foundation work at centers of tax-supported education are in no real sense competitive nor conflicting interests, but are complementary agencies engaged in a common task. True, their equipments, personnels, and procedures do not parallel, nevertheless their objectives are identical—the bringing of the Christian values and the Christian spirit into American education. The facts that the Foundation work is chiefly pastoral rather than academic and that as the academic program develops it tends to become interdenominational afford no ground for criticism or disparagement of the movement, but do confirm the statement that it in no way duplicates nor threatens to supplant our colleges and universities.

The third conviction follows from the first two, namely, workers in these two groups of agencies should boost for each other as co-workers in a common and tremendous task. The Kingdom of Christ needs both groups of agencies, the Methodist Episcopal Church is squarely behind both, each has its unique and indispensable function to fulfill, and the largest prosperity of either should be but a stimulus and an aid to the other.

During the quadrennium a clarifying statement of the objectives of the Wesley Foundation movement has been formulated by the Joint Commission and approved by the two Boards. The working program there provided calls for "the closest interdenominational co-operation possible," urges that "for the present the emphasis be placed upon the attainment of conspicuous success in places where a Wesley Foundation is already at work, rather than upon increasing the number of places where little or no support is assured," and expresses the belief "that the financial support of the movement should come increasingly from the constituencies nearer the given enterprise . . . rather than from the connectional funds dispersed by the Boards."

The fact that the final responsibility for the administration of this movement is shared by two Boards has unquestionably slowed down its program by introducing delays and uncertainties. The problems connected with a movement so new and far-reaching have naturally been many and difficult. However, the greatest handicap to the work has been the lack of adequate financial support. The movement finds itself in exactly the same situation as the general educational institutions with respect to sharing in the World Service funds handled by the

Board of Education. The General Conference should relieve that situation either by safeguarding the Wesley Foundation participation in the connectional funds or by definitely giving this work status as an annual conference benevolence.

In spite of the pioneering character of the work, the administrative handicap referred to, and the financial difficulties, the Wesley Foundation movement has made very gratifying progress.

14. *Co-operating with the Commissions on Curriculum and Courses of Study.*

The work of these two Commissions—the one providing courses of study for the Church School and Epworth League, the other for the ministry—and that of the educational institutions are closely related sections of the unified program of Christian education which Methodism is attempting to achieve. The Division has co-operated at every point possible in the interest of closer and more vital relationships among these three departments of the Church's educational effort.

THE SURVEY

The survey of the educational institutions authorized by the last General Conference constitutes a very important chapter in the educational record of the quadrennium. Reports of the progress of the work have been presented from time to time to the Board of Education and to other groups and through the church publications to the Church. A final report will be made to the General Conference. Space here will be taken merely to emphasize again that the survey places new responsibilities upon the Division of Educational Institutions and intensifies others previously borne.

The institutions should be encouraged and aided in every way possible to profit by the recommendations brought them in the survey, to keep the processes of survey going by annual self-surveys along the lines now established, and to share with each other their experiences. The Division will also have the opportunity and responsibility of utilizing the materials assembled by the survey to inform the Church of the needs of these institutions and of the extensive and vital contributions which they are making to society. Much of the possible benefits from the survey will be determined by the proper discharge of these responsibilities.

METHODISM'S UNIFIED EDUCATIONAL PROGRAM

Christian education is the same in objectives and essentially the same in methods wherever encountered, whether in the educational institutions or in the local church. That conviction was primarily responsible for the consolidation by the

General Conference of 1924 of the four boards having to do more immediately with education. It was believed that each of the interests concerned would profit by a closer affiliation with the others, that the Epworth League and the Church School should be more helpfully correlated, that the local churches in their educational work needed the inspiring and guiding influence of the college, and that the college needed a closer alliance with the churches. Other denominations, notably the Presbyterian Church and the Methodist Episcopal Church, South, have in similar fashion unified their educational supervision.

There is much clear evidence that each of the interests now represented in the Board of Education has benefited by the merger. Both time and financial economies in administration have been effected; there is developing finer co-operation among college, Epworth League, and Church School forces in training school and institute work; and the several committees which formerly dealt with the various units of educational work within the annual conference are being replaced by a unified board or committee of education. The immediate results are that each unit of educational work—educational institutions, Wesley Foundations, Church Schools, Epworth Leagues—is being led to a more critical scrutiny of its objectives and its methods, and that among these forces a more effective teamwork is developing; the gradual results will be an increasingly effective use of the educational method by the Church in promoting the Kingdom and a more intelligent and enthusiastic support upon the part of the Church of each of her agencies engaged in the educational process.

Educational Institutions for Negroes

Educational progress among the twelve million American citizens of Negro ancestry is proceeding at a rate unparalleled by any other group. The share which the Methodist Episcopal Church has in this development gives special significance to the work of its educational institutions for Negroes during this quadrennium, and to their place in this rapidly growing field of opportunity for Christian education.

The present quadrennium, carrying forward the work of the preceding six decades, has witnessed notable achievements.

1. The enrollment for the year closing June, 1931, included 2,555 in college, 440 in professional schools, 1,022 in high school, and 203 others including special students and students in practice schools, a total of 4,220. The 2,995 in college and professional schools is in significant contrast to the 595 enrolled in 1921, ten years ago. Thus the field of professional and higher education has come to be the major interest of the Board of

Education, and by virtue of this large enrollment, the Board, through the institutions officially related to it, has an opportunity for influencing students of college and professional classification excelled by no other single agency in the nation.

2. The *Discipline*, Paragraph 501, Section 6, provides that the institutions sponsored by the Board of Education for Christian education among Negroes "shall be located and developed with due regard to a system which will provide for the educational needs of the people with the greatest efficiency and economy." At the opening of the quadrennium there were seventeen institutions for Negroes. Haven Teachers College at Meridian, Mississippi, has been merged with Rust College at Holly Springs in the same state; and Walden College at Nashville, Tennessee, has ceased operation, pending a merger with some other institution sponsored by the Board of Education, when proper arrangements can be completed. There are, therefore, fifteen institutions now in operation officially related to the Methodist Episcopal Church, as follows: Nine liberal arts colleges—Bennett College for Women, Greensboro, North Carolina; Claflin College, Orangeburg, South Carolina; Clark University, Atlanta, Georgia; Morgan College, Baltimore, Maryland; New Orleans University, New Orleans, Louisiana; Philander Smith College, Little Rock, Arkansas; Rust College, Holly Springs, Mississippi; Samuel Huston College, Austin, Texas; Wiley College, Marshall, Texas. Three junior colleges and secondary schools—Bethune-Cookman College, Daytona Beach, Florida; Morristown Normal and Industrial College, Morristown, Tennessee; Princess Anne Academy, Princess Anne, Maryland. Three professional schools—Flint-Goodridge Hospital and Nurse Training School of Dillard University, New Orleans, Louisiana; Gammon Theological Seminary, Atlanta, Georgia; Meharry Medical College, Nashville, Tennessee.

3. Meharry Medical College has entered its new plant on a new site in Nashville, Tennessee, built at a cost slightly in excess of two million dollars. The equipment and appointments are fully adequate for the standard training of doctors, dentists, pharmacists, and nurses. Having already trained half the dentists of the Negro race, and more than one-third of its physicians, Meharry is now prepared for a still greater ministry to the life of the Negro race and the nation.

4. The educational work for Negroes long carried on by the Board of Education and the American Missionary Association in their respective institutions in New Orleans, by formal authorization of both bodies will be combined in Dillard University. This will include both New Orleans University and Flint-Goodridge Hospital and Nurse Training School, which have been sponsored by the Board of Education. The new buildings of Flint-Goodridge Hospital and Nurse Training

School, which are the first unit of Dillard University, were dedicated on January 31, 1932, and the Hospital began to function the following day by the transfer of all the patients from the old institution on Canal Street.

5. Of particular note is the strengthening of the co-operative relationship between the Woman's Home Missionary Society and the Board of Education. At the five institutions where the Society maintains dormitories and educational facilities for young women, arrangements have been made which greatly add to the social and educational service rendered the students through the agency of the Woman's Home Missionary Society.

6. Methodism has always been concerned that its schools should meet the best educational standards. The present plan, therefore, of the Association of Colleges and Secondary Schools of the Southern States for giving educational rating to the schools for Negroes within its territory, is most welcome. Bennett College for Women, Clark University, and Wiley College have applied for and received Class "B" rating in the list of liberal arts colleges; and Bethune-Cookman College has been similarly recognized in the list of junior colleges. In each case the acquisition of endowment is the chief requirement for advancement to Class "A." Previous to the action of the Southern Association, Morgan College, with Class "A" rating granted by the Association of Colleges and Secondary Schools of the Middle States and Maryland, was the one college recognized by a regional standardizing agency. Gammon Theological Seminary and Meharry Medical College have satisfactory rating in their respective fields of professional training. Such recognition is of the highest importance, and schools which fail to secure satisfactory rating the next few years will be unable to attract a desirable student body.

7. The exceedingly difficult financial conditions of the past two years have necessarily focused the attention of the school presidents and the Board of Education on budget problems. The schools have faced in most cases a distinct reduction in the receipts from student fees, in contributions from Annual Conference sources, and in appropriations from the Board of Education. In vigorous fashion the budgets of the schools have been cut back, in accord with expected receipts. Special effort has been made to secure new gifts from outside sources. The quadrennium began with a total local indebtedness of the various schools of $99,929.46. It now appears certain that this indebtedness as of the close of school, June, 1932, will be considerably reduced, and that certain schools will close the quadrennium entirely out of debt. The Board of Education, through effective budgetary control, has aided the financial situation of the institutions under difficult conditions.

8. During the quadrennium a total of $1,462,500 in new

conditional offers has been made to five of our Negro schools by the General Education Board and the Julius Rosenwald Fund. These two Foundations and the John F. Slater Fund are making contributions to the current budgets of certain of the institutions. There can be no finer endorsement of the work carried on by the Board of Education than comes in this way from these Foundations.

9. In accord with the action of the General Conference of 1928, a Survey Committee has made a careful study of the various institutions and the service they render, with special reference to suggesting desirable changes in the scope of work, in order that the contribution made through the Board of Education to higher education for Negro youth may be as valuable as possible in meeting changing needs. The Survey group is charged with the task of finding the facts, which will be laid before the Board of Education as the basis for developing its program for the future.

Remarkable progress has been made in developing the Negro teaching staff for public schools, but there is an unprecedented need for thousands of better qualified teachers. Of the 48,000 Negro teachers, not more than 13,000 have had the privilege of the minimum training for their work recognized by educational authorities as essential. Of the 35,000 who have fallen short of these privileges, 19,000 never even finished high school. Here is another glimpse of Methodism's opportunity for Christian education. What finer strategy is there than to train teachers of the youth of the land in the atmosphere of Christian institutions, at least in sufficient numbers so that the leavening influence of Christian ideals is abroad in thousands of classrooms?

In the judgment of impartial and expert observers, the Board of Education has through the years handled wisely its property investments, the budgets of the schools, and their educational endeavors. The service of our Church in this field is and will be not only a matter of racial welfare, but affects directly questions of civic, social, and economic significance for the whole nation, whose proper solution cannot be found apart from the motive and ideals of Christian education.

THE UNIVERSITY SENATE

John L. Seaton, President
William S. Bovard, Executive Secretary, *Ex-Officio*
Joseph P. MacMillan, Recording Secretary

Dean Francis Asbury Alabaster.....Nebraska Wesleyan University
Professor Robert N. Brooks.....Gammon Theological Seminary
President Elmer Guy Cutshall.....Iliff School of Theology
President William J. Davidson.....Illinois Wesleyan University
President Carl Gregg Doney.....Willamette University
Professor George M. Dutcher.....Wesleyan University
President Wallace B. Fleming.....Baker University
Chancellor Charles Wesley Flint.....Syracuse University
Headmaster Francis H. Green.....Pennington School
President Charles E. Hamilton.....Cazenovia Seminary
President John L. Hillman.....Simpson College
President Raymond Asa Kent.....University of Louisville
President Rufus B. von KleinSmid.....University of Southern California
Vice-President Henry B. Longden.....DePauw University
President Lee M. McCoy.....Rust College
Doctor James H. Morgan.....Dickinson College
Vice-President Charles F. Ross.....Allegheny College
President John L. Seaton.....Albion College
Dean William E. Smyser.....Ohio Wesleyan University
Honorary President E. S. Tipple.....Drew University
Dean George B. Woods.....The American University
President Henry M. Wriston.....Lawrence College

The University Senate is charged by the General Conference with the duty of maintaining and enhancing the quality of the educational work of the Church. To this end it is given authority to establish standards and appraise the educational institutions and foundations according to these standards. It is instructed to report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education is required to prepare its official lists of institutions.

In carrying out these responsibilities, the University Senate has established the necessary standards and has classified the educational institutions as is shown on the following pages. Since the ratings of other regional and national associations are of marked importance, there are also added the classifications of these bodies.

EDUCATIONAL INSTITUTIONS

UNIVERSITIES

A university is understood to comprise a college of liberal arts and sciences, a graduate school of arts and sciences, and one or more professional schools.

BOSTON UNIVERSITY [1, 2a]

College of Liberal Arts[2b]
College of Business Administration[9]
College of Practical Arts and Letters
College of Music
School of Theology[1]
School of Law[10]
School of Medicine[11]
School of Education
School of Religious Education and Social Service
Graduate School

NORTHWESTERN UNIVERSITY[1, 2c]

The College of Liberal Arts[2b, 3]
The Graduate School
The Medical School[11]
The Law School[10]
The School of Engineering
The Dental School[12]
The School of Music
The School of Commerce[9]
The Medill School of Journalism
The School of Speech
The School of Education

SYRACUSE UNIVERSITY[1, 2]

College of Agriculture
College of Applied Science
College of Business Administration[9]
School of Extension Teaching
School of Citizenship and Public Affairs
College of Fine Arts
The New York State College of Forestry
Graduate School
College of Home Economics
College of Law[10]
College of Liberal Arts[2b, 4]
School of Library Science
College of Medicine[11]
School of Nursing
School of Public Speech and Dramatic Art
Teachers College

Approved by:

1. University Senate.
2. Association of American Universities (College group).
2a. Association of American Universities (University group).
2b. Association of American Universities.
2c. Association of American Universities (Member).
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
9. Association of Collegiate Schools of Business.
10. Association of American Law Schools.
11. Council on Medical Education of American Medical Association.
12. Dental Educational Council of America—Class A.

UNIVERSITY OF DENVER[1, 2]
- Graduate School
- College of Liberal Arts [2b, 3]
- School of Dentistry‡ [12a]
- School of Law[10]
- City College
- School of Commerce, Accounts, and Finance[9]
- School of Science and Engineering
- School of Librarianship

UNIVERSITY OF SOUTHERN CALIFORNIA[1, 2]
- College of Letters, Arts, and Sciences[2b]
- College of Music
- School of Religion
- School of Speech
- School of Law[10]
- College of Dentistry (Affiliated)[12]
- College of Pharmacy[13]
- The Graduate School
- College of Commerce and Business Administration[9]
- School of Education
- The Los Angeles University of International Relations (Affiliated)
- University College
- College of Architecture
- College of Engineering
- School of Medicine[11]
- School of Citizenship and Public Administration

SCHOOLS OF THEOLOGY

- Boston University School of Theology[1]
- Drew Theological Seminary, Drew University[1]
- Garrett Biblical Institute[1]
- Iliff School of Theology[1]

COLLEGES

- Albion College[1, 2, 3]
- Allegheny College[1, 2, 4]
- American University College of Liberal Arts[1, 4]
- Baker University[1, 2, 3]
- Baldwin-Wallace College[1, 2, 3]
- Brothers College, Drew University[1]
- College of Puget Sound[1, 5]
- College of the Pacific[1, 2]
- Cornell College[1, 2, 3]
- Dakota Wesleyan University[1, 3]
- DePauw University[1, 2, 3]

‡To be discontinued at close of academic year 1931-32.

Approved by:
1. University Senate.
2. Association of American Universities (College group).
2b. Association of American Universities.
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
5. Northwest Association of Secondary and Higher Schools.
9. Association of Collegiate Schools of Business.
10. Association of American Law Schools.
11. Council on Medical Education of American Medical Association.
12. Dental Educational Council of America—Class A.
12a. Dental Educational Council of America—Class B.
13. American Association of Colleges of Pharmacy.

Dickinson College[1, 2, 4]
Evansville College[1, 3]
Gooding College*
Goucher College[1, 2, 4]
Hamline University[1, 2, 3]
Illinois Wesleyan University[1, 2, 3]
Intermountain Union College*
Iowa Wesleyan College*
Kansas Wesleyan University*
Lawrence College[1, 2, 3]
MacMurray College[1, 2, 3]
McKendree College [1a, 3]
Morningside College [1a, 2, 3]
Mount Union College[1, 2, 3]
Nebraska Wesleyan University[1, 3]
Ohio Northern University*
Ohio Wesleyan University[1, 2, 3]
Oklahoma City University*
Simpson College[1, 2, 3]
Southwestern College[1, 3]
Union College[1a]
University of Chattanooga[1, 2, 6]
Wesleyan University[1, 2]
West Virginia Wesleyan College[1a]
Willamette University[1, 2, 5]

AFFILIATED COLLEGE

Wesley College[1] (Affiliated with University of North Dakota)

JUNIOR COLLEGES

Blinn Memorial College*
Centenary Collegiate Institute*
Central Wesleyan College*
Green Mountain Junior College*
Ozark Wesleyan College*
Tennessee Wesleyan College[1, 6]

SECONDARY SCHOOLS

Baxter Seminary[1, 6]
Bucksport Seminary[1, 7]
Cazenovia Seminary[1, 4]
Centenary Collegiate Institute[1, 4]
Chicago Training School (Academy)[1, 3]
Drew Seminary for Young Women[1, 4]
East Greenwich Academy*[7]
Epworth Seminary*
Genesee Wesleyan Seminary*[4]
Jennings Seminary[1, 3]

*Not meeting some of the requirements of the University Senate.

Approved by:

1. University Senate.
1a. University Senate, subject to annual review.
2. Association of American Universities (College group).
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
5. Northwest Association of Secondary and Higher Schools.
6. Association of Colleges and Secondary Schools of the Southern States.
7. New England College Entrance Certificate Board.

John H. Snead Seminary[1, 6]
Kents Hill Seminary[1, 7]
Montpelier Seminary*[7]
Mount Zion Seminary[1]
Murphy Collegiate Institute[1, 6]
Pennington Seminary[1, 4]
Texas Wesleyan College*
Tilton School[1, 7]
Troy Conference Academy[1, 7]
Wesley Collegiate Institute[1, 4]
Wilbraham Academy[1, 7]
Williamsport-Dickinson Seminary[1, 4]
Wyoming Seminary[1, 4]

COMMERCIAL SCHOOL

Port Arthur College[1, 8]

TRAINING SCHOOLS

Chicago Training School[1]
Dorcas Institute*
Kansas City National Training School[1]
Lucy Webb Hayes National Training School[1]
Northwest Training School*
San Francisco National Training School[1]

UNCLASSIFIED†

Dwight W. Blakeslee Memorial Training School
Norwegian-Danish Theological Seminary
Wesley Academy and Theological Seminary

*Not meeting some of the requirements of the University Senate.
†The academic programs of these schools do not permit of classification in any of the regular categories of institutions and they cannot, therefore, be classified by the University Senate.

Approved by:
1. University Senate.
4. Middle States Association of Colleges and Secondary Schools.
6. Association of Colleges and Secondary Schools of the Southern States.
7. New England College Entrance Certificate Board.
8. National Association of Accredited Commercial Schools.

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

EDUCATIONAL INSTITUTIONS FOR NEGROES

PROFESSIONAL SCHOOLS

Flint-Goodridge Hospital[15] and Nurse Training School
Gammon Theological Seminary[1]
Meharry Medical College[1], [11]

COLLEGES OF LIBERAL ARTS

Bennett College for Women[6a], *
Claflin College*
Clark University[6a], *
Morgan College[1], [4]
New Orleans College[14], *
Philander Smith College*
Rust College*
Samuel Huston College*
Wiley College[6a], [41], *

JUNIOR COLLEGES

Bethune-Cookman College[6a], *
Morristown Normal and Industrial College*

SECONDARY SCHOOLS

Princess Anne Academy*
and the High School departments of:
Bethune-Cookman College*
Claflin College*
Clark University*
Morristown Normal and Industrial College*
New Orleans College*
Philander Smith College*
Rust College*

Approved by:
1. University Senate.
4. Middle States Association of Colleges and Secondary Schools.
6a. Association of Colleges and Secondary Schools af the Southern States, Class B.
11. Council on Medical Education of the American Medical Association, Class A.
14. Association of Colleges for Negro Youth.
15. American College of Surgeons.

* Not meeting some of the requirements of the University Senate.

THE DIVISION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

The program of Religious Education in the Local Church arises out of the needs of persons as met in the every day situations of life. The object is to assist in the growth of a Christ-like world by bringing the gospel of Jesus Christ to bear in effective saving power on the lives of persons—old and young—men, women, and children. It is dominated by the spirit of God and in harmony with the Divine processes. It is evident that the fundamental objectives of education and evangelism are the same. "Education that lacks the spirit of the Evangel is not truly Christian and is deficient in dynamic; while evangelism that is not preceded, accompanied, and followed by education is apt to be transient, overly-emotional and superficial."[1]

Tabulations of reports from the Spring and Fall Conferences in the United States reveal increase in Church School statistics for 1931 over 1930 in number of classes for pupils eighteen years of age and under, pupils of all ages, total enrollment, average attendance, accessions to church membership from Sunday Schools, number of vacation schools and enrollment, number of Epworth League Chapters and membership. This is especially significant as there has been a steady decrease in these items with only occasional exceptions since 1922.

The Church has every reason for encouragement in these facts. The only decreases for 1931 are in items relating to finance such as expenditure for supplies, employed workers, and contributions to benevolences. The reasons for this are apparent.

Over a period of twenty-four years, the total number of accessions through the Church School is over 3,989,000, a number almost equal to the present total full membership of the Church. Evangelistic results, however, cannot be measured entirely by the number of professed conversions and accessions to the Church, for evangelism includes the decisions that must be made day by day, as the individual faces new situations in the light of increasing knowledge and of his passion for Christ-like living. It is this that makes vital and creative Christian experience.

The magnitude of the Church's responsibility in Religious Education is realized when we remember that there are 33,000 Methodist Episcopal Sunday Church Schools with a total enrollment of nearly 4,500,000. This vast organization requires a leadership numbering over 400,000 teachers and officers. The

[1] Delaware Study Conference Report on Christian Education, page 6.

annual turnover is such that approximately 125,000 officers and teachers must be recruited each year. There are also 17,334 chapters of Junior, Intermediate, and Senior Epworth Leagues with a membership of 579,171. Every one of these figures represents a human personality.

The total picture of the educational enterprise of the local church must include the work of various educational organizations of children, young people, and adults and also the services of public worship and the public and private ministry of the local pastor and his associates.

The Methodist Episcopal Church has invested millions of dollars in providing housing and equipment for Church Schools and spends annually over $3,250,000 for literature and other supplies used by pupils and their leaders. Hundreds of thousands of dollars are expended for the type of supervision given by local church directors or ministers of education. A minimum estimate of the commercial value of volunteer service rendered by officers and teachers and other workers would run into millions of dollars annually, not to mention the higher values which cannot be computed in material terms.

A PROGRAM FOR ALL AGES

"The need of the pupil is the law of the school." That need determines everything that is done in the entire process of education, whether for children, young people or adults. To discover the pupil's interest and needs at the successive stages of his development, and to supply the information and activity which he requires, constitute the chief problems of education.

Through its Departments of Religious Education of Children, of Epworth League and Young People's Work, of Religious Education of Adults, and of Leadership Training, the Division of Religious Education in the Local Church is exploring these different areas of life and is providing materials and programs suitable for their development.

CHILDREN

Never has the child been more "in the midst" than at this particular time. The most accurate available statistics indicate that there are in the United States over 27,550,000 boys and girls twelve years of age and under and that only 13,848,758 of these are touched by churches of any denomination. Of this number, not fewer than 1,250,000 children are enrolled in the Church Schools of the Methodist Episcopal Church.

There are 3,189 Vacation Church Schools under Methodist Episcopal or interdenominational direction in which we cooperate, having an enrollment of 224,570 Methodist boys and girls. There are 1,059 Week-Day Church Schools with Method-

ist enrollment of 55,692. (Reports of 1930, the latest complete tabulation.)

Another large and important phase of work is represented in the 4,000 Junior Epworth League chapters with their 115,000 boys and girls and with the varied and significant program which they are carrying out.

The service rendered to these hosts of boys and girls and their leaders includes:

1. Development of a unified program of Christian Education so that agencies such as the Sunday Church School, the Junior Church, the Junior Epworth League, the Vacation Church School and the Week-Day Church School may not duplicate or compete with each other.
2. Advisory relationship to the preparation of curriculum materials for all phases of religious education of children.
3. Creation of guidance materials to help local church workers in meeting the problems and needs of children under their care.
4. Direct service to the field through correspondence, visitation of local churches, participation in conferences of elementary workers, teaching in Leadership Training Schools, giving guidance in Coaching Conferences and Seminars, and visitation of Annual Conferences to advise with pastors and lay workers regarding problems in religious education.
5. Preparation of articles for "The Elementary Magazine," "The Epworth Herald," "The Adult Bible Class Monthly," "The Church School Journal," "The Home Quarterly," etc.; preparation and publication of stories for children; preparation of missionary education and church membership studies for children and the preparation of special elective units for Junior Epworth League groups.
6. Co-operation with other Methodist Episcopal agencies in experimentation with a unified program of religious and missionary education of children, with the editors of Church School and Junior Epworth League publications, and with interdenominational agencies in the building of standards and of the curriculum guide for lesson writers, in field work for sparsely settled areas and in working out new steps in the field of Leadership Training.

YOUNG PEOPLE

Significant progress has been made in unifying the program for the approximately 1,500,000 young people in our Church Schools and for the 404,941 members in the 11,958 Senior and Young People's and 59,000 members in 1,400 Intermediate Epworth League chapters. A unified staff leadership gives guidance to the total program for the entire constituency of Methodist Episcopal youth. Plans are available for organization, under which young people's groups in any local church, District or Conference can carry on their work under a co-operative, a correlated or a completely unified organization.

The developments of the best quadrennium in young people's work have been as significant as for the decade from 1880 to 1890, when the young people's movement in the Church had its modern beginning.

The outstanding achievement has been a complete reconstruction of program, particularly as it affects the young people of the Epworth League and ultimately those of the Church School. Reports of other achievements are here largely omitted in order that the Church may know something of the history of this epoch-making project in the reconstruction of program for Methodist young people.

I. A number of circumstances at the beginning of the quadrennium combined to make a re-examination and rebuilding of the young people's program imperative. Rapid changes had been taking place in the modern world, which demanded changes in the methods of church work. The numbers of young people responding to the older type of program were diminishing. Epworth League membership had steadily shrunk from over a million in 1900 to a little over 600,000 in 1928. Enrollment in the Sunday Schools had dropped 332,000 in five years, and was destined to diminish a quarter of a million more in the next three years. At the same time, the High School enrollment had more than doubled in ten years, from 2,000,000 to 5,000,000, and students were flocking to the colleges. The spread of pagan ideas in human relationships had brought civilization to the verge of disaster, and the church program seemed powerless to stem the tide.

Under a unified leadership, made possible for the first time in young people's work, the conclusion was early reached that the major task for the quadrennium should be the reconstruction of the objectives, point of view, materials and methods of young people's work, to make them take account of the best that was known in education and psychology as well as to make them more effectively Christian.

II. The essential features of the newer program that has emerged from wide investigation, consultation, and planning, are as follows:

1. It is a self-determined program, built by a local group of young people to meet their needs.
2. It is centered in the experience of young people and deals with those issues and situations on which help is needed in living the Christian life.
3. It is flexible rather than rigid, and makes use of all available resources in meeting the complex situations of modern living.
4. It is a program that involves not merely talk but activity, and wherever conditions need to be changed, our part is to try to do something about them.
5. Mature leaders share with the immature as dependable counselors and comrades of youth.
6. It is a frankly Christian program, and assumes that the best and most satisfying answers to the problems of human living can be found as they are approached from the viewpoint and spirit of Jesus.

III. The development of resource materials and leadership

became a major means whereby such a program might actively get into operation in local groups.

1. Two types of materials have been developed. The first is a series of manuals dealing with general principles and point of view, and with methods of building and carrying out the program. Second, a growing library of curriculum materials is being developed, dealing with the everyday problems and experiences of young people. For the Epworth League there is a new type of resource material, known as Program Units, under the general title, "Everyday Adventures in Christian Living." These units are guides of procedure that suggest ways by which a group of young people may work through a given problem or interest until they have been helped to discover and practice what is Christian in some aspect of experience.

The program of the Church School has undoubtedly been strengthened by the publication of the revised graded lessons for Intermediates and Seniors. A thorough revision of the Group Lessons is under way.

Throughout this movement *The Epworth Herald* has been the chief instrument through which the newer program has made its impact upon the thinking of young people. Too much praise cannot be given the Editor and his staff for the sympathetic and intelligent interpretation they have given to the program and their courageous handling of the problems young people face to-day.

2. The real program of a local group of young people does not, however, consist of printed materials, but of a series of guided experiences, selected and carried on around issues of importance to the everyday life of the group. That is largely a matter of leadership both on the part of adults and of young people themselves.

In the summer Institutes, 40,000 young people spend a week under conditions which have great potential training value. The staff has conducted several experiments in a new type of Institute procedure which has blazed the trail for a more creative use of the summer opportunity. Other methods used for training leaders have been the Annual Institute Council for Institute deans and managers, the national recreation institute, standard training schools and laboratories, coaching conferences, for hundreds of groups of pastors and young people throughout the country. Leaders' techniques are only a means toward the end of seeking to help young people find Christian answers to the perplexing problems of modern life.

IV. What have been the results of this effort to reconstruct the program for Methodist young people? It is still too early to appraise the results in any adequate way. But already some significant outcomes are observable. *For the first time in many years, the disheartening decline in membership of the Epworth*

League has been changed to an upward curve. It is hoped that eventually as these newer procedures affect the practice of Church Schools more generally, gains may be registered here also. The largely increased giving of young people to the Twenty-four-Hour-Day Plan of self-support, when other benevolent funds have been declining, constitutes a signal evidence of their interest in the new program.

Through correspondence, field contacts, and other sources, it is becoming increasingly apparent that, wherever the program is given a chance, the most significant results are to be found in the changed attitudes, habits, and conduct, and enriched life of young people who are finding in it a practical help in everyday living.

Religious Education of Men and Women

The new and widely extended interest in adult education is increasingly revealing to the Church her opportunity and responsibility, while the declaration of psychologists and educators that the learning ability of the individual is coterminous only with life itself is suggesting that the educational ministry of the Church should include the entire range of adult life and interests. Whatever may be said about the Kingdom coming "on the feet of little children," we cannot escape the fact that the progress children and youth make is determined very largely by the attitudes, training and experience of adults. Moreover, these adults need rich experiences of religious growth for their own sakes. Many adults have permitted their religious education to be truncated in early adolescent years and ever since have been trying to adjust new experiences to the religious concepts and motives learned in childhood. They need religious re-education; enlarging conceptions of God and Christ and growing abilities in Christian service.

The major activities of the Department of Religious Education of Adults and Seminars follow:

1. Seminars of ten days' duration for pastors, directors of religious education and other selected workers are conducted for the purpose of discovering the true nature of the basic problem faced by the group, of assembling those points of view, principles and data necessary to their solution and of outlining the constructions or reconstructions necessary to securing progress and effective valuation of objectives. In some cases, these seminars are held in co-operation with the resident Bishop for the district superintendents and selected pastors in an Episcopal Area. Several seminars have been held under the combined auspices of two Annual Conferences and still others in Annual Conferences. In all cases, these seminars are preceded by definite preparation and provide for careful follow-up work. The results of these seminars justify them as one of our most effective and far-reaching methods for the training of those who must be ultimately responsible for promoting the program of religious

education. During the present year, seminars have been conducted in the San Francisco, Indianapolis and Portland Areas, Troy, Rock River, Newark and New Jersey Conferences, and in connection wtih the various summer schools of religious education.

2. Large numbers of local leaders are aided by letters in reply to their questions concerning problems in adult work.
3. The Department prepares and publishes booklets, leaflets and guides, describing the objectives and philosophy, methods, organization and materials for adult education in the church.
4. The Department endeavors to discover the most important interests, problems and needs of matured men and women, believing that, if our program and teaching work address themselves to these points of need, religion will become a living reality and that, if we fail to do so, it tends to lose its vitality and meaning. In this study, the Department is seeking to discover those interests and problems and needs of life which will serve as the basis for the construction of program materials and methods for the local church.
5. The Department has developed some forms, and has secured permission for the use of others, which may be used locally, such as "Religious Education of Men and Women," "Difficulties in Religious Thinking," Bible information and comprehension tests, attitudes tests, personnel rating forms, etc.
6. Materials and guidance are developed for parent training and for religious education in the home.
7. Elective courses are offered in special subjects, such as Bible, Comparative Religion, problems of belief or personal religious living, prohibition and law enforcement, international relations, the social teachings of Jesus, history, missions, stewardship, etc.
8. Co-operative relationships have been established with adult groups in local churches where experimentation is being made in the search for more vital approaches in organization, need and material.
9. The Department co-operates with the editors of Church School Publications through the Curriculum Committee of the Board of Education and with the Associate Editor of Adult Publications through the "Adult Bible Class Monthly," the "Home Quarterly," "The Home Visitor," etc.
10. The Department co-operates with the International Council of Religious Education in planning the best methods and materials for use with Adults, in effecting economies in preparation and production and in fostering the spirit of Christian unity in the churches of the land.

MEN'S MOVEMENT—METHODIST BROTHERHOOD

The General Conference of 1928 committed the general supervision of all Brotherhoods, Men's Councils and kindred organizations to the Board of Education, which, in turn, classified the work on a co-operative basis with the Division of Religious Education in the Local Church. A Commission on Men's Work was named consisting of twenty-nine laymen and seven ministers to give direction to this enterprise.

This Commission has undertaken to organize the man power of the Church for the general and local promotion of Lay Speaking, Boys' Work, Lay Evangelism, Stewardship and World

Service, Men's Bible Classes, Community Service, World Peace, Laymen's Reading Courses, and the program of Religious Education for Men. The aim is to develop and vitalize a promotional unit in every Conference, district and local church. The work is co-ordinated in an effective way with that of the Laymen's Associations.

The records show that there are now in the Church seventy Annual Conference Brotherhoods or Associations, 247 district organizations and 2,251 local church units. Also, 294 District Councils have been held in four years, reaching nearly 60,000 men.

Each year the Commission has prepared a specific chart of monthly programs and service for men, and hundreds of churches have used them in whole or in part with great profit. Ten thousand copies of *How,* a ninety-six page book containing these suggestions, were used by the churches during the last year.

The Movement has been supported in part by appropriation, but mainly by voluntary memberships. Over 18,500 men either are or have been supporting members during the last four years. The Movement has been 56 per cent self-supporting during the quadrennium and has demonstrated its effectiveness in mobilizing the manhood of the Church.

LEADERSHIP TRAINING

The most pressing need of any enterprise is of an adequately trained leadership. This is pre-eminently true of so large an enterprise as the Church, whose various phases of work involve the services of literally hundreds of thousands of volunteer helpers.

Our Church Schools alone require the constant service of over 400,000 officers and teachers. So great is the turnover in this force that 125,000 new workers must be enlisted annually. The Epworth League needs continuously 100,000 local leaders and must recruit one-third of these every year to fill vacancies. Pastors, district superintendents, Bishops, lay members of official boards, officers and workers in other agencies of the local church, parents, brothers, sisters, and all who by precept or example touch the lives of growing persons, are leaders.

The past few years have been marked by the inauguration of new policies and methods for acquainting these leaders with the objectives, principles, and skills necessary for successful work.

1. Increasing emphasis is being laid in our theological seminaries upon the preparation of their students for effective leadership in religious education. Also, large numbers of active pastors are taking advantage of special courses offered by the schools

and of seminars and standard training schools sponsored by the Division of Religious Education.

2. Colleges and universities are establishing Departments of Religious Education which, on an academic as well as on a religious basis, are recommending themselves to an increasing number of students.
3. Seminars and coaching conferences for the guidance of pastors, Directors of Religious Education and selected workers, especially with regard to the newer phases of religious education.
4. A wide variety of opportunities for the training of local church workers such as correspondence courses, recommended reading courses, local church training classes and strategically located Standard Training Schools.
5. Pastors' reports for 1930 (the latest year for which complete reports are available) show 2,447 Methodist and 2,798 interdenominational training classes, or a total of 5,245 classes with a Methodist enrollment in both types of 41,798 persons. The fact that this number considerably exceeds the number of enrollments directly reported to the office of the Division is indicative of the wide-spread development of the training movement. The extent of the advantage which is being taken of training opportunities by local church workers is further indicated by the records of the Department of Leadership Training.

	Year Ending Aug. 31, 1928	Year Ending Aug. 31, 1929	Year Ending Aug. 31, 1930	Year Ending Aug. 31, 1931	Total	Grand Total
Local Church Classes	910	591	576	804	2,881	3,583
Standard Training Schools	280	133	127	162	702	
Students Enrolled in Classes	7,434	5,947	6,543	11,050	30,974	
Students Enrolled in Schools:						119,135
Denominational						
Interdenominational	21,583	19,504	22,812	24,307	88,161	
Total Credits Awarded	22,015	21,738	22,769	24,936	91,458	91,458
Accredited Deans and Teachers		500	1,200	2,963	2,963	2,963

6. One of the significant developments of the quadrennium is represented in the figure last quoted. The new policy of decentralization, whereby the greatest part of the teaching responsibility for Standard Training Schools has been transferred from the Central Office and Field Staff to qualified and accredited instructors in the field, during the quadrennium, increased the number of such accredited instructors from 500 four years ago to over 4,000 at the present time, these being scattered all over the country and available for service when needed. These persons thus become the trainers of other leaders in local churches.
7. In addition to this great increase in the leadership facilities of the country, another important development has been a great reduction in the Central Office cost of administering the program of Leadership Training. Whereas, two quadrenniums ago the average cost of Standard Training Schools to the office was $200 in addition to the teaching services rendered by members of the staff, now these schools are entirely locally self-supporting. A further financial gain to the Department has been the change from a "free on application" basis to a policy of "pay the cost" for materials, this policy alone netting about $2,000 per year at the present time.

The above plans and methods are indicative of constructive changes going on in the Leadership Training program. The growing number of credits earned in interdenominational training schools reflects not only a widening interest in Leadership Training but also an increasing interdenominational co-operation and a consequent administrative and financial saving to all concerned. Our own Department has been a leader in this movement of co-operation.

With all the progress that has been made in leadership training in recent years, we are but touching the fringe of the problem and the actual achievements are merely indicative of what might be done if only sufficient resources were available. The actual accomplishment on its very limited budget and the large spiritual outcomes of the work are what abundantly justify the existence of the department.

RESEARCH

The Bureau of Research was organized immediately after the last General Conference to meet a growing need for more carefully determined programs in religious education. It attempted by focusing attention upon scientific considerations to sharpen the problems and issues, clarify distinctions between opinions and facts and set up such tests of conclusion as would offer guidance in the construction of curriculum and our methods of work. Much of its work has centered around the testing out of new processes by which dynamic religious motives might come to function in terms of the actual daily problems and needs of life. The function of the Bureau of Research might be stated further as the co-ordination of the research activities of the several departments of the Division of Religious Education in the Local Church, the gathering of data for the construction of the underlying objectives, principles, materials and methods and the supervision of laboratory and seminar projects. The Bureau participated co-operatively with the International Council of Religious Education and other agencies.

Some of the projects and activities of the Bureau during the quadrennium include:

1. Assisting in discovering the interests, problems, capacities, situations, and needs that underlie the program of religious education and seeking from these to clarify our objectives.
2. Surveys of the present leadership situation for two purposes: (1) to assist field or church units desiring insight into certain leadership factors, (2) to give the Division further facts concerning the present state of leadership. These surveys secured, tabulated and reported the religious educational, general educational, vocational, experience and personal backgrounds of leaders in the local churches. The report of the Geneva District Survey was based on seven hundred returns.
3. Local church surveys were made in two ways: (1) by actual personal visitation with the co-operation of other members of

the staff; (2) by the use of survey tabulation forms and questionnaires covering the various aspects of the statistical, curriculum, leadership and equipment situations in the churches surveyed. Such surveys were made of the Geneva District, New York, and the San Diego District, California, tabulated and reported to the District Superintendents and pastors.

4. A number of local churches have worked co-operatively with the Bureau of Research as laboratory centers. The purpose of this co-operation has been the clarification of the objectives of Christian education, the development of more scientific techniques of program building and of supervision, the testing out of methods involving more adequate motivation of group life in the local church, the introduction of more freedom and creative opportunities in the activities of the curriculum, attempting to organize the entire church from an educational point of view, utilizing the results of our first hand contacts with these churches in meeting the problems of churches in many localities.
5. The supervision of the laboratory, experimental and seminar work at Dickinson Summer School of Religious Education, in co-operation with all departments of the Division; trying out plans, developing new points of view and practice in materials and methods, as well as giving the members of the school actual practice in leadership under expert supervision.
6. Constructing, collecting and making available for use in the field, tests, survey forms, instruments for discovering interests, religious difficulties, religious problems, etc. These tests and materials have been collected from more than fifty sources and over one thousand biblical information, comprehension and religious belief tests, used by permission of Northwestern University, have been scored and tabulated.
7. The development and direction of seminars and clinics for pastors and district superintendents and other advanced workers in the field of religious education concerning which a more detailed statement appears under the section on "The Religious Education of Men and Women." During the quadrennium, such seminars have been conducted in the Portland Area, Helena Area, San Francisco Area, in Wisconsin, New York, Colorado, and in Dickinson, Battleground and Canton Summer Schools.

While still recognizing the fundamental need for and value of adequate research for problems which a denominational research agency alone can carry out, it was found necessary to discontinue the Bureau of Research July 1, 1931, due to the greatly diminished income of the Division.

MISSIONARY EDUCATION

Missionary Education in Church Schools and Epworth Leagues is a co-operative responsibility shared with the Department of Missionary Education of the World Service Office. The splendid record of giving through the Church Schools and Epworth Leagues is one result of the effectiveness of the constant missionary stimulation through the years. The records show a close correlation between the investment of personnel and money in cultivation and the contributions of both Church Schools

and Epworth Leagues. Missionary Education is an integral factor in the total process of Religious Education and should, therefore, be integrated with the regular procedures carried on through our Church Schools and young people's organizations. Its program includes making available graded materials for mission study in various types of Church Schools and Epworth Leagues and providing graded supplementary materials to be used in connection with the graded and group lessons of our basic Church Curriculum. The Department of Missionary Education provides the salary of a director of missionary education of children and part of the salary of the director of missionary education for the Epworth League.

WORLD VISION SCHOOLS

One of the most significant developments of the last quadrennium has been the inauguration of the World Vision School plan. The materials are prepared under the supervision of the Department of Missionary Education, while the field promotion of the plan is being carried out by the Department of Promotion and Publicity.

World Vision Schools are those which subscribe to certain standard requirements of Missionary program. Chief of these requirements are the appointment of a World Service Correspondent, provision for a minimum amount of definite missionary study in each school, the use of approved World Service-centered worship programs at least twelve times per year, the acceptance of a World Service goal of at least one cent per week per capita (based on the total enrollment) and an annual report to the central office certifying to the progress made in meeting these standards. A "World Service Monthly Clock," a most effective instrument for visually recording the total giving of a school as compared to its goal obligations at any particular time, is provided for schools desiring it. The response to the first communications sent out to pastors exceeded expectations. Replies indicating their desire to co-operate and naming a World Service Correspondent now total 8,584 and 12,740 correspondents have been enrolled. As soon as the plan has had time to get into full operation, we believe it will register definite and satisfying results both in the matter of missionary education, and also in greatly increased gifts.

STEWARDSHIP EDUCATION

Special emphasis is given to Stewardship Education and wide use has been made of the plans and literature furnished by the Department of Stewardship. During the last year the Secretary of the Division has served as Chairman of a Joint Committee on Stewardship representing several agencies of the Church. Under the direction of this Committee, "It Is

to Share," a guide to Stewardship Education in the Local Church, was prepared by Irwin G. Paulsen and is being extensively used in the Woman's Foreign Missionary Society, the Woman's Home Missionary Society and many other study groups.

THE CHURCH SCHOOL AND WORLD SERVICE

The Church Schools of our denomination have ever been steadfast and liberal supporters of the missionary educational and philanthropic enterprises of the Church. The lessons learned in our schools have impelled our pupils to generous giving, while intelligent participation in these enterprises has been an important factor in their further education. In the last thirteen years alone these schools have contributed the stupendous sum of over $19,250,000, or an average of almost $1,500,000 per year. While the annual gross contributions have declined since 1920, the rate of decline has been only about one-half that for the Church as a whole and for recent years these offerings have actually equalled from 18 per cent to 22 per cent of the total World Service distributable receipts.

BUILDING FOR RELIGIOUS EDUCATION

A recent study involving reports from 385 out of the 417 districts in the United States indicates that we have 11,000 one-room buildings now in use, and that, in 5 per cent of our church buildings above the one-room class, there are no facilities to house the program of Religious Education and social activities which the church is expected to provide.

NEED OF ARCHITECTURAL SERVICE FOR CHURCHES

Many architects who are competent in various fields of general architecture can not afford time to give the special study and to develop the attitudes necessary to solve church building problems. American architectural colleges have not provided adequate training for the solution of American church building problems, and architects find it difficult to make profit at the established rate for architectural service in church planning when nearly every room requires study and planning in which the plan for no two floors can be duplicated.

The Bureau of Architecture which was organized in May, 1917, is a Joint enterprise of the Board of Education and the Board of Home Missions and Church Extension, with offices in Philadelphia and Chicago. Associated with the Bureau is a technical staff of architects who have won significant recognition for their accomplishments.

VARIETIES OF SERVICE RENDERED

The staff of the Bureau recently have been called upon to

visit existing buildings with a view to their possible remodeling for more effective ministries of public worship, religious education and Christian fellowship and service; to suggest plans for new church buildings of various sizes and types to local committees; to study the possibilities for new church projects on certain proposed new sites; to review plans prepared by local architects; to provide revised plans for churches receiving church extension aid; to give stereopticon lectures at individual churches, preachers' meetings and theological seminaries, and to render many other types of needed service.

The work of such a Bureau as this is indispensable to meeting the needs of the Church for which the co-operating Boards are responsible.

ANNUAL CONFERENCE BOARDS

Special emphasis has been placed upon the organization of Annual Conference Boards of Education in harmony with the organization of the Board of Education. Where for any reason such organization has not seemed wise, Conference Boards, Commissions or Committees on Religious Education have been organized to give direction of Religious Education throughout the Conference. In a few cases two or more Annual Conferences co-operate through a bi-Conference or Area Council of Religious Education.

In harmony with a policy of decentralization, there has been an increase in local autonomy and in responsibility for work in Annual Conferences. This applies to financial support and to the determination and administration of the program in co-operation with the officers and staff of the Division. Instead of the placement of field workers and the provision of their support by the Central Office, the present policy is one of co-operation in recommending personnel, in the selection, wherever possible, of members of an Annual Conference for work within that Conference and in the financing of the program largely through funds raised within the Conference. Interdenominational co-operation has been stressed.

There are now thirty-one Conference Directors of Religious Education serving forty-one Annual Conferences. In a few cases these are engaged on a part time basis, though they give more complete service in their fields than can be reckoned on the amount of time contracted. In a few instances the enterprise is co-operative with the Board of Home Missions.

The members of the present field staff have given themselves with devotion and success to the work in their respective Conferences. They co-operate in surveys and studies of local situations, make recommendations for improvement, develop various opportunities for Leadership Training, give guidance to local church workers, promote Vacation and Week-Day Church

Schools, institutes, conferences, and summer camps, advise with reference to proper buildings and equipment for Religious Education, assist in the promotion of World Service and other enterprises, everywhere and always placing emphasis upon personal acceptance of Christ, Christ-like living, church membership, and participation in every means for the establishment of the Kingdom of God.

EXPENDITURES OF ANNUAL CONFERENCES

The expenditures for this type of work in Annual Conferences for the current year will exceed $150,000. The budgets vary from a minimum of $750 to a maximun of $15,000. Sources of income include one or more of the following: (1) appropriations based upon Rally Day Offering, (2) amounts included in Annual Conference Benevolences by action of the Annual Conferences, (3) askings from Church Schools, (4) personal gifts, (5) appropriations from the Board of Home Missions and Church Extension where the work is co-operative and (6) appropriations from the Board of Education out of its share of World Service distributable receipts. Due to declining income, there have been drastic reductions in appropriations from the Board of Education and the chief support for this work has come from the Rally Day Offerings as provided by Paragraph 504, Section 8, of the 1928 *Discipline*. This provision is largely responsible for the great increase in the number of Conference Directors, the offerings under the impetus of this legislation in some cases being sufficient to support the entire program of the Conference. The appropriation to Annual Conference programs from general funds of the Division have decreased from $43,000 for seventeen Conferences in 1928-1929 to $13,500 for thirty-nine Conferences the current year. During the same time the appropriations based on Rally Day Offering have increased from $14,419 in 1928-1929 to an estimated $65,000 for 1931-1932.

WORLD-WIDE RELIGIOUS EDUCATION

The Joint Committee on Religious Education in Foreign Fields, organized in 1927, is a co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society with responsibility for the development of Christian education in the churches, day schools, Sunday Church Schools, Epworth Leagues, Vacation Church Schools and other agencies in missionary lands. Through this co-operative agency the Division is carrying on religious education work in all the mission fields of Methodism. Because of its inter-board relationship, detailed report of the work of the Joint Committee is presented separately elsewhere in this Handbook.

Under the direction of the Joint Committee, persistent, continuous attention has been given to the development of field organizations with programs based upon field conditions and needs. Boards, Commissions, or Councils of Religious Education have been set up in practically all of the major fields of foreign missionary activity. Most of these organizations have a full-time secretary and several have directors of young people's work. Their respective programs emphasize Children's Work, Young People's Work, Leadership Training, and Curriculum and Literature development. During the quadrennium, the work of the Executive Secretary has included intensive field service in Mexico, the Philippine Islands, Puerto Rico, Japan, Korea, China and Malaysia.

PROMOTION AND PUBLICITY

The functions of the Department of Promotion and Publicity include (1) the preparation of materials for the promotion of Religious Education Week and Rally Day; (2) promotion of World Vision Schools; (3) supervision of free grants of literature to needy schools; (4) general publicity; (5) tabulation and interpretation of annual statistics and other statistics bearing on Religious Education; (6) assisting the Secretary of the Division in the administrative management of the office.

RELIGIOUS EDUCATION WEEK AND RALLY DAY

Ever since its authorization by the General Conference of 1908, Rally Day has been one of the principal factors in increasing popular interest in Religious Education and the Rally Day offering has been one of the principal means of support for the rapidly growing movement.

There has been a remarkable increase in the observance of Rally Day and of Religious Education Week and also in the offerings as indicated in the following, covering the years since the Centenary:

	1926–27	1927–28	1928–29	1929–30	1930–31
Remitted to Board of Education	$32,007.90	$28,701.94	$54,312.70	$85,971.20	$88,895.80
To World Service Distributable Funds	15,000.00	15,000.00	15,000.00	15,000.00	15,000.00
Appropriated to Annual Conferences	———	———	14,419.00	57,042.40	70,203.95
General Use of Board of Education	17,007.90	13,701.94	24,893.70	13,929.80	3,691.85

It will be noted that the amount remaining for the general use of the Board is relatively small and in some years has been scarcely sufficient to pay the costs of materials and administration of the Rally Day enterprise. In recognition of this, the World Service Commission made the entire fund for the current year available to the Board of Education with-

out any deduction for World Service distributable receipts. (Figures for 1931-32 are not complete).

There is needed a much more general participation of the churches in the Rally Day Offering if such work is to be extended and there is also needed some provision whereby a larger share of this offering may be made available for the general work of the Division.

FREE GRANTS OF LITERATURE TO NEEDY SCHOOLS

At the present time more than one-third of one per cent of all the Sunday Church Schools of the Methodist Episcopal Church in the United States are either wholly or partially dependent upon free literature furnished by the Board of Education.

A large number of these schools would find it impossible to carry on their work were it not for these free grants of literature. Through all the years, this free grant work has played a part in missionary Sunday Church School development far out of proportion to the relatively small amounts of money thus expended from year to year. Of the 4,000 or more new schools started since 1908, few of them would have begun their work had it not been for an initial free grant of literature. Many of these schools have developed into strong and influential churches. There is no more truly missionary work than this endeavor to bring the Word and knowledge of God to the underprivileged communities of our land.

PROMOTIONAL LITERATURE

Extensive use is made of the Church School and Epworth League publications, the *Advocates, World Service News,* Conference and Area publications and special circularization to inform the Church of the work of the Division of Religious Education in the Local Church. The editors are most generous in the amount of space placed at our disposal.

The various departments prepare and circulate a variety of leaflets, promotional and organizational guides and manuals for use by the local church in carrying forward its work. These all have large circulation. The issues of some run into many thousands. Some of these materials are furnished free, but for most of them a charge is made to cover cost. There is need and demand for a much greater variety of such material than the Division has been able to produce.

The *Catalog of Leaflets and Pamphlets,* published a year ago, listed nearly 250 separate pieces of printed material offered by the Division. The circulation of this leaflet enormously increased the demand for all types of our literature. Curricular materials and books dealing with various phases of Religious Education are listed also in the catalogs of The Methodist Book

Concern, which, in addition to its general catalog, issues a special *Religious Education Catalog.* The various sections of the latter dealing with publications for age groups and Leadership Training are also issued in separate units.

CO-OPERATION IN RELIGIOUS EDUCATION

Co-operation is maintained by the Board of Education with the various Boards and other agencies in the creation of programs, in preparation of materials, in approach to the local church and in a variety of field projects.

Interdenominational co-operation is secured through various agencies and particularly through the International Council of Religious Education and accredited State Councils of Religious Education. The Methodist Episcopal Church is ably represented on the Board of Trustees, the Executive Committee, the Educational Commission and various committees of the International Council, and on the State Councils. The employed personnel of these agencies includes many members of the Methodist Episcopal Church.

A large amount of work in Leadership Training, in Vacation and Week-Day Schools, in preparation of outlines for courses of study and guidance materials and in other enterprises is done co-operatively by the representatives of forty-two evangelical denominations participating on the International Council of Religious Education. The recently issued *Standards for Sunday Church Schools,* the *Curriculum Guide* for use of Curriculum Committees and editors, and numerous manuals giving guidance to local churches and to co-operative efforts in field program are evidence of what can be done co-operatively.

The efforts at integration of the field forces of denominations and of interdenominational agencies are meeting with signal success. We are discovering a basis for co-operative effort that preserves the values and methods necessary to conserve denominational interests and at the same time are making possible a much larger degree of co-operation until the day when more complete unity is achieved. Instances of this co-operation are found in states where the interdenominational program is built co-operatively by the employed workers of the various denominations, who also review the programs of the participating denominations in the interest of mutual helpfulness and co-operative effort; in some states the denominational workers constitute the Educational Committee of the State Council; in some, they have organized into a co-operative staff; in some, denominational workers assume state-wide responsibility for certain phases of the interdenominational program and in still other cases they have limited territorial responsibility for the interdenominational program, as well as carrying on

the specific work for their own denomination. Some of these forms of procedure are in their experimental stage but their outcomes thus far point in the direction of complete success.

The Board of Education and the Board of Education of the Southern California Conference made possible the services of Jesse Lee Corley as head of an interdenominational deputation to China under the World's Sunday School Association. The report of the deputation and numerous communications from China indicate results of far-reaching significance for the program of Religious Education in China.

INCOME

The service of the Division of Religious Education to the Church is limited only by its income. This is derived from a percentage share in World Service distributable receipts, from the Twenty-four-hour-day contributions of the Epworth Leagues, from the Rally Day offerings and in small part from permanent funds and other minor miscellaneous sources. Any shrinkage of income from any of these sources necessarily means a decrease in the service which the Division is able to render; every dollar of any increase goes directly back in larger service to the field.

The amount available for the work now comprehended in the Division of Religious Education has decreased from $534,146 in 1924 to an estimated $186,539 for the year ending June 30, 1932. The budget for the current year is more than $100,000 less than the expenditures for the year ending June 30, 1931. These figures do not include the amount of Rally Day offering returned to Annual Conferences, but only the amount remaining for the general work of the Division.

In order to operate within the estimated income, nine members of the Central Staff and eight members of the office force were released. Two Conference Directors accepted pastoral appointments and three are now on part-time. Expenses of administration were reduced, office space was relinquished and appropriations for all items in Departmental budgets, for Annual Conference Boards in the United States and Foreign Fields and for various co-operative enterprises were drastically reduced.

EFFECTIVENESS OF THE PRESENT PROGRAM

The recent survey of opinions and results in over 200 churches of various types, in 26 different States where serious attempt has been made to introduce the Newer Program, revealed a degree of approval and of gratifying results that exceeded our expectations. These churches are so located as to give a fairly accurate cross section of the entire Church.

The replies indicated that, wherever the Newer Program

has been rightly interpreted and the various elements have been intelligently used, there has been a better response on the part of teachers, a keener interest on the part of pupils, a recognizing of the need of better trained leadership and a consistent effort to secure it, improvement in equipment, better financial support, increase in enrollment and average attendance and in accessions to the Church. The inference from the whole survey is that the surest means of a forward movement in our church schools and Epworth Leagues is the effective use of the modern developments in Religious Education.

A RESPONSIBILITY WHICH DEMANDS THE BEST

The development in the individual of a vital unity with God and the securing of his participation in the building of a Christlike world; the reconstruction of society, with sharpened emphasis on social justice, international and inter-racial brotherhood, world temperance, world peace and Christian unity; the vitalizing of the spiritual, cultural and benevolent institutions of the Church; all these are dependent upon the effectiveness of the educational program of the local church.

The objectives of Religious Education are at one with the purposes of Jesus and the Church. The techniques for achieving these objectives are undergoing constant study, testing, and improvement. Wherever the present program is operative in local churches, the results are gratifying to both laity and ministers. The rapidity with which the thousands of untouched churches can be reached and their program made more effective depends upon the personnel and financial resources available.

Those responsible for the administration of this great enterprise are grateful for the splendid response of the Church and for the financial resources that have been made available during the quadrennium. A program which every Sunday in the year reaches an average of 2,260,000 persons in attendance upon church schools and hundreds of thousands attending Epworth Leagues; which in a single quadrennium is responsible in large measure for the addition of 520,000 persons to the membership of the Church, for gifts totalling nearly $6,700,000 to World Service causes, for $586,823 to the Children's Day Fund and over $1,000,000 for other benevolences and which, in addition, has generously supported the institutional program of the Church through other channels; surely such a program offers the Church a supreme opportunity, the strategic importance of which must not be overlooked and for which adequate provision of support must be made.

CHURCH SCHOOL STATISTICS—1931

(The following figures were compiled since the body of the

report was written. Tabulations for foreign field are not yet completed, so figures for 1930 have been used for them.)

Sunday Church Schools	32,645
Classes under 18 years	138,094
Number of classes using Closely Graded Lessons	84,860
Officers and teachers	401,849
Pupils of all grades	3,570,623
Cradle Roll	305,630
Home Department	172,631
Total Enrollment	4,450,733
Average attendance	2,310,114
Pupil members of the church	1,907,012
Accessions to church from Sunday Church School	128,229
Rally Day Offering	$88,895
Paid to World Service (not including Rally Day)	$1,165,247
Children's Day Offering	$141,196
Paid by Sunday School to all other benevolences	$303,981
Total expense for lessons, materials, supplies, etc.	$3,306,295
Methodist Leadership Training Classes	2,585
Interdenominational Training Classes	3,050
Methodist enrollment reported (both types of classes)	43,396
Vacation Church Schools	3,404
Teachers and helpers	25,262
Pupil enrollment	238,313
Average attendance	183,187
Methodist Week-Day Church Schools	580
Interdenominational Week-Day Schools	533
Number of paid teachers and officers	1,881
Methodist pupil enrollment	49,768
Average attendance	48,997
Total expense Vacation and Week-Day Schools	$195,884

Note.—Attention should be called to the fact that, for the first time since 1922, gains are recorded for the United States in enrollment and average attendance. Fine gains are also shown in accessions to the church and in all items of Leadership Training and Vacation Church Schools.

BOARD OF PENSIONS AND RELIEF

THE BOARD

Bishop Frederick T. Keeney.
William B. Farmer (Indiana).

CLASS OF 1932

MINISTERS

J. R. Gettys, (Nebr.); J. W. Holland, (Minn.); E. R. Heckman, (Central Penn.).

LAYMEN

J. F. Oates,* (Rock River); C. A. Parmelee, (So. Calif.); George A. Jacobs,* (Wis.).

CLASS OF 1936

MINISTERS

C. O. Ford, (New England); S. J. Greenfield, (No. New York); H. L. Davis, (No. West Ind.).

LAYMEN

F. P. Nicoll,* (No. Minn); Adolph Lindstrom,* (Central Northwest); C. E. Waterman, (Chicago Northwest).

CLASS OF 1940

MINISTERS

R. E. Meader, (Mich.); T. S. Brock, (N. J.); D. F. Helms, (Ohio).

LAYMEN

Charles A. Nyman,* (Detroit); J. E. Kavanagh, (N. Y. East); L. E. Ulmstead, (Pittburgh).

QUADRENNIAL REPORT

1. *Personal*

Little more than the first year of the Quadrennium was gone when Joseph Beaumont Hingeley, organizer and founder of the Board of Pensions and Relief was called from his new and beautiful home in Pasadena to his home in Heaven. When his last illness came upon him he was just beginning the work assigned to him by the Board under direction of the General Conference.

No one not intimately connected with the Board of Pensions and Relief, or in close relation with Dr. Joseph B. Hingeley can adequately appreciate the loss to the Church in his going. His inquiring mind, his discernment of real values, his unfailing concern for his brethren in the ministry, the versatility

* Elected during this Quadrennium.

of his interests in the Church and out, his acquaintance with the personnel of the Church, his entire loyalty to his task in any and every phase which happened to be uppermost at the time, his constructive development of plans, and his ability to bring about him men of extraordinary efficiency, are values known best to those who have been associated with this work. These have constituted a contribution to the welfare of the Church in general and pension activity in particular that cannot now be estimated.

Any words of appreciation of the efficiency and the fidelity of the staff, the officers of the Board and our field workers are both inadequate and unnecessary when you see the accomplishments of the Board. This has been possible only by the complete and hearty co-operation of every officer and every worker of the officiary and the office staff.

There are no better workers than Rev. Charles R. Oaten, Rev. Thomas A. Stafford, Mrs. Helen E. Moore and her office staff. They have all shared in the work and deserve to share in the esteem of a grateful church.

Likewise, there has been remarkable fidelity on the part of the President, Bishop Frederick T. Keeney and the Board Members and especially on part of the Executive Committee with Mr. Charles E. Waterman, Chairman, Rev. Henry L. Davis, Rev. Robert E. Meader, Rev. John W. Holland and Messrs. James F. Oates and Adolph Linstrom, Members.

During the Christmas season of 1929 Methodism's Grand Old Treasurer, Mr. O. P. Miller, was promoted from the field of earthly labors to the field of eternal rewards for the faithful. He had been a cheerful, diligent and faithful member of this Board for many years.

Changes in the personnel of the Board during the quadrennium were as follows: To take the place of Mr. Miller, deceased, Mr. Frank P. Nicoll, of Minneapolis; Mr. Robert W. Campbell, for years an active and faithful member of the Board and at the time of his resignation its Treasurer, was succeeded by Mr. James F. Oates, of Evanston. Mr. Achalis M. Legg, resigned and Mr. Adolph Lindstrom, of Wilmette, was elected to fill out the term.

While on his way to the Lay Electoral Conference last September, Mr. Theodore H. Maytag was injured in an automobile accident from which injury he died. His work on the Board was modest but he was considerate and always loyal. He had given the Corresponding Secretary assurance that he would be one of several to help in building up the Embury-Strawbridge Fund for supply pastors. To fill the vacancy by this death, Mr. Charles A. Nyman, Vice-President of The Equitable Trust Company of Detroit, was elected, his term to continue to 1940. Mr. John A. Andrus after long years of membership presented

his resignation, and Mr. George A. Jacobs, Janesville, Wisconsin was elected to fill the place.

2. *Tasks Set for the Board by General Conference, 1928*

There were four of them:

(1) To aid the Commission on New Reserve Pension Fund Plan. This was faithfully carried out as that Commission will testify. In turn when the Plan was completed by the Commission the Board was authorized to give aid and encouragement to any Conferences desiring to enter the New Reserve Plan. Pursuant to that advice a considerable number of Conferences have asked for general information and about ten Conferences have been supplied with detailed information including tabulated estimates of proper Guaranty Reserve Funds and outline of proper methods of approach.

(2) A Plan of Pensions for Missionaries was recommended to be set up if practicable. Acting on suggestions of officers of the Board of Foreign Missions, and because of the great changes going on in the Mission Fields it has been necessary to move very slowly in this matter. The complexities of the situation, the lack of vital statistics in those lands, the diversity among workers, many of whom are lay and not ministerial, has made any progress toward a truly safe and scientific Reserve Plan impossible. Meantime, we have done everything in our power to make our distribution fund give the largest service to those fields where there is the greatest need. We have increased our knowledge of the foreign fields very considerably and we are getting better reports both in details and accuracy than previously.

Unless we can set up a truly scientific Pension System for the foreign fields, and that is now clearly impossible, we hold to the opinion we had better continue to aid them under present plans.

(3) To give aid to so-called weaker Conferences is vastly easier to put into resolution than into working effect. Here the boasted fraternity of our connectionalism breaks down and cannot be summoned for aid. "Weaker Conferences" may indicate either of two kinds of shortage: namely, available financial and material resources, or strong man-power available for positions of leadership. There is always a danger that stronger Conferences will look to their own needs and become satisfied in so doing.

During the quadrennium the Board has bent its energies diligently toward relief for those smaller Conferences that have low annuity rates, and small funds from which to obtain current incomes. Thirty-one American Conferences have a rate of $10 or less and in ten white Conferences there are only thirty-

four pensioners who receive as much as $300 per year from all sources. In some of the latter Conferences we have spent much effort and time personally trying to help them organize and set up campaigns for Reserve funds. In some places these efforts have had measurable success. In others Conference leadership has not been available to carry on the campaign effort.

All of which should emphasize the importance of a more unified, general, church-wide pension program where the stronger can help the weaker.

4. *The Supply Pastor's Relief*

During the present quadrennium the Board has distributed $47,724 to the members of this group on the conditions laid down in ¶ 515, § 6.

In 1928 to 130 families	$11,604
1929 to 125 families	13,570
1930 to 130 families	12,915
1931 to 135 families	9,635

The reduction in total granted during the last two years was due to reduced income from World Service receipts. The maximum grant in 1929, 1930 was $150 per year; in 1931 it was $110. The total group is divided each year into classes A. B. C. and D., according to apparent relative need. In addition there were some special or emergency cases granted help during the year.

Our study of the Supply Pastors of the Church, though rather uncertain in some particulars, is convincing in its main features. More than 2,100 questionnaires were sent to Supply Pastors asking for the essential information about their ministerial records. 1,425 replies were returned. Of these, 674 were eliminated because they were from members of Conferences, student pastors, candidates for Conference Membership, those giving only part-time service, women, or preachers from other denominations. The 751 were probably regular whole-time supply pastors now active and appear likely to continue. Their service records were divided as follows:

Less than 5 years	154
Served 5 to 9 years	214
Served 10 to 14 years	159
Served 15 to 19 years	97
Served 20 to 29 years	98
Exceptional years (over 30)	23

They reported an average cash salary support of $982, and more than eighty per cent have house rent free, a total average support of at least $1,100.

Ten Conferences make some relief grant or give some pension to their aged and disabled supply pastors. They are: Baltimore, Michigan, New York, New York East, Northern New York,

Northwest Iowa, Norwegian and Danish, Pittsburgh, Rock River, Wyoming. Five of these have fewer than six supply pastors in the above list. In some of these Conferences grants are made on the same basis as to retired Conference members.

Distributed among the Conferences the numbers of supply pastors are as follows: Indiana, Ohio, Philadelphia, West Virginia and New Jersey, twenty-five or more; Central New York, Central Pennsylvania, Holston, Illinois, Michigan, New York, North-East Ohio, Oklahoma, Pittsburgh, Washington, Wilmington, Wyoming, 15-24 each; Alabama, Delaware, Erie, Genesee, Kentucky, Missouri, Nebraska, North Indiana, Northern New York, Oregon, St. Louis, South Carolina, Southwest Kansas, and Troy, 10-14 each. Central Alabama, Central West, Chicago Northwest, East Tennessee, Eastern Swedish, Mississippi, Montana, Norwegian and Danish, Savannah, Southwest, Upper Mississippi, West Texas, West Wisconsin, Western Norwegian and Danish report none. The other 45 Conferences report from 1-9 each.

Allowing for errors in reports, the following deductions seem to be warranted by this survey.

1. The number of whole-time, long-term supply pastors is not large. Three hundred and sixty-eight, or nearly one-half have less than ten years of service. Only 121 extend beyond twenty years, and of these only twenty-three beyond thirty years.

2. The number in each Conference appears to depend upon the policy of the Conference more than upon the type of territory served. Something surely is due to the standards fixed by the Conference for reception into its membership, and higher standards required seem to make room for a larger number of supply pastors.

3. Considerable change in numbers in this group is not indicated. The present economic depression seems to tend to a slight reduction in the number. But no radical changes are in prospect.

4. There seem to be no conditions calling for any large movement under this head. Provision might properly be made for payment to aged and disabled supply pastors from funds gathered and dispensed by the Conference Stewards, under certain restrictions. Those Conferences now granting aid appear to be meeting their needs reasonably well.

The Conference Stewards can secure the accurate information much more surely than can the Board. To facilitate this plan, the present restriction of "ten consecutive years" (¶ 515, § 6) should be deleted and larger discretion should be given the Stewards when they have gathered the information.

(5) But quite imperative is an increase in the Reserve Fund of this Board so that it may have a total of at least $50,000, with a steady income, and may be able to increase the size of

its annual grants to the Conference Stewards, according to the number receiving aid. It is our conviction that nearly all of the very needy cases are granted help under the present plan but that the grant is inadequate to meet the actual needs. We recommend changes in legislation governing this subject so that the Board shall distribute to the Conference Stewards, and the Stewards to the beneficiaries on basis of need.

Also ¶ 385 should be amended to permit Conference Stewards to collect and distribute funds to aid Aged and Disabled Supply Pastors who have given 15 years of full time service, and to their widows.

3. *Financial Conditions*

Notwithstanding its meager income from World Service sources, at closing, December 31, 1931, the Board was free of indebtedness and holding marginal reserves in the most important funds, including distribution funds.

In the year 1931, the Board was able to make a substantial additional distribution to needy Conferences.

During the past quadrennium, the Ministers' Provident Annuity Fund has grown from a few thousand dollars to two-thirds of a million dollars, and the holdings of temporary and permanent trust funds for Annual Conferences have grown to more than half a million dollars.

The average rate of interest paid on trust funds has exceeded five per cent, but at the close of 1931 the rate was 4.7 per cent. This reduction is due to conservatism in security purchases which involved purchase of government and other A1 investments with low yields.

At the close of 1931, practically all interest due had been collected, so that the Board's financial administration has not been hindered by the existing crisis.

Investment policy is conservative, and the supervisory investment service of the Standard Statistics Company of New York is employed.

Up-to-date machinery is used in accounting with consequent gains in efficiency and economy.

The following comparative balance sheet exhibits the financial condition of the Board throughout the quadrennium.

FOUR-YEAR COMPARATIVE BALANCE SHEET

For the Quadrennium 1928–1931

ASSETS	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931
CURRENT ASSETS:				
Cash—Petty Cash on Hand	$200.00	$200.00	$200.00	$200.00
Cash at Banks	14,165.89	17,408.92	32,617.17	27,521.69
Accounts Receivable	5,137.28	1,822.42	5,727.62	4,506.10
OTHER BOOK AND MISCELLANEOUS ASSETS:				
Postage on Hand	.....	75.00	.....	.....
Expense Advances	200.00	400.00	300.00	400.00
Expenses Prepaid	542.79	547.13	552.79	354.10
Advance Payment in Escrow	.....	.....	.....	1,875.00

INVESTMENTS:				
Bonds (Book Value—as affected by Prem. and Discount)	Dec. 31, 1928 1,594,446.26	Dec. 31, 1929 1,839,513.46	Dec. 31, 1930 1,968,215.63	Dec. 31, 1931 2,185,753.34
Mortgages	236,879.80	223,675.35	342,063.14	351,475.34
Notes Receivable	9,248.36	29,841.99	501.00	27,301.00
Miscellaneous	29,193.15	35,936.46	22,016.12	28,196.12
Real Estate	113,996.54	165,395.54	165,869.54	180,996.04
SECURITIES IN CUSTODY FOR CONFERENCES	.....	.....	49,603.75	55,876.25
FIXED ASSETS:				
Office Furniture and Equipment	9,949.09	5,949.09	5,349.09	8,774.84
Technical Library	1,068.01	1,124.01	1,147.26	1,160.01
Totals	$2,015,027.17	$2,321,889.37	$2,594,163.11	$2,874,389.83

LIABILITIES

CURRENT LIABILITIES:	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931
Accounts Payable	$166.26	$808.82	$3,239.43	$1,212.27
Collateral Loan	.....	.....	58,629.46	.....
Mortgages Payable	2,618.75	2,391.39	2,147.79	10,560.95
Contract Payable	.....	1,800.00	800.00	800.00
Amounts Received in Advance	.....	12.00	.....	745.50
Colored Conferences—Stewards' Collections	127.50	499.50	943.60	956.18
Conference Stewards' Distribution Funds in Trust	5,800.00	100,344.29	249,881.49	255,327.28
Special Annual Conference Funds	942.29	.....	.....	.....
General Interest Income on Endowment Fund	60,571.13	60,162.96	60,415.31	54,503.28
Reserve for Interest payable on Trust Funds	3,800.00	5,872.45	10,782.42	13,336.61
Undivided Principal and Interest paid on Wright Note	10.00	10.00	10.00	.....
Matured Annuity Bond Fund—Interest Income	10,809.10	16,580.58	23,637.26	27,654.53
FUND BALANCES:				
General Distribution Fund (Annual Conferences)	13,560.42	13,242.42	19,901.42	22,470.63
Special Distribution Fund (N. Mex. and S. W. Spanish Miss.)	.....	.....	340.27	352.77
Supply Pastors' Distribution Fund (for Appropriation)	13,639.50	12,744.50	10,500.00	8,587.20
Embury—Strawbridge Reserve Fund	8,268.99	8,696.05	9,196.54	4,737.38
General Fund Surplus	6,587.88	3,994.47	4,538.06	1,102.33
Secondary Investment Fund Reserve	.....	.....	.....	57,449.29
MISCELLANEOUS FUNDS:				
Trust Funds—Special Contracts	2,063.95	1,863.18	1,698.28	1,780.43
Ministers' Reserve Pension Funds (Personal Accounts)	2,317.72	15.00	.....	.....
Supply Pastors' Annuity Funds (Personal Accounts)	11.12	.....	.....	.....
Staff Pension Fund	4,276.70	7,387.07	9,352.62	11,999.18
Conference Endowment and Reserve Funds in Trust	131,113.07	159,773.29	287,253.87	336,365.45
Miscellaneous Endowment Funds	1,482.87	96.40	101.31	.....
MINISTERS' PROVIDENT ANNUITY FUNDS:				
Life Income Bond Fund	70,288.58	89,795.20	13,165.56	18,055.21
Contributory Bond Fund	7,340.35	12,000.88	5,460.08	5,680.66
Contingent Benefit Fund	156.69	168.73	104.45	147.27
Special Reserve	5,035.44	5,076.66	5,076.66	8,628.93
Deposits for Future Contracts	400.00	400.00	400.00	503.16
Members' Credits in Trust	.....	38,912.02	371,909.14	645,319.32
PERMANENT FUNDS:				
Endowment Fund	1,004,616.21	1,056,106.73	1,067,912.10	1,040,546.92
Active Annuity Bond Fund	584,231.04	638,283.61	182,373.24	174,421.31
Annuity Bonds Reinsured	.....	.....	67,027.41	65,194.62
Matured Annuity Bond Fund	103,849.41	116,616.82	162,587.58	143,949.13
Less Accumulated Annuity Bond Costs	*29,057.80	*31,765.65	*35,222.24	*37,997.96
Totals	$2,015,027.17	$2,321,889.37	$2,594,163.11	$2,874,389.83

* Deduct.

N. B.—The detailed Annual Reports of the Treasurer for the past Quadrennium will be open for inspection at the seat of the General Conference.

4. *The Old and New Plans*

The Conference Claimants Plan of 1908 has some partial successes and in some Conferences has given almost surprising satisfaction. This has been due to large endowment funds if and when securely invested. Where such funds have not been secured we have been leaning on a broken reed.

These years of financial depression have shown up the limitations of that plan as they never were seen before. The fact is easily overlooked that Conferences are growing older and therefore coming closer to what is called their "statistical majority" when their liabilities increase by leaps and bounds while their income at best may be static. This is coming to pass now in some of our great Conferences and again shows up the inadequacy of any collection scheme such as the 1908 plan is. We have seen income for Conference Claimants go down along with reduction of pastoral support. We have seen dividends greatly decrease, and invested funds vanish, or income on them alarmingly reduced. The fact that at the beginning of every Conference year each treasury starts the year almost if not entirely empty, with no chance for growth by compound interest accumulations—all these have become tragically real to many preachers.

It should not be said that the Conference Claimants Plan of 1908 is a failure or that it has not done good service. But it must be said that it is unstable, insecure, and uncertain, and cannot ever be otherwise. Some of the Conferences which felt quite secure in their high annuity rate are being obliged to reduce that rate by from one to three dollars. And of course many Conferences not well situated financially have had to make reductions that give distressing results to the Claimants. Let no one say that Methodism's Pension Plans are either a success or a failure. They are both—in spots. And it is safe to predict that so long as they are built on Conference units instead of a Church-wide unity, and so long as they depend upon yearly incomes from collections, dividends from business concerns, or simple interest from so-called permanent endowments to be collected and appropriated year by year when the liabilities are already due they will be insecure and unstable. Hoping and praying for certain and adequate returns from an unwise, unscientific and inadequate plan always has one and only one result: disappointment.

The theory that is being consistently set forth by this Board is the same theory that underlies sound Pension Funds and the great Insurance Companies. It calls for reserves which shall be given enough extent of time to get the benefits of compound interest in due time to meet the deferred obligation. It is a cumulative and a growing fund, which increases gradually

while the liabilities gradually increase. The Commission appointed by the General Conference of 1928 set up such a plan under certain restrictive conditions one of which was that it must be operated by Conference units. This avoided the gathering of a large central fund but required the gathering of a Guaranty Reserve Fund in each Conference planning to put it into operation. It thus becomes at once an opportunity to the strong Conference and an impossibility to some lesser Conferences. But clearly it is the best known form in which the theory can be worked out by Conference units, and has received high commendation from the Carnegie Foundation and other eminent critics. The Carnegie Foundation says: "It appears to be one of the soundest and most promising retirement plans for ministers that it has been our good fortune to examine." We say with all confidence it is an excellent plan and without unexpected interruption your Board expects to see it in operation in some Conferences in a very short time.

5. *Types of Service Given by This Board*

This Board has taken pride in the increasing number and the wide range of services it is able to render the ministry of our Church. There are well nigh a score of distinct forms worthy of mention. Among them are these:

(1) Keeping accurate service records of ministers available to Conference Stewards.

Year by year in duplicate files the individual record of each Conference member is prepared in the office. This protects the rights of every Conference and every claimant. This service is already saving some Conferences hundreds of dollars otherwise lost by inaccurate calculation of individual claims.

(2) Calculating annuity years for Book Committee.

On basis of the returns from the Conferences the Board reports in certified form each year to the Book Committee the totals of annuity years in the several Conferences and on this report the distribution is made of the Book Concern dividends.

(3) Gathering of Funds for investment in order to provide the distribution fund given to Conferences.

The present Permanent Fund of the Board has in it one million dollars bringing income. Also through the years the Board has written a number of annuity contracts, the residue of which will go into the permanent fund. This distribution fund must be safely and wisely invested and the income distributed to the Conferences. These several processes constitute a considerable task. Large funds are usually built slowly. It takes much time and care to conserve them. During this quadrennium the Board has distributed from such funds $224,550. This with the proceeds of the Book Concern constitutes

from two-thirds to three-fourths of all the money distributed in some of the Conferences.

(4) Providing annuities for preachers.

Since the work of this Board is directly in behalf of the preachers, provision was made some years ago within the Board for a Ministers Provident Annuity Fund in which a minister may buy an annuity for himself and his surviving widow on the most generous terms possible. Hundreds of ministers have made use of this privilege.

(5) Safe investment for preachers' savings.

During this quadrennium a decided advance on this annuity plan was made available. Any Methodist minister or his wife, or widow, including supply pastors, who desires to turn to the Board for safe keeping any amounts of savings, can do so and the Board agrees to allow him the highest average rate earned by the Board. If he desires to convert this into an annuity he may do so or he may withdraw it subject to the Rules of the Fund. At the close of the year 1931 there were 778 accounts in this fund totaling $645,319.32. The Board earned and credited to these accounts of ministers $36,198.70 in interest during the latter half of the quadrennium. During these years of wide spread bank failures, of exceeding difficulty to make secure investments, hundreds of thousands of dollars of ministers' savings have been lost in unfortunate investments while on the other hand hundreds of ministers thank God for this service of the Board.

(6) Investing securely Funds of Conferences—either endowment or stewards' funds.

Many Conferences have suffered heavy losses in their securities in which their endowment funds were invested. Without soliciting such responsibility your Board has been sought as a trustee and investor by forty-four of the American Conferences for their permanent or their interim funds. This service has been rendered free of charge and is greatly appreciated by the Conference officers. All of the funds of the Colored Conferences are invested in this way and the second, third and fourth quarterly payments to their claimants are made from the office of the Board. As soon as the support of the Board is sufficient to carry this plan for other Conferences it can be extended to them. The Board has been requested to give such aid to some of the largest Conferences in the Church but is unable to undertake it at this time.

(7) Advice and experienced opinion on operation of pension laws.

No matter how plainly the laws may be written covering the distribution of pension funds there arises constantly the need for the interpretation and the application of these laws. The officers of the Board are wholly unwilling to assume the role

of making decisions on questioned points of law. That is the function of the Bishops only. But we have been glad to answer questions and give information as to previous ruling of Bishops and the Judiciary Committees on such points, and we are giving this service continually.

(8) Aid in the collection of current funds in some of the less favored Conferences.

In some Conferences the annual collection of the pro-rata share of ministerial support for Conference Claimants from the Churches is a difficult task. In the Colored Conferences the Board has furnished two field men to aid in the collection of these funds. It has become a major service.

(9) Constant study and inquiry after newer and better methods in Pensions.

In a field as large as that covered by our Church there is necessity for continual inquiry for new and better methods. This is a task required of your Board in both large and lesser ways. The studies back of new plans and their application has taken much time and has demanded much technical skill. Only trained workers can do such work.

(10) Supplying vital statistics wherever needed.

Vital statistics are needed almost constantly. They are often more or less tentative and yet are needed for safe and dependable action. The Board has a trained actuary on its staff who in addition to serving the internal needs of the Board in these matters gives Conferences large and dependable help. Moreover our contacts with actuaries in Insurance Companies and in Pension organizations could hardly be secured and used by individuals or Annual Conferences but can be furnhsied to such groups through this Board.

(11) Through its Committee on legislation the Board has considered carefully proposals for needed legislation and has aided Conferences in framing their memorials to that end. It is no part of our purpose to dominate the law-making functions of the General Conference, but we can aid members of the General Conference and others in properly preparing such matters for presentation to the Conference. This is the function of our Committee on New Legislation.

(12) Creating and dispensing Supply Pastors' Fund.

Your attention is called to another part of this report which discusses in detail the situation of the pension fund for aged and disabled supply pastors. This service of the Board has been highly valued by Conferences and by the World Service Commission.

6. *Weathering the Economic Storm*

I have selected this title so as to suggest a temporary event and one that will pass by rather than to suggest a change of

climate. In common with other bodies carrying heavy trust obligations we have found it difficult to ride the waves. When we saw the rough winds rising we proceeded promptly to do two things. To get the wisest, most competent counsel, and then to shift securities promptly, when a change seemed advisable.

There have been tragic results in Methodist preachers' homes as a consequence of the economic depression through which the whole world has been passing. One Bishop remarked to the writer that the pastors of his area would do well to get one-half of their allowed support.

This indicates one of the first large reductions in conference claimants funds. Even if strict pro-rating were observed which of course it will not under such stress—this is a great drop in what is expected to be the largest source of income for distributable funds to conference claimants. Then came the reduction in proceeds from the Book Concern to one-fourth of its previous amount. Next came the "freezing" of conference permanent or endowment funds, or complete loss of such funds in failing securities. It is entirely impossible to estimate this loss, but it is quite safe to say that it is tremendous. Your Board alone was prepared for such a day. It not only did not lose but was able to make additional distribution. First of all it added $20 to each conference allowance. Then to the thirty-five conferences in sorest need it took from carefully built up reserves and made an "extra special dividend" ranging from $50 to $300 per conference. This, the secretary tried to make clear, was a definite emergency measure not possible of repetition, because such reserves are built up through years of careful management and rigid economy. The letters and conference resolutions of appreciation if bound together would make a "Book Beautiful."

Notwithstanding this additional help from your Board results of the shortages in the Conferences are sad to contemplate. Fifty-two Conferences reduced the rate paid in 1931. Twenty-seven Conferences dropped $1 or less each in the annuity rate paid; 11 dropped $1 to $2; 4 dropped $2. to $3; 6 reduced $3 to $4; 4 dropped $4 to $7 each.

One Conference advanced its rate one dollar and then was caught in a bank closing involving its stewards' interim funds. But the end is not yet—with reduction in ministerial support, with further failure of securities to pay dividends it is inevitable that next year's strain on such funds will be greater than this year. When the writer called attention in the 1929 report to the insecurity of some Conference funds it was done with full expectation that such funds would have to pass through only the ordinary tests of investment securities. Instead of an ordinary test it has been a catastrophic test such as this genera-

tion has not before seen. Our words of caution seem to us now faint and feeble compared with the real and impending danger we were in then.

The calls for emergency relief have been most urgent and often most pitiful. It almost appears that conferences have turned this emergency work out of doors and have advised all applicants to apply directly to this Board. We have tried diligently to be fair both to the funds and to the applicants. But it is a matter of growing concern, and of increasing difficulty. It is clear that some means of increasing the resources of these central funds must be put into operation if this sort of scattered relief is to continue. For it must be apparent to any thoughtful person that the growth in demands for such help will far outspeed growth of resources by any methods now available. The plain truth is that activity in the conferences has practically estopped approach to individuals for funds for the General Board.

Our action last year in creating a secondary investment fund reserve was most timely and discreet. I am happy to report that our wise, discerning, courageous treasurer has piloted us into what appears to be a much sounder and more conservative position than before and at no loss in capital funds. We do not know of an equally successful operation in investment strategy among all church and benevolence institutions. We are devoutly hoping this sort of success may prevail throughout the storm.

In the office of your Board, rigid measures of conservatism have been adopted during the last eighteen months in order to live within the regular income so as not to incur debts and deficits, and in an effort to maintain as much service to the Church as possible. When Doctor Powell resigned no field worker was put in his place. This year there are no appropriations to campaigns in the Conferences, and the budget for colored work has been reduced. Salaries have been reduced and notice has been given of further reduction. Travel and travel expenses have been greatly cut down. Printing and publicity have been limited to the barest necessities including "Pension Progress" which this year will be one small report number. Extra or overtime work is not counted but everyone works till the task is completed.

7. Changing Currents.

Within the history of the work of this Board, considerable changes in thought have taken place. The question of a centralized plan as contrasted with a decentralized plan has become a serious consideration. The scientific Church pension plans are all centralized and the most trusted counsel so advises.

There is power to remedy defects in operation and safety in averages only in the larger spread of risk.

There is no "typical Conference" in Methodism. The greatest differences prevail as to spirit, ability, resources, leadership and character. Our present laws are operated in a great variety of ways throughout the Conferences. There is no uniformity. They presuppose a level of financial and personal ability and opportunity that does not exist. Consequently the demand for Conference autonomy in gathering and administering funds for pensions is clearly seen to have some very distressing defects, and out of these come injustices and inequities not possible of remedy in a decentralized plan. Even centralized investments may be handled with greater safety, greater economy, and better returns. As a corollary, there is increasing dependence upon the receipts from the central funds and from the proceeds of the Book Concern. Our experiment in the Conferences of the Negro Group in the matter of dispensing from the Board directly to the Claimants has been a decided success as to accuracy, economy, and a genuine promotion of the intent and purpose of the pension plan.

Apparently there is a growing demand on the part of laymen for greater security in investment of these trust funds, and for some plan by which this pension problem actually may be solved. Quite generally laymen believe in a contributory plan. Experiences with insurance organizations and Christian Association plans have taught our laymen the justice and the necessity of the minister's contribution to this future safety. That each faithful minister has an inherent right to make claim for old age support, nearly all agree. But that the plan shall make a place for his own meager savings, or any other favorable circumstances, is judged to be righteous and fair. Laymen believe the minister does not want charity, but he is entitled to a square deal.

Group insurance is being presented to a number of conferences and by some is operated with satisfaction. Where its scope and limitations are distinctly understood it may be of considerable aid to an inadequate pension allowance. It mends by a little the shortsightedness of the Church and the individual. It is some substitute for absence of foresight. But it must not be used as an excuse for failure to develop and operate accurate, dependable *Pension Plans* for retired ministers.

8. *Groups and Group Consciousness*

Connectional though we are organically, we are divided more or less definitely into groups, and we lack much of being in a true sense unified or homogeneous. This shows up to our disadvantage nowhere more clearly than in our pastoral support and in our pension matters. Let it be distinctly understood

we speak with complete sympathy for every one of these groups which has a consciousness of its own entity, and of the "otherness" of the rest of Methodism. They may be designated as: (1) The Negro Group; (2) The Foreign Language Group; (3) The Mission Fields; (4) The National Churches—only slightly connected; (5) The less favored Conferences; (6) and The Self-Supporting Group. Your attention is called to an excellent study by Professor Leiffer of Garrett Biblical Institute in *Pension Progress*, March, 1932.

Probably nowhere else do they feel their separations more keenly than in matters of ministerial support. The movement for minimum salary, or averaging of support is confined almost entirely to the last group. Those economically needier can be, and often are, easily left out of count in such studies. Whole Conferences sometimes fall below the level of calculation, and sometimes almost a whole group.

How we provide for their years of dependency has very much to do whether we shall become more connectional or more sectional. This is a grave matter of policy for our wisest ecclesiastical statesmen. It has much to do with the solidarity of Methodism. Clearly it has much—very much—to do with the extension of the Central Conference plans.

But we cannot evade or avoid it and be in any fair sense "Connectional." Neglect of groups of the brothers will very quietly but most certainly destroy any vital sense of Brotherhood. It does not have to be started; it is now going on. It must be arrested! To-day this is one of our gravest conditions.

9. *A New Million Needed*

Above we have reported on the conditions of the Permanent Connectional Fund. The purpose of this fund was to give aid to the less favored Conferences. But in the very nature of the plan this has been a very difficult undertaking. In the Conference Claimants' Plan it is highly important to each Conference that it shall have its own invested funds and many Conferences have worked diligently to gather them.

Naturally each prospective contributor to the Connectional Fund lives within the bounds of some Annual Conference which believes it has a prior claim to all such gifts. An inevitable result is that the Board's main access to such moneys has been to sell annuity contracts to individuals who feel the security and like the terms of the Board. To make itself and the annuitant secure the Board has recently ordered its officers to reinsure, as nearly as possible, all such contracts written previously, in some large Life Insurance Company, and in the future your Board is required to write only such contracts

as may be thus reinsured. This security to the funds of the Board is an added satisfaction.

We call attention of the General Conference and of the entire Church to the great need of at least a million dollars in new money in one or in many gifts. This would double our distribution to the neediest one-third of the Conferences of Methodism.

In gifts or wills or other estate provisions this could be accomplished. The fund deserves the interested promotion of every pastor and layman to that end. Where is that layman like Mrs. James, a Congregationalist, who years ago left this Board $750,000 which is now the river of blessings to thirty-five needy Conferences. The Methodist Ministry needs such a benefactor!

10. *Joint Participating Annuity Plan*

In an effort to extend to Annual Conferences and their prospective annuitants the benefits of reinsurance of Annuity Contracts under the plan and at the favorable rates in force for this Board, your Secretary and Treasurer submit for your approval a joint participating annuity agreement which will give security to the annuitant and the Conference, and will provide for a proportionate division of residue between the Conference and this Board.

This will be the division of work: The Conference, through it representative, will secure the application for the contract from the proposed annuitant at rates supplied by the Board, and forward same to the Board, at expense of the Conference. The Board will issue the contract, have it reinsured in an old-line life Insurance Company, deliver contract to annuitant and make remittances to annuitant from time to time, all clerical expense to be borne by the Board.

The residue, after reinsurance, will be divided between the Conference writing the application and the Board. If residue is less than $2,500 two-thirds will go to the Conference and one-third to the Board. If the residue exceeds $2,500 three-fourths will go to the Conference and one-fourth to the Board—in each case to be used for pension purposes for retired Methodist ministers and their dependents.

The advantages are considerable. The security of the Contract to the Annuitant will be greatly increased by having the backing of the Board and the Insurance Company. The Conference will be released from all further responsibility and risk, and can put its share of the residue thus obtained immediately to work for its claimants; and all this at a rate of reinsurance impossible for the Conference to get on merely a few contracts. The Board will get for its work and the extension of its privi-

leges of reinsurance a minor share in the residue of the gift. The plan has the approval of the reinsuring company.

11. *In the Co-operative Program*

The Board of Pensions and Relief receives the smallest ratio of the receipts of World Service of any of the six boards of the Church. But your officers are wholly committed to and fully believe in this co-operative program. Not only have the relations with other World Service Agencies been pleasant but they have served to bring about economy, and have helped to work out the common task far better than we could have done separately. It is impossible to draw a just and clear-cut alignment between the several fields of World Service activity. Essentially they inter-lock and overlap. World Service is one great task. Co-operation is a major idea in its execution. Duplication, confusion, misunderstandings, waste—all are easy if six agencies are going at it independently. Co-operation has meant efficiency and unity. It is an essential idea. It is highly desirable that it be continued.

Moreover, since the beneficiaries are the Conference members of world-wide Methodism, the services of the Board of Pensions and Relief go along side of the work of every other Board in its effort to steady and safeguard the leaders of all our enterprises. One-fifth of the distribution fund goes to so-called foreign Conferences and it is almost the only help for aged and dependent ministers, their widows and orphans in some of those fields. Nowhere does Pension Relief help more than in Europe, Asia, and Africa.

12. *Ready for a New Quadrennium*

We have not been unmindful of the possible demands of the new quadrennium. In our office space we can adjust to a larger program. Our bookkeeping department has been transformed by use of two very comprehensive electrically-operated accounting machines capable of doing the work of several bookkeepers, and making possible the handling of a large number of new accounts when they shall be thrown on us by the New Plan, or by other activities.

As men retire who have been members in several conferences there will be urgent demand for the collection by the Board of the amounts due from various conferences and this clearing house feature of our work when authorized by the proposed new legislation will soon begin to bulk in the year's program.

Above we have referred to the increase in accounting when conferences begin to operate the Reserve Plan. It must be assumed also that the studies and discussions preliminary to

the extension of the New Plan are mainly in the future and that what we have done thus far is a mere beginning. And such tables and studies demand much work and considerable travel.

Already the increase in funds through the Ministers Provident Annuity Fund, and the trusteeship of conference funds has enormously increased the responsibility of making wise investments. This has become a constant study. Though we are in no way speculative all holdings are affected by market and economic conditions. Moreover, the Treasurer must be prepared to meet obligations when they become due and securities must be bought and sold in recognition of the changing facts.

There is the constant duty to search for new funds in donation and annuity forms, and we must give attention to the settlement of estates and the management of properties coming into possession of the Board. There is enough here to take all of the time of the business representative.

Visitation to Annual Conferences has been reduced to what seems to be a minimum and now the demand for it shows a decided increase. The fall conferences asking for a member of the official staff could not all be supplied.

There are clear signs that with the return of economic prosperity there will be a widespread renewal of conference campaigns. Apparently the day of employed financial organizations has past and the conferences will set up and promote their own campaigns. This makes heavy demands upon your Board, in the way of counsel and personal co-operation. During this closing year of the quadrennium, because of the falling income we were obliged to discontinue this service, except in the Negro conferences. Most likely it will again become a task of large proportions.

Therefore, it is safe to assert that the days and deeds of usefulness of this Board are not mainly in the past. The past has been a hard epoch of construction; the future promises more hard construction and we dare to hope and believe, some real consummation.

But who does not delight in the prospect of so turning the thought and loyalty of a great church with 20,000 pastors' families to the support and encouragement of those pastor leaders till every one of them shall willingly and gladly give himself to the greatest task of human endeavor, the bringing in of the realm of Jesus Christ.

The writer and his preacher comrades in this service could have no devotion to it or be enticed by it for any other reason whatsoever than as gospel ministers in behalf of and for the sake of our brother ministers who are building the church.

Any church or circuit would be more satisfying to our hearts than this business, if it becomes only a business. We were called to serve Christ and His Church in His effort to save His world. We are still trying to heed that call. Without that consciousness this would be slavish drudgery; with that consciousness even toil becomes sweet. Our brother ministers are followers of the Conquering Christ. We labor to make their work glorious.

WILLIAM B. FARMER, *Secretary*

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK OF THE METHODIST EPISCOPAL CHURCH

To the Fathers and Brethren of the Methodist Episcopal Church assembled in General Conference at Atlantic City, New Jersey, May 1, 1932.

In submitting this the second quadrennial report of the Board of Hospitals, Homes, and Deaconess Work, we desire to call attention to the organization perfected and to the work which has been done by the new and reorganized Board.

The General Conference of 1924 ordered that the General Deaconess Board and the Board of Hospitals and Homes should be consolidated into the Board of Hospitals, Homes, and Deaconess Work, thus uniting these two great agencies of Philanthropic and Deaconess Work into one Board, which could give leadership and direction to this very important department of Methodism's far reaching ministries to a needy world. The new Board was officially chartered under the laws of Illinois. The essential features of the charter of the General Deaconess Board were incorporated by amendment into the charter of the Board of Hospitals, and Homes, with the following charter in effect.

"The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church—to have general supervision of all Deaconess Work in the Methodist Episcopal Church and legal control of all deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the Deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter from time to time imposed upon the Board of Hospitals, Homes, and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the *Discipline* of the Methodist Episcopal Church and the requirements and direction of the General Conference of said Church relating thereto and from time to time promulgated."

Working under this Charter and with a new constitution and by-laws, the Board has carried forward its program and made a noteworthy contribution to the growth of Methodism throughout the world. The correlation of the Deaconess Work —much of which was institutional—with the program of philanthropy, has produced a feeling of confidence among the personnel and permitted co-ordination of activity in churches, institutions, and schools which has been conducive of good results.

FIELD OF SERVICE

Under the Board there are correlated in the United States, the interests of 77 hospitals, 47 homes for children, 44 homes for the aged, 27 homes for business young men and young women, 46 deaconess homes, 5 deaconess schools, 6 training schools, the relationship of 1,001 deaconesses and 1,050 deaconesses in Europe, with 55 institutions including hospitals, home for children, and mother-houses and the allied work done in the other deaconess institutions in Germany, Switzerland, Norway, Sweden, Denmark, the Baltic States and Hungary.

The personnel represented in this institutional and church work number more than 16,500 persons who are engaged as superintendents, matrons, nurses, deaconesses, physicians, and surgeons, specialists, and experts in all departments of work, besides the relation existing between the Board and more than 2,000 members of local associations and boards of directors and trustees, annual conference deaconess and other boards. This represents an army of approximately 18,500 people who are daily interested in healing the sick and distressed, caring for the orphan and aged, visiting among the poor and needy, and in all the interests represented in this great program of deaconesses and philanthropic work.

THE MINISTRY OF THE CHURCH THROUGH PHILANTHROPIC AND DEACONESS SERVICE

It is the business of the Christian Church to translate the life of Christ and his teachings into the practical problems of life. The only apology which the Church can give for its continued existence is that it can meet the spiritual and human needs of the world through the application of the teachings of Christ which will result in the building of the spirit and power of the Kingdom of God into the social fabric of the world.

The Methodist Episcopal Church has always rendered a very practical service to all the people who have called upon it for assistance. When John Wesley started the Methodist movement, it was with the purpose of living the life of Christ in a practical way among the needy people of his age. The founder of

Methodism through his practical application of the teachings of Christ and by the establishment of philanthropic institutions for the care of the sick and needy, the homeless and destitute, and by the preaching of ministers and lay evangelists, gave to the world a living demonstration of the power of the Kingdom of God which has built a new spiritual and human dynasty reaching into every field of human and spiritual need.

The organization of hospitals, homes for children, homes for aged, deaconess homes and institutions under their direction has demonstrated the practical value of the institutional phase of Methodism's organized benevolence and philanthropic work. The institutions are the workshops in which skilled workers apply the most modern methods for the alleviation of suffering and the care of dependent people.

Each Methodist philanthropic and deaconess institution is the center of a spiritual and human dynamic which has far reaching results in the field of social problems.

The service which is rendered by more than 2,000 consecrated and licensed deaconesses in the United States and Europe is of the greatest importance to the Church in its endeavor to apply the tender ministry of womankind to the problems of spiritual and human need.

The ministry of the deaconess reaches into every phase of life. All of the philanthropic work in Europe has been established by the deaconess while approximately seventy per cent of all the philanthropic institutions in the United States have likewise grown out of the promotional service rendered by the deaconess through the past forty-five years since the first deaconess was consecrated and sent forth on a mission of Christian Service.

ORGANIZATION

The work of the Board of Hospitals, Homes, and Deaconess Work is carried forward under nine departments as follows:

1. *The Personnel Department:* renders a very valuable service in the recruiting and guidance of candidates for deaconess and nursing service. This department likewise co-operates in the placing of trained workers in philanthropic and deaconess institutions. The relationship of deaconesses to Conferences and institutions through eighty Annual Conference Deaconess Boards is received and tabulated in this department. All details relating to active deaconess service, scholarships, retirements, etc., are reported and tabulated by this department. The report of this department is given in other sections of the report.

2. *Department of Publicity:* The department of publicity carries forward its work in publications of the Board, the articles appearing in the Church and secular press and the World

Service publications, as well as, the assistance given by this department to local institutions in furnishing facts and data for the local institutional publicity.

This department co-operates with the leading philanthropic magazines in the United States for hospitals, child welfare, and personnel promotional service.

Important news items and data are furnished for financial campaigns in the raising of funds for maintenance and endowment. The *Advocates* furnished 16,000 inches of publicity during the quadrennium.

3. *Pensions and Endowment:* This department receives all applications for the retirement of deaconesses. Careful consideration is given to all data in connection with these applications and cases are determined after a thorough study. Under the direction of this department all of the funds received by the Board from the Deaconess Endowment and Pension Fund and the income received from the World Service treasury, are expended. The basis for the pensions of deaconesses being $20 per month for ten years of active service and $1 per month for each additional year of active service, providing the maximum payment is not more than $40 per month. There are 126 retired deaconesses on the pension roll as of January 1, 1932. Thirty-six were retired and 23 deceased during the quadrennium.

This department co-operates with the Trustees of the Deaconess Pension Fund in the raising of funds through the office of the Board, from Ladies Aid Societies, individuals and other organizations. The Endowment Fund now held by the Trustees of the Harris Trust Company of Chicago amounts to $500,000. This Endowment Fund has been made possible through the gifts of the Board of Hospitals, Homes and Deaconess Work, the Woman's Home Missionary Society, the Methodist Deaconess Association, and the Bethesda Deaconess Association. The various groups are represented by members on the Board of Trustees of this Fund.

The income from the Endowment Fund has been approximately $23,000 per year during the past quadrennium. This income is applied directly to the pensions of retired deaconesses.

This department has made a very careful study of various plans for the pensioning of deaconesses through Life Insurance Companies and other agencies.

4. *Finance:* The Department of Finance gives consideration to all the financial matters in connection with the work of the Board including the National Sanatorium for Tuberculosis at Colorado Springs. This department likewise considers all requests related to the financing of institutions through campaigns and other plans.

5. *Survey and Standardization:* Through this department

the standards and regulations of the various types of institutions are maintained. Surveys are made by the Board through this department of all institutions, which request consideration for establishment or classification.

This work covers the details of business administration, finances, staff regulations, personnel, educational work for nurses, deaconesses, internes, as well as, courses of study for all types of women workers. The standards, rules and regulations which were adopted by the Board in 1922 have been adopted by all the institutions with very good results.

The Board has co-operated with the American College of Surgeons and the American Medical Association, and other societies which have formulated regulations for laboratories and technical service.

The Board has made surveys of many cities and rural communities which have requested the establishment of institutions.

This department has made surveys of many hospitals and institutions which have requested the Church to accept them as a part of its philanthropic work. As a result of these surveys a large number of these institutions have not been considered as worthy of acceptance by the Board.

The work of this department has commended itself to the officials of all the standardizing groups in America and Europe. The Board is often called upon to furnish speakers in National and State Conventions on technical and organizational problems.

The Board, through this department has rendered a very significant service to Methodism, as well as, given assistance to other Churches in relation to their problems of standardization and efficiency.

6. *Architecture:* The Department of Architecture has rendered very important service in the consideration of plans for new buildings including the latest type of construction and equipment, as well as, the many details in connection with the erection of all types of philanthropic institutions. This service has been rendered by experts in their various lines with very little cost to the institutions which have availed themselves of the service of the Board. The Board has assisted in architectural and engineering problems with all the large hospital and home developments during the quadrennium.

7. *American White Cross and Child Welfare:* (1) The American White Cross organization is still used by a large number of institutions for the raising of funds for free and guest service. Large amounts of money have been raised through the quadrennium for this purpose.

The American White Cross has been incorporated in many Annual Conferences and has proved to be a very effective agency for publicity and promotional work. This unique organization

was recognized by General Conference in 1924 by designating Thanksgiving Sunday as the time for presenting the interests of our deaconess and philanthropic institutions throughout the Church.

(2) Child Welfare: The Department of Child Welfare has given special attention to the study of the orphan child in its relation to society and the personal nature of the individual child. This work has been carried forward through the co-operation of the superintendents of the local child welfare institutions, the Department of Child Welfare of the National Methodist Hospitals, Homes, and Deaconess Association which annually gives consideration to the scientific and other problems incident to the child welfare program of the Church.

This work has proved to be of great value in behalf of homeless children for whom the Methodist Episcopal Church has definite responsibility. The work of this department will be covered in the review of child welfare institutions in a later paragraph.

8. *Homes:* The Department of Homes specifically deals with the work carried forward through the homes for aged, institutions for business girls and young men, and the deaconess homes. This department adopted standard rules for the various types of institutions and as far as possible has had these put into effect. This department has co-operated with the various State and National organizations which have to do with the organization and relationship of these social institutions which operate under State regulations.

Much important service has been rendered by this department to the institutions of the Church.

9. *Committee on Special Reference:* This Committee deals with matters relating to the legal phases of local organizations as well as the problems which confront the Board in its relation to the deaconess work and other contingent matters. Many important considerations of a legal nature have been studied by this department.

AFFILIATION WITH ORGANIZATIONS

1. *World Service Commission: The Board of Hospitals,* Homes, and Deaconess Work maintains the same relation to the World Service Commission as the other benevolent Boards of the Church. The Board receives its financial income through the World Service Treasury. The Corresponding Secretary is a member of the World Service Co-operating Staff. All plans relating to the World Service Commission are handled directly through the Board.

2. *National Methodist Hospitals, Homes, and Deaconess Association:* This Association was organized in 1918. An annual convention is held each year. The Association provides

an open forum for the discussion of all general and technical matters which will give assistance to superintendents and others employed by the philanthropic and deaconess institutions. The Board maintains a definite relationship to this Association and has given some financial support to the annual convention in view of the fact that the Board does not hold an annual convention. The work of this Association is of the utmost importance to the philanthropic and deaconess work of the Church.

3. *American College of Surgeons:* The Board has co-operated with the American College of Surgeons in the promoting of standards for surgical and technical service in staff organization in hospitals. The standards of the American College of Surgeons, which have been adopted by the hospitals, have proved to be of great value in the care of the sick. The American College of Surgeons has given recognition to the work of the Board throughout the United States.

4. *American Medical Association:* The rules and regulations adopted and promoted by the American Medical Association for hospitals and dispensaries, have been approved by the Board. The standards adopted for admitting of internes from medical colleges, have proved to be of great value. Many questions relating to the organization of local hospital staffs have been considered through the office of the Board of this Association.

5. *American Protestant Hospital Association:* This Association maintains an open forum for the discussion of all problems incident to the work of the inter-church hospital groups. Five members of the Board of Hospitals, Homes, and Deaconess Work have been president of the American Protestant Hospital Association and have rendered very valuable service through this National Association. The work of this Association has proved to be of great value in the consideration of the problems which are incident to the Church hospital.

6. *Woman's Home Missionary Society:* The philanthropic and deaconess institutions which operate under the control of the Woman's Home Missionary Society, by vote of the National Trustees, have been placed in an advisory relationship to the Board of Hospitals, Homes, and Deaconess Work. The deaconess work under this Society has been promoted, in the same manner as has the work under each of the other deaconess administrations. The Board has had the very best of co-operation through the Department of Deaconess Work of which Miss Grace Steiner is Secretary. The Board has likewise had the co-operation of Bureau Secretaries handling other departments of work.

7. *Methodist Deaconess Association:* The Board has maintained a very cordial relationship with this Association through

Dr. A. Z. Mann, President of the Association. The problems which are involved in the administration of the deaconess institutions of this Association have had mutual consideration. The work of this Association has proved of great value to the general philanthropic and deaconess work which is related to the program of the Board.

8. *Bethesda Deaconess Association:* This Association embraces in its incorporation all of the deaconess work within the German branch of American Methodism. This Association has some of the most outstanding philanthropic and deaconess institutions in the United States. The Board has maintained a close relationship with this organization through Dr. J. A. Diekmann, President of the Association.

9. *General Conference Commission on Woman's Work:* The Board has maintained a close relationship to the Commission on Women's Work appointed by General Conference of 1928, four members of the Board being members of the Commission. All inter-related problems have been discussed and correlated in the report which will be submitted to General Conference of 1932. The work of this Commission has proved of great value in the study of women's work as it relates to the deaconess work.

HOSPITALS

Methodism began its hospital service in the United States in 1881 with the Methodist Episcopal Hospital which was organized at Brooklyn, New York. Mr. Seney made the first gift toward this enterprise by giving $100,000 in cash and 16 lots valued at $40,000. This hospital was "to be open to Jew, Gentile, Protestant, Catholic, Heathen, and Infidel on the same terms." This hospital has now grown to be one of the most outstanding philanthropic institutions in America.

The Methodist Episcopal Hospital at Philadelphia was established in 1882 and Sibley Memorial Hospital at Washington, D. C., in 1883. The Missouri Methodist Hospital was opened at Saint Joseph, Missouri, in 1887, and was the first Methodist Episcopal Hospital established west of the Mississippi River.

Of the 77 Methodist Hospitals, 39 have a bed capacity of from 100 to 500, 19 of which have more than 200 beds. There are seven hospitals with a bed capacity of more than 300. Practically all of the hospitals have met the standards of the American College of Surgeons.

During the quadrennium over 1,000,000 patients received medical and surgical care in these hospitals. The death rate has been approximately 2 3/8 per 100 patients. In some Methodist hospitals the death rate is less than 1 per cent.

There are 4,822 surgeons and physicians enrolled as members of the medical and surgical staffs and 171 internes.

The hospital program of the Methodist Episcopal Church has been one of the most important developments in American Methodism. Twenty-six new Methodist Hospitals have been organized in the United States since 1920. These hospitals have all been organized by vote of the Annual Conference within whose bounds they are located. Some of the hospitals are located in small cities and rural sections of the Middle West. They have met a demand for the very best of hospital service.

The Methodist Episcopal Church during the quadrennium has rendered approximately $9,000,000 worth of free and part pay service to the multitudes of patients who have been unable to pay for their hospitalization.

COMPARATIVE STATEMENT

	1928	1932
Number of Hospitals	79	77
Value of Property	$41,601,864	$53,114,389
Amount of Endowment	$6,429,197	$11,358,401
Receipts for the year	$10,685,638	$12,101,158
Expenses	$10,513,899	$12,418,510
Value of free and part-pay service	$1,617,384	$2,234,398
Number of beds	8,979	9,673

PERSONNEL STATEMENT

Superintendents and Assistants		92	
Field Secretaries		23	
Physicians and Surgeons practicing in Hospitals		4,822	
Internes		171	
Pathologists, Roentgenologists, etc.		83	
Students in Schools of Nursing Annually	3,907		
Supervisors of Nurses	116		
Nurse Teachers in Schools of Nursing	92		
Supervisors of Departments, Surgical, etc.	185		
Floor Supervisors	276		
General Duty Nurses	688		
Total number of Nurses		5,264	
Technicians		173	
Dietitians		81	
Office Employees		382	
Total number on Hospital Staff			11,091
Other help, including nurse aids, maids, engineers, etc.			2,345
Total Hospital Personnel			13,436

Technical Laboratory Service

The Palmer Memorial Research Hospital for Cancer at Boston is operated as a unit of the New England Deaconess Hospital and is now equipped in its laboratory to render the best technical and scientific service to those afflicted with cancer. Radium equipment costing approximately $100,000 has been installed and is now available for people suffering from cancer.

The equipment was made possible by the gift of a Jewish friend of the hospital. This hospital is now carrying on an extensive study of the cause and cure of cancer.

In 1931 the new surgical unit of the Christ Hospital was dedicated. This hospital has a new modern, scientific laboratory through which the very best of diagnostic and technical service is made available for the study of all types of diseases.

The Methodist Hospital at Indianapolis, which is the largest one within the Methodist Church, has a very extensive pathological laboratory. The large surgical unit in connection with this hospital has recently been dedicated.

These laboratories are among some of the most outstanding which have been established in the United States during the past few years.

These technical departments place the work of the Methodist hospitals on a plane with other great hospitals of America.

The National Methodist Sanatorium for Tuberculosis at Colorado Springs was organized in 1923 and is owned by the Board of Hospitals, Homes, and Deaconess Work. In connection with the Sanatorium is Beth-El General Hospital which serves patients of Colorado and surrounding States. This Sanatorium is one of the best in the Rocky Mountain section and was erected at the cost of approximately $400,000.

Over 500 patients have received the very best of scientific care at the Sanatorium since it was opened. The Board of Hospitals, Homes, and Deaconess Work has expended $63,000 during the quadrennium to cover the expense of free and part pay service.

The Methodist Deaconess Sanatorium for Tuberculosis located at Albuquerque, New Mexico, is under the supervision of the Woman's Home Missionary Society. It has 70 beds and has rendered very valuable service to 400 patients who have received care during the quadrennium. Each of these institutions deserves the hearty support of the entire Methodist Episcopal Church.

HOMES FOR AGED

The first Home established in the United States under the Methodist Episcopal Church for the care of aged people, is the Home for Aged founded in New York City in 1850 and located at the corner of Amsterdam Avenue and Ninety-third Street. This Home was reorganized and a new building erected in 1930 on 244th Street and Spuyten Duyvil Parkway, Riverdale.

The Methodist Episcopal Home for Aged Negro people was established in 1870 at Baltimore, Maryland.

Since 1850, 44 Homes for Aged have been established with a total bed capacity of 2,819. Approximately 2,600 aged people are given care each year.

The Homes for Aged provide the very best physical, spiritual and financial care. Each Home provides the very best nursing care in case of illness. The service rendered to the aged people through the Homes of the Methodist Episcopal Church, has met with hearty support of the Church and has proved to be one of the finest types of philanthropic service which can be provided by any Christian organization.

Many of the Homes have provided an extensive hospital department, such as the Swedish Home in Chicago, the new Home for Aged People in Baltimore, New York City, Topeka, the Bethesda Home for Aged at Cincinnati, and the Home for Aged at Elyria, and others.

The best financial protection is afforded to all guests in that their funds are invested by the Board of Trustees who make provision for their care, the payment of funeral expenses and all other necessary financial obligations. Statistics reveal the fact that people entering a Home of this character live much longer than those who are dependent upon themselves in days of feebleness.

COMPARATIVE STATEMENT

	1928	1932
Number of Homes for Aged	44	44
Value of Property	$6,639,132	$8,861,962
Amount of Endowment	$3,863,761	$4,630,477
Receipts	$1,010,917	$1,284,415
Expenses	$968,942	$1,219,886
Capacity	2,609	2,819
Number in Homes	2,155	2,605

PERSONNEL STATEMENT

Superintendents	44	
Field Secretaries	5	
Matrons	52	
Graduate Nurses	26	
Practical Nurses	91	
Dietitians	17	
Occupational Therapists	2	
Office Workers	39	
Total number of Homes for Aged Staffs		276
Other help, including maids, cooks, engineers, janitors		182
Total Personnel in Homes for the Aged		458

HOMES FOR CHILDREN AND CHILD WELFARE

The Child Welfare program under the Methodist Episcopal Church in the United States was begun under the supervision of Mr. John Wesley, who believed that the Church had a definite responsibility for the care of orphaned boys and girls. The first Home established was called the Georgia Orphans Home and was built by George Whitefield near Savannah, Georgia, in

1739. The name of this institution was later changed to the Bethesda Orphanage. This property was taken over by the Methodist Episcopal Church in 1782 and is now under the supervision of the Methodist Episcopal Church South.

The first Home organized under the Methodist Episcopal Church was called the Central Wesleyan Orphanage located at Warrenton, Missouri. This was established under the Saint Louis German Conference in 1864. Since that date 44 Homes for Orphan Children have been established.

The Homes for Children provide the very best of care and home surroundings for every child. Every Home has adequate educational and social facilities.

The National Methodist Hospitals, Homes, and Deaconess Association, in co-operation with the Board of Hospitals, Homes, and Deaconess Work, has adopted a definite policy for the Child Welfare work of the Methodist Episcopal Church as follows:

No. 1. For every child spiritual and moral training to help him stand firm under the pressure of life, with the understanding and guarding of his personality as his most precious right.

No. 2. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home. The promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

No. 3. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance equips him for a living which will yield him the maximum of satisfaction and prepare him for successful parenthood, home-making, and the rights of citizenship.

No. 4. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

These rights to be provided regardless of race, color, or situation, wherever he may live under the protection of the American flag.

COMPARATIVE STATEMENT

	1928	1932
Number of Homes for Children	43	43
Value of Property	$6,579,893	$8,050,432
Amount of Endowment	$3,613,405	$2,937,998
Receipts	$1,013,659	$1,208,065
Expenses	$969,268	$1,170,760
Capacity	3,350	3,424
Number in Homes	3,737	4,004

PERSONNEL STATEMENT

Superintendents and Assistants	50	
Field Secretaries	7	
Group or House Mothers	188	
Graduate Nurses	17	
Practical Nurses	19	
Social Workers	10	
Dietitians	13	
Office Workers	19	
Teachers	50	
Total Number on Children's Homes Staffs		373
Other help, including maids, engineers, janitors, etc.		115
Total Children's Homes Personnel		488

HOMES FOR BUSINESS GIRLS AND YOUNG MEN

Twenty-seven Homes, called "Homes Away from Home," have been established by the Methodist Episcopal Church during the past twenty years, in which business girls and young men are given the very best of Christian leadership. These Homes are principally located in large cities where such an institution provides many safeguards otherwise not given to young people in business life. Some of these Homes operate under the Woman's Home Missionary Society, others under the supervision of Annual Conferences, some are under the control of the Methodist Deaconess Association and the Bethesda Deaconess Association.

The work of these Homes has proved to be of great value for young people coming from the rural sections and small towns to the large cities. Approximately 750 young people are cared for in these Homes annually.

COMPARATIVE STATEMENT

	1928	1932
Number of Institutions	27	27
Value of Property	$1,152,450	$1,026,690
Amount of Endowment	$25,000	$82,000
Receipts	$219,258	$190,667
Expenses	$179,004	$176,708
Capacity	755	749
Number in Institutions	966	714

PERSONNEL STATEMENT

Superintendents	27	
Matrons	23	
Office Workers	7	
Total number of staff workers in Homes		57
Other help, including maids, cooks, janitors		11
Total personnel in Homes for Business Girls and Young Men		68

ORGANIZATION OF DEACONESS WORK IN EUROPE

The organization of deaconess work of the Methodist Episcopal Church had its inspiration in the organization which was established by Pastor Theodore Fliedner at Kaiserswerth in Germany. This type of organization consolidated under its supervision and direction the activities of a large group of young women who were licensed and consecrated by the Church for all types of Christian work including parish visitation, institutional service in hospitals, homes for the aged, homes for children, sanatoriums, educational institutions, and other forms of Christian work.

There are 1,021 deaconess sisters in Germany and Switzerland. This is an increase of 200 in five and a half years: 610 are serving in hospitals, 58 in children's work, and 353 in miscellaneous work. Three deaconesses in Germany have celebrated their golden jubilee as deaconesses.

The work in the Northern Germany Conference has been established through the Motherhouse, Hospital, and Training School at Hamburg with branches in five other cities. There are 232 deaconesses within the bounds of that Conference.

The deaconess work in the South Germany Conference has two distinct groups. One of these is the Bethany Deaconess Association of South Germany with its Motherhouse, Hospital, and Training School located at Frankfurt and branches in thirteen cities. The number of deaconesses in this group is 201. The other is the Martha-Maria Deaconess Association at Nurnberg with branches in nine cities and with a total of 243 deaconesses employed.

In Switzerland the deaconess work has been organized with headquarters at Zurich under the name of the Bethany Deaconess Association with branches in six cities and 198 deaconesses employed.

In Denmark the deaconess work has been organized in six cities with 21 deaconesses employed.

In the Baltic and Slavic Conference the work has been organized in four centers and there are six deaconesses employed.

In Norway the deaconess work has been organized in two centers, Bergen and Christiania.

In Sweden the work has been organized in five centers with 35 deaconesses employed.

Under competent Inspectors the philanthropic work in Europe is carried forward under the very able leadership of these women who are well prepared for this specialized type of service. The Methodist Episcopal Church has reason to be proud of the achievements of the work under deaconess supervision in European Methodism. Despite the ravages of the War, the

deaconess work in Europe has been carried forward with remarkable growth, which has contributed greatly to the success of Methodism's world wide program. See statistics.

DEACONESS WORK IN THE UNITED STATES

The deaconess work in the United States was established by vote of General Conference in 1888 as a result of several memorials requesting this type of organization among the women of Methodism. Mrs. Lucy Rider Meyer became the leader of this movement. Through the Chicago Training School, which was established in 1885, great impetus was given to this particular work. This initial movement was finally consummated in the organization of the Methodist Deaconess Association which now has a membership of 380.

Under the leadership of Mrs. George O. Robinson of Detroit, the deaconess work of the Woman's Home Missionary Society was established in 1889. Organizations and deaconess training schools were established in several centers in the United States. This work grew through the years until the department of deaconess work has now 443 deaconesses under the Woman's Home Missionary Society.

The Bethesda Deaconess Association was established by Miss Louise Golder and her brother, Christian D. Golder, in 1897. The activities of this Association center largely in Cincinnati, Brooklyn, New York, Milwaukee, Chicago, Kansas City, Los Angeles, and in other centers of German Methodism. This Association has some of the largest institutions of Methodism under its supervision. The total membership of this Association is 83.

There are 95 deaconesses who are not affiliated with any form of deaconess administration. These deaconesses report to the Board of the Hospitals, Homes, and Deaconess Work through their Annual Conference Deaconess Boards.

All deaconesses in the United States are members of some Annual Conference Deaconess Board through which they receive their appointment.

Since 1884 more than 2,000 women have entered the ranks of deaconess work. During the past quadrennium 142 probationers were received and placed in positions. Under the direction of the General Deaconess Board from 1921 to 1924 the deaconess work was well organized and made great progress under the leadership of Dr. D. W. Howell, Corresponding Secretary.

DEACONESS SERVICE

Special kinds of service are rendered to the deaconess because of the nature of her relationship to the Church and to the Board of Hospitals, Homes, and Deaconess Work. The

work of the Conference Deaconess Boards is promoted and records are kept of the Annual Minutes and of the Disciplinary reports. Since 1924 a complete visible record of each individual deaconess has been made, giving her personal, educational, service and annuity record, which is brought up to date each year, when the appointment and relationship of each deaconess is received through the Annual Conference Deaconess Boards.

The classification of Deaconess Service is as follows:

Church and Parish: Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-Lingual Worker.

Hospital and Health Service: General Superintendent, Superintendent, Supervisor, Instructress, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

Homes for Children, the Aged, Deaconesses: Superintendent, Matron, Secretary, Child Placing, Kindergartner, Nursery Superintendent, Field Secretary.

Educational Institutions: Superintendent, Principal, Instructor, Bookkeeper, Stenographer, and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

Religious, Social and Welfare Agencies: Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work.

TYPES OF DEACONESS WORK

A deaconess may serve in any form of work open to full time women workers under the Methodist Episcopal Church. At present deaconesses are serving the Church in the following capacities.

Deaconesses in local churches		270
Pastor's Assistants and Parish Visitors	187	
Directors of Religious Education	44	
Pastors	24	
Church Secretaries	10	
Evangelists	5	
Deaconesses in hospitals		124
Superintendents and Assistants	18	
Nurses in various capacities	64	
Office Secretaries and Bookkeepers	20	
Matrons in Nurses' Homes	9	
Chaplains	7	
Other positions, Technicians, etc	6	
Deaconesses in homes for the aged		10
Superintendents and Assistants	3	
Nurses	6	
Occupational Therapist	1	

Deaconesses in homes for children		43
Superintendents and Assistants	6	
Group Mothers, House Mothers or Matrons	20	
Social Workers	4	
Teachers	5	
Office Secretaries	2	
Nurses	6	
Deaconesses in Settlements and in other types of Social Service work		141
Deaconesses working for Boards or Societies of the Church		32
Deaconesses in homes for business girls		17
Superintendents	10	
Matrons	5	
Office Secretaries	2	
Deaconesses in the grade, secondary, training schools and colleges of the Church		62
Principals and Assistants	9	
Teachers	35	
Office Secretaries	9	
Field Secretaries	4	
Dietitians	1	
Librarian	1	
Nurses	3	
Deaconesses in Deaconess Homes as a member of the local staff		44
Superintendents	34	
Matrons	8	
Office Secretaries	2	
Deaconesses in Active Service		743
Deaconesses on Leave of Absence		126
Retired Deaconesses		132
(126 Deaconesses on Retired list receiving pension, 6 retired without pension)		
Total number of Deaconesses in United States		1,001
Total number of Deaconesses in Europe		1,051
Total		2,051

Deaconesses admitted and withdrawn in United States during the Quadrennium:

Total number of Deaconesses January, 1928..... 1,050

Year	Admitted Probationers	Withdrawn from records by Honorable Discharge, Deceased and Married	
1928	53	50	1,053
1929	39	47	1,045
1930	35	45	1,035
1931	15	49	1,001

PLACEMENT OF DEACONESSES

Assistance has been given the Administrations and the Conference Deaconess Boards in the placement of over 100 dea-

conesses. The number of deaconesses without an appointment during a time when unemployment has been prevalent is very small, which speaks for the general effectiveness of deaconess service and of its importance to the program of the church.

THE ADMINISTRATIONS

There is a fine spirit of co-operation between the Administrations of deaconess work, which work in harmony with each other and with the Board of Hospitals, Homes, and Deaconess Work concerning all problems of administering the work of the deaconess. There is now a satisfactory method of transferring from one Administration to another if a deaconess finds she can render the best service by becoming a member of another Administration.

The Administrations are responsible for furnishing relief to deaconesses who are ill. Thousands of dollars have been expended by the Woman's Home Missionary Society, the Methodist Deaconess Association and by the Bethesda Deaconess Association for this worthy purpose.

Deaconesses classified as to membership in the Administrations as of January 1, 1932.

Woman's Home Missionary Society	443
Methodist Deaconess Association	380
Bethesda Deaconess Association	83
Deaconesses belonging to no Administration	95
Total number of Deaconesses	1,001

Research

Statistical material, graphs and charts have been prepared concerning various phases of the personnel work which have helped to determine correct policies for the future including facts for the General Conference Commission on Woman's Work and the study of Deaconess pensions looking forward to a group insurance plan.

Scholarships: During the last four years young women entering the deaconess relationship and deaconesses desiring graduate training to meet the requirements of their work, have been assisted by scholarships in the amount of $5,025. The schools attended are colleges, universities and technical schools.

Pensions to Retired Deaconesses: The Deaconess pension helps to assure the deaconess of an old age of simple comfort and freedom from financial anxiety. Since May, 1928, thirty-six deaconesses have been retired and pensioned. One retired deaconess was able to return to active work. Twenty-three retired deaconesses were deceased during the last four years. On Feb-

ruary 1, 1932, one hundred twenty-six deaconesses were receiving a monthly pension of from $20 to $40 according to her years of service.

DEACONESS HOMES AND REST HOMES

The first home for deaconesses in the Methodist Episcopal Church was established in Chicago in 1887. Since that time more than fifty homes have been established. There are forty-six homes in 1932.

These homes provide the very best of care and living conditions for the deaconesses who are in active service as well as furnish a comfortable place for those who desire to rest and recuperate from active service.

Seven rest homes have been provided for retired deaconesses, missionaries and other workers. These homes are havens of rest for those who have given many years of active service in the deaconess work. Among these homes are the Agard Deaconess Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft Rest Home, Ocean Grove, New Jersey; Wing Deaconess Rest Home, Huntington Beach, California; Annie M. Skeer Rest Home, Newton, Pa.; Thoburn Terrace, Alhambra, California, established in 1921; and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Epworth Heights, Michigan; and Thompson Rest Home, Mountain Lake Park, Maryland.

DEACONESS HOMES AND REST HOMES

Comparative Statement

	1928	1932
Number of Homes	50	46
Value of Property	$2,854,315	$2,723,875
Amount of Endowment	629,623	547,828
Receipts	582,857	465,752
Expenses	502,742	430,585

Personnel Statement

Superintendents	46	
Field Secretaries	4	
Matrons	23	
Office Workers	9	
Total number on Homes for Deaconess Staffs		82
Other help, including maids, cooks, janitors		49
Total Personnel in Deaconess Homes and Rest Homes		131

Additional Rest Homes should be provided for the deaconesses by the Church so that every retired deaconess may have a comfortable place in which to live during her period of retirement.

EDUCATIONAL WORK

Training Schools

There are six training schools in which deaconesses and missionaries are given preparation for their particular types of work. These training schools meet the modern requirements for academic and scholastic training. The course of study for deaconesses is approved by the Board of Hospitals, Homes, and Deaconess Work. Several are affiliated with colleges and credit is given for courses pursued in the training schools.

The Northwest Training School has been entirely reorganized during the quadrennium. A new building valued at $70,000, was purchased on a new site near Washington University. The dedication of this building was held on September 26, 1930. This school is now providing educational facilities for training deaconesses and missionaries in the Northwest.

During the quadrennium the Cincinnati Missionary Training School was consolidated with Dorcas Institute. The Iowa National Bible Training School was closed and the building is now used as an Esther Home. The Dwight W. Blakeslee Training School is now being used as a post graduate school for deaconesses and missionaries who are affiliated with Yale University. Boston University offers post graduate courses to deaconesses and missionaries.

The training schools are required to meet the standards established by the University Senate. All Faculty members are college graduates.

	Date Established	Value of Property	Amount of Endowment
Chicago Training School, Chicago, Ill....	1885	$360,374	$329,159
Dorcas Training School, Cincinnati, Ohio	1910	15,000	17,000
Kansas City National Training School, Kansas City, Mo.....	1899	500,000	8,700
San Francisco National Training School, San Francisco, Calif.....	1894	127,000	.....
Northwest Training School, Seattle, Wash.	1906	70,000	.....
Lucy Webb Hayes National Training School, Washington, D. C.....	1891	See Sibley Hospital	
For Post Graduate Work			
Boston University School of Religious Education, Boston, Mass.....	....	See Boston University	
Dwight W. Blakeslee Memorial Training School, New Haven, Conn.....	1906	25,000	.....

Deaconess Schools

There are four schools under deaconess supervision and one Missionary School.

Monnett School for Girls, Rensselaer, Ind.
Jennings Seminary, Aurora, Ill.

Chaddock Boys' School, Quincy, Ill.
Montana Deaconess School, Helena, Mont.
Epworth School for Girls, Webster Groves, Mo.

These schools specialize in training boys and girls between the ages of six and fifteen years. Their courses of study are approved by the States in which the institutions are located. They are giving a very fine academic training and with it the very best of spiritual and moral influence.

COMPARATIVE STATEMENT

	1928	1932
Number of Deaconess Schools	4	5
Value of Property	$459,510	$699,714
Amount of Endowment	$146,114	$158,959
Receipts	$97,355	$132,428
Expenses	$96,538	$131,914
Capacity	230	319
Number in schools	289	284

PERSONNEL STATEMENT

Principals and Assistants	6	
Teachers	24	
Matrons	4	
Field Secretaries	5	
Office Workers	16	
Total Number on Deaconess Schools Staffs		55
Other help, including maids, cooks, janitors, etc		11
Total personnel in Deaconess Schools		66

Nursing

The nurse's education in the Methodist Hospitals is carried forward through 73 training schools for nurses in which approximately 4,000 under graduate students are given training each year. In these hospitals 1,357 graduate nurses are employed. Approximately 800 students graduated from the training schools each year. About 5,000 new students entered the training schools during the quadrennium. The graduate nurses are found in all types of nursing service including institutional, public health, Red Cross, private and industrial service. One hundred and seventy-three technicians are employed in the hospitals. The educational program for the nursing service is of the very highest grade and meets all national and state requirements.

GENERAL PROBLEMS

Many problems are involved in the administration of the philanthropic and deaconess institutions. These problems range from efficient personnel to financial service for building and

endowment. The relationships of Conferences and Conference Boards of Hospitals and Homes and local Boards of Directors are involved in the successful administration of any of these groups.

The Board of Hospitals, Homes and Deaconess Work has attempted to render the very best of supervisional service to the local institutions and the individual.

The Board is called upon to carefully study local situations and make recommendations as to policies and program. Efficient personnel has been delegated to these tasks.

The present financial conditions have seriously affected some of the institutions. Some merging of institutions has taken place during the quadrennium. A few institutions have been closed and the personnel and activities established in other places. Only one hospital has closed its work during the quadrennium.

FUTURE PROGRAM

The Methodist Episcopal Church through its philanthropic and deaconess work, along with the other churches, has attempted to carry its share of the burden in caring for the sick, the homeless, the orphans, and needy people. It has made a worth while contribution to the building of the Kingdom of God in America and Europe. Methodism cannot meet the challenge of the present age without a well correlated program which includes every feature of the work which Christ inaugurated through his kindly ministry of healing, training and preaching. Organized Christianity must meet the problems of the day with institutions which are capable of rendering efficient service to all types of human and spiritual need.

The philanthropic and deaconess work offers a challenge to the best young people in Methodism. No program can be successfully prosecuted without a trained and consecrated personnel.

APPRECIATIONS

The Church has been called upon to mourn the loss of one of the greatest leaders of philanthropic work in the United States, in the death of Dr. E. S. Gilmore, Superintendent of Wesley Hospital, Chicago. Doctor Gilmore acted as Secretary of the Board of Hospitals, Homes, and Deaconess Work through two quadrenniums. He was regarded as one of the greatest leaders America has produced in the field of hospital service. He was the first President of the National Methodist Hospitals and Homes Association. He was leader in the organization of the American Protestant Hospital Association. During his lifetime he served as a Trustee and officer and at one time Presi-

dent of the American Hospital Association. He rendered a service to the Church which has produced the very best of practical results in the fields of organization and standardization. His death has removed from the place of leadership one of Methodism's choice spirits.

BUSINESS ADMINISTRATION

The work of the office has been maintained on approved business standards. The office, under the management of Mrs. F. H. Davis, has carried forward all departments of its work in a skillful and efficient manner. Complete records are maintained of all philanthropic and deaconess work. The bookkeeping for the National Methodist Episcopal Sanatorium for Tuberculosis is done in this office.

The Department of Personnel has been under the supervision of Miss Margaret M. Brooks. The records of the deaconess work have been kept in a very efficient manner. The Personnel Department has rendered valuable service to the philanthropic and deaconess institutions of Methodism.

All departmental work has been promoted through the chairmen of the departments with the assistance of the members of the Board appointed to these particular departments.

The Board has had efficient stenographic and office assistance. Much credit is due the office force for the fine manner in which the work has been carried on.

STATISTICAL TABLES

The statistical tables which have been prepared set forth the latest data which the Board has, covering its philanthropic and deaconess work. A careful study of the statistics will reveal many important facts in connection with the activities of the Board.

The Methodist Episcopal Church should be proud of its achievement in its organized ministry to the sick, the homeless and the needy. The Church has furnished leaders for many other organized religious bodies in the United States and Europe. The program stands upon its own merits. The Church has glorified the life and service of the Great Physician and sought to bring His life and help within the reach of every person.

N. E. Davis,
Corresponding Secretary

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE CALENDAR YEARS 1928, 1929, 1930, AND 1931

	1928	1929	1930	1931	Total
Cash on hand at beginning of year	$14,070.62	$13,868.32	$24,233.30	$12,324.04	$14,070.62
RECEIPTS:					
From World Service Sources	$115,358.97	$106,640.77	$95,426.73	$99,997.66	$417,424.13
Interest Deaconess Pension Endowment Fund	24,406.87	24,164.94	22,781.94	21,404.81	92,758.56
Gifts from Deaconesses and Institutions (2%)	2,677.76	5,060.24	4,200.15	5,327.67	17,265.82
Accounts Receivable	9,715.97	11,407.41	4,500.46	935.10	26,558.94
Special Gifts for Institutions	4,003.25	27,253.92	14,615.76	14,027.24	59,900.17
Interest on Bank Balances, etc	.....	418.09	227.12	.....	645.21
Income from Investments	35.00	201.00	306.75	260.00	802.75
Refunds from Bond Company	.....	4,141.38	.....	68.43	4,209.81
Annuity Contracts Written, and Wills	675.00	4,140.32	.....	1,281.52	6,096.84
Gifts for Deaconess Pension Endowment from Ladies Aids, etc	2,072.50	2,425.18	2,511.57	2,064.46	9,073.71
Commerce Trust Company Note	3,160.00	.....	.....	.....	3,160.00
Total Receipts	$162,105.32	$185,853.25	$144,570.48	$145,366.89	$637,895.94
Total To Be Accounted For	$176,175.94	$199,721.57	$168,803.78	$157,690.93	$651,966.56
DISBURSEMENTS—VOUCHERS ISSUED:					
National Tuberculosis Sanatorium—Notes, Interest and Bonds	$32,484.82	$33,477.65	$47,103.16	$40,385.00	$153,450.63
Free Service—Tubercular Sanatorium	13,198.63	13,219.74	12,244.24	8,184.51	46,847.12
Harris Trust & Savings Bank—Notes and Interest	2,810.23	3,958.91	1,864.15	3,124.84	11,758.13
World Service Gifts to Institutions	3,858.50	26,186.02	11,770.40	12,011.67	53,826.59
Promotion—Tubercular Sanatorium and Beth-El Hospital	15,527.44	9,725.32	5,184.86	2,630.98	33,068.60
Salaries, Travel, etc., for All Departments	26,448.01	22,568.21	20,013.58	18,143.15	87,172.95
Office Supplies and Expense, Rent, etc	5,899.05	4,258.43	4,412.00	2,730.17	17,299.65
Promotion, Publicity, etc	8,122.95	4,848.11	3,049.08	3,499.64	19,519.78
Notes, Interest, and Investments	8,304.16	3,956.71	.....	1,047.50	13,308.37
Pensions for Retired Deaconesses	43,014.00	45,004.00	46,038.00	47,691.00	181,747.00
Deaconess Relief	240.00	240.00	260.00	380.00	1,120.00
Marrow Fund Expense	450.00	.....	50.00	.....	500.00
Co-operative World Service Expenses and Promotion	1,625.92	8,304.02	5,988.06	7,730.64	23,648.64
Total Vouchers Issued	$161,983.71	$175,747.12	$157,977.53	$147,559.10	$643,267.46
Add Unpaid Vouchers, Previous Year	544.45	220.54	479.39	1,977.18	3,221.56
	$162,528.16	$175,967.66	$158,456.92	$149,536.28	$646,489.02
Deduct Unpaid Vouchers, End of Year	220.54	479.39	1,977.18	899.53	3,576.64
Net Cash Disbursements	$162,307.62	$175,488.27	$156,479.74	$148,636.75	$642,912.38
Cash on Hand, End of Year	$13,868.32	$24,233.30	$12,324.04	$9,054.18	$9,054.18

MATERIAL ACHIEVEMENTS AND DEDICATIONS

Hospitals

During the quadrennium from 1924 to 1928 many hospitals, homes, and deaconess institutions were engaged in the enlargement of buildings and the increasing of equipment and material facilities. Twenty-one new buildings were dedicated, among them some of the most oustanding in Methodism.

Twelve new homes for aged were erected. Fifteen new homes for children were completed and dedicated. Four deaconess homes were built and dedicated. Two new deaconess schools were built and dedicated.

During the quadrennium from June 1, 1928 to May 1, 1932

the following building developments, dedications and changes took place:

1. *Phoenix, Arizona*—Good Samaritan Hospital. A new hospital unit costing approximately $250,000 was dedicated and opened for service on January 2, 1931. This modern hospital now has a bed capacity of 175.

2. *Washington, D. C.*—Sibley Memorial Hospital. A new surgical unit with twenty-six private rooms was built on top of the old hospital at a cost of approximately $250,000 and was opened for service November 7, 1930. The improvements in buildings total $750,000 over six years period.

3. *Jacksonville, Florida*—Brewster Hospital. The new Brewster Hospital and Nurses Home costing approximately $265,000 was dedicated in March of 1931. The hospital has a bed capacity of 75 and the nurses' home of 50. The Woman's Home Missionary Society contributed approximately $230,000 toward the building which was erected under its supervision. The balance of the money was raised in Jacksonville. The hospital has the best of modern laboratory equipment and will soon be accredited by the American College of Surgeons.

4. *Indianapolis, Indiana*—Methodist Episcopal Hospital. The new Nurses' Home with accommodations for 250 nurses was built and dedicated May 12, 1930 at a cost of approximately $450,000. This is the largest home for nurses under the Methodist Episcopal Church and represents the latest in housing service. The hospital has the largest bed capacity of any in Methodism.

5. *Liberal, Kansas*—Epworth Hospital. An addition to the hospital has been built at a cost of approximately $20,000 giving added bed capacity for ten patients.

6. *New Orleans, Louisiana*—Flint Goodridge Hospital. A campaign for a total of $500,000 was carried forward for Dillard University, the new hospital and nurses' home. Mr. Julius Rosenwald contributed $250,000 and the Board of Education contributed a like amount for the new hospital and Dillard University. Gifts were also received from people in New Orleans. The hospital and nurses' home were opened for service and dedicated in December, 1931. The buildings cost approximately $350,000. This hospital is one of the finest in the United States for Negro patients and as an educational center for nurses and physicians.

7. *Boston, Massachusetts*—New England Deaconess Hospital. This hospital has been engaged in a campaign for the raising of $1,500,000 for the payment of its obligations and the building of a new administration building. This campaign has been successfully prosecuted throughout the New England States.

8. *Saint Joseph, Missouri*—Missouri Methodist Hospital. This hospital purchased the Noyes Hospital with a bed capacity

of 100, formerly owned by the Baptist Church, at a cost of $75,000. This building is now being used for a nurses' home. It is modern in every detail. The hospital is well equipped for all types of hospital service.

9. *Minneapolis, Minnesota*—Asbury Hospital. This hospital has undergone many changes in reorganization since Asbury Hospital was returned from the supervision of the United States government. Much progress has been made in this great and outstanding institution. Many improvements have been made in its material facilities.

10. *Chicago, Illinois*—Wesley Memorial Hospital. Wesley Hospital has inaugurated a campaign for $5,000,000 which will be used for the building of a new hospital on the McKinlock Campus of Northwestern University. The ultimate objective of the Board is to have a building and endowment valued at $10,000,000.

11. *Springfield, Missouri*—Burge Hospital. This institution received a gift of $100,000, with which a new hospital building has been erected. This makes of Burge Hospital a commanding enterprise in central Missouri.

12. *Great Falls, Montana*—Montana Deaconess Hospital. Through a gift of $250,000, and additional money secured through a financial campaign, a new hospital building costing approximately $450,000 was erected and dedicated on May 12, 1930. This hospital had the continuous supervision of Miss E. Augusta Ariss, a deaconess, for 28 years, and who is now Superintendent Emeritus. She has given excellent leadership in this great enterprise. The hospital is now one of the finest institutions in Methodism.

13. *Lincoln, Nebraska*—Bryan Memorial Hospital. A new unit was added to the hospital costing approximately $150,000, and was dedicated May 29, 1930. This is a very fine addition to the hospital work of the Nebraska Conference.

14. *Brooklyn, New York*—Bethany Deaconess Hospital. This hospital has made an extensive addition in the way of laboratory equipment and refrigeration, adding greatly to the efficiency of the institution. Sister Myrtha Binder, superintendent of the hospital, has rendered 50 years of deaconess service to the Methodist Episcopal Church and is now the senior deaconess in appointment of service among all the deaconesses of the United States. The anniversary of her 50 years of service will be celebrated during General Conference.

15. *Brooklyn, New York*—Methodist Episcopal Hospital. The mother hospital of Methodism has developed rapidly during the quadrennium. In 1929 a nurses' residence with capacity of 125 beds was erected at a cost of $770,000. This building was dedicated October 16, 1930. The old nurses' home was also rebuilt at a cost of $100,000, and a power plant enlarged

at a cost of $125,000. This hospital now carries a total valuation on buildings and endowment of approximately $6,000,000.

16. *Los Angeles, California*—Methodist Hospital of Southern California. The hospital was refinanced during the quadrennium including the cost of construction and current obligations. The Woman's Home Missionary Society of Southern California Conference has paid all obligations due to date. This is one of the finest hospitals on the Pacific Coast.

17. *Nashville, Tennessee*—Hubbard Hospital. Among the notable achievements of the quadrennium, the new Meharry Medical School, with the new Hubbard Hospital, is of the greatest significance. The new Medical School and Hospital, erected at a cost of $2,200,000, represents the very latest in building and equipment. The new hospital has 150 beds and is equipped with the most modern of technical and diagnostic apparatus. This great plant takes its place among the very best educational and philanthropic institutions in America. It will meet the needs of the Negro race for the education of physicians and nurses and will render the best of service to its large and growing constituency. The buildings were dedicated in 1932.

18. *Cincinnati, Ohio*—Bethesda Hospital. Bethesda Hospital has been in the process of reorganization whereby the Scarlet Oaks Sanatorium and medical buildings have been turned over to the Home for Aged. This reorganization has proved of great value to the hospital. All the patients are now receiving care at Bethesda. Through a merger of the Central German Conference with other Annual Conferences, Bethesda Hospital will come under the supervision of the Ohio Conference. The hospital will retain its deaconess administration and organization as of the past. Bethesda has the largest group of deaconess nurses of any hospital in the United States. The Dorcas Institute has been reorganized, having been merged with the Cincinnati Missionary Training School, and is now known as the Dorcas Training School with headquarters at Bethesda Hospital. The new Dorcas Training School is the only training school for deaconesses and missionaries between Chicago and Washington, D. C. A fine program has been outlined for this school.

19. *Cincinnati, Ohio*—The Christ Hospital. As a result of a financial campaign which was completed in 1928, a new home for nurses was erected and dedicated in 1929. The building cost aproximately $800,000. On May 13, 1931, the new hospital and laboratory unit costing approximately $1,000,000 was completed and dedicated. This building includes one of the best equipped medical and surgical laboratories in the United States. The laboratory was made possible by the gift of Mr. James N. Gamble. The total building valuations and endowment approxi-

mates $10,000,000, which gives to Christ Hospital the credit of having the largest amount of financial assets of any hospital in Methodism, placing it among the leading philanthropic institutions in America. Miss Alice Thatcher, a deaconess, gave 33 years of valuable service to this hospital and is now Superintendent Emeritus.

20. *Cleveland, Ohio*—Saint Luke's Hospital. A new nurses' home was completed and dedicated in 1930 at a cost of approximately $1,000,000. This building includes a memorial auditorium which was the gift of Mr. F. F. Prentiss and cost approximately $150,000. This is one of the finest auditoriums in any hospital in the United States. The total valuation of buildings and endowment approximates $6,700,000 which makes this hospital the second in Methodism in its total financial assets.

21. *Columbus, Ohio*—White Cross Hospital. This hospital has organized an extensive clinic for the study of disease and the training of internes and nurses. The clinical congresses which have been held have proved to be of great value to the physicians throughout central Ohio.

22. *Toledo, Ohio*—Flower Hospital. This hospital was completely reorganized during 1930. A new financial system has been inaugurated. The hospital is planning a campaign for the reduction of its indebtedness as soon as business conditions improve.

23. *Marshfield, Oregon*—Wesley Hospital. This institution has prosecuted its campaign for the securing of funds for the payment of its indebtedness. It is the residuary legatee in a will which, when paid, will bring to the hospital approximately $90,000. This will pay a large amount of its indebtedness.

24. *Rapid City, South Dakota*—Black Hills Methodist Hospital. This hospital formerly owned by the Woman's Home Missionary Society has been taken over by the Rapid City District of the South Dakota Conference. The Woman's Home Missionary Society has assumed part of the indebtedness. The hospital is now in the process of reorganization.

25. *Green Bay, Wisconsin*—Bellin Memorial Hospital. This hospital has been entirely reorganized and more closely coordinated with the Wisconsin Annual Conference. It has suffered a severe financial loss owing to a bank failure but has carried forward its program in good order. It now has a well organized medical and surgical staff and is fully accredited by the American College of Surgeons.

26. *Mandan, North Dakota*—Mandan Deaconess Hospital. This hospital has been entirely refinished and new equipment has been purchased making it practically a new institution. The hospital is rendering a valuable service to its constituency.

27. *Madison, Wisconsin*—Methodist Episcopal Hospital. This hospital is prosecuting a campaign for $200,000 for the payment of obligations on the building. The hospital with its clinical service has proved to be one of the outstanding institutions in Methodism.

28. *Seattle, Washington*—Seattle General Hospital. During 1930 a campaign was conducted from which was realized $125,000. This money was to be used for the payment of indebtedness and for new equipment.

29. *Alton, Illinois*—A gift of $250,000 was made by a Baptist woman to the Methodist Episcopal Church for the building of a Methodist Hospital at Alton, Illinois. A local board of trustees was organized in 1930.

30. *Guthrie, Oklahoma*—Cimarron Valley Wesley Hospital. The Methodist Hospital at Guthrie has been reorganized and placed under the supervision of a group of Methodist laymen.

31. *Philadelphia, Pennsylvania*—Methodist Episcopal Hospital. A new surgical unit was built and equipped costing approximately $250,000 which represents a gift to the hospital made by a friend.

32. *Spokane, Washington*—Spokane Deaconess Hospital. A large addition was built to the hospital with 32 additional beds at a cost of $75,000. This hospital is modern in every detail.

33. *LaCrosse, Wisconsin*—Methodist Episcopal Hospital. This hospital was reorganized and returned to a local incorporation in the city of LaCrosse.

Homes for Aged

1. *Los Angeles, California*—Pacific Old People's Home. This home was reorganized under the supervision of the Southern California Conference. The home is considering the building of a one hundred bed unit.

2. *Chicago, Illinois*—Bethany Home for Aged. This home is under the supervision of the Swedish Conference and has completed and opened a new apartment building in 1930. The income from this building helps to maintain the home. This is the largest Home for Aged in Methodism.

3. *West Haven, Connecticut*—Methodist Church Home. The Blakeslee Memorial Dormitory costing $25,000 was dedicated October 29, 1930. There was also a gift of $25,000 for endowment. The district raised an additional $75,000 for the endowment.

4. *Baltimore, Maryland*—Home for the Aged. Money received from a financial campaign in 1929 was used for the

construction of a new modern Home for Aged, costing approximately $500,000 and was dedicated November, 15, 1931.

5. *Brooklyn, New York*—Methodist Episcopal Church Home. Has completed and furnished an additional floor of the old building and has plans for an extensive addition and further remodeling of the old building.

6. *Cincinnati, Ohio*—Bethesda Home for Aged. Under the reorganization plan of Bethesda Home for Aged, The Scarlet Oaks Sanatorium and medical buildings have now been turned into a Home for Aged, with accomodations for approximately 100 people.

7. *Elyria, Ohio*—Elyria Home for the Aged. A new building costing approximately $225,000 was completed and dedicated December 30, 1928. The new home is one of the best in Methodism.

8. *Westminster, Maryland*—Carroll Aged Men and Women's Home. In 1929 the Washington Conference purchased a home for the aged from the Presbyterian Church located near the Metropolitan Church. The cost of same was approximately $22,000. The Conference has raised some funds for the payment of this indebtedness. This is a comfortable home and serves a very needy people.

9. *Topeka, Kansas*—Methodist Home for Aged. Two additions have been added to this building since 1926. The Mulvan Memorial Chapel including hospital facilities of 45 beds with modern equipment was dedicated on October 6, 1929. Total cost $62,000. The home has a capacity of 200 beds. This being the second largest home in Methodism.

10. *New York City*—Methodist Episcopal Church Home. A campaign was carried on in 1929 from which sufficient funds were raised to build a new home at 244th Street and Spuyten Duyvil Parkway at a cost of approximately $650,000 and with a bed capacity of 110. This building was dedicated December 15, 1929.

11. *Milwaukee, Wisconsin*—Methodist Home for Aged. Plans are under way to enlarge this home to accomodate 80 additional guests.

12. *Pittsburgh, Pennsylvania*—Methodist Episcopal Hospital and Home for Aged. This hospital received a gift in the amount of $500,000 from a Methodist layman. This money is to be used for the building of a Methodist hospital in connection with the Home for Aged which was dedicated in October, 1926.

13. *Attleboro Springs, Massachusetts*—The Sanatorium at Attleboro Springs was taken over by the New England Deaconess Association and has been in the process of reorganization

with the purpose of making it a Home for the Aged under the supervision of the various New England Conferences.

14. *Herkimer, New York*—The Buffalo Area has under consideration the establishment of a Home for the Aged in the building formerly known as Folts Institute. The property is beautifully located and will have accomodations for 65 guests.

Homes for Children

1. *Lake Bluff, Illinois*—Methodist Deaconess Orphanage. The Methodist Deaconess Orphanage has carried forward a building program during the quadrennium. The Mackey Memorial Health Center, given by Mr. and Mrs. W. H. McIntosh of Lake Forest, Illinois, was built at a cost of $150,000 and was opened and dedicated in 1930. An Educational building and a new duplex cottage costing $190,000 were erected in 1931-32. This children's home now has several of the best equipped buildings in Methodism.

2. *Dobbs Ferry, New York*—Saint Christopher's Home has been the recipient of a large gift from the Wendel estate in New York City. This gift will make possible the erection of several new buildings and a large endowment.

3. *San Francisco, California*—San Francisco Methodist Orphanage formerly known as the McKinley Orphanage has been entirely reorganized. Two new buildings have been erected at a cost of $80,000. These were opened and dedicated in September, 1929. The home received a gift from the Edwin Gould Foundation in the amount of $26,000.

4. *Polo, Illinois*—Peek Home. A new home, under the supervision of the Woman's Home Missionary Society, was erected at a cost of $80,000, and dedicated in 1930.

5. *Newton, Kansas*—The Kansas Methodist Home for Children was organized under the three Kansas Conferences in 1928. A new building at a cost of $40,000 was dedicated in 1929.

6. *Sykesville, Maryland*—Strawbridge Home for Boys has added much new physical equipment and an open air pulpit.

7. *Worthington, Ohio*—Methodist Children's Home Association. A new building costing approximately $70,000 was erected and dedicated in 1930. This home has seven buildings and has made much progress in the scientific care of children.

8. *Everett, Washington*—Deaconess Children's Home. The home has been entirely reorganized and placed under the direction of the Pacific Northwest Conference. A financial campaign was made furnishing sufficient funds with which to build a new building at a cost of approximately $150,000. The building was dedicated in May, 1929.

9. *Williamsville, New York*—Methodist Home for Children. A new building representing the Northern New York Conference and known as the William J. Hart Cottage, was built

at a cost of $60,000 and dedicated in 1930. The other is known as the Knox Cottage and was dedicated in honor of Henry D. Knox, November 5, 1930. This building was erected at a cost of $75,000.

10. *Berea, Ohio*—German Methodist Orphan Home. A new building program has been put into effect by the erection of several new cottages adjoining the old building. These cottages are of the most modern type and construction and are built on the family plan.

11. *Detroit, Michigan*—Methodist Children's Home Society. A new building program was launched in 1927 and nine new buildings have been erected at a cost of approximately $300,000. On May 25, 1930 the Henderson Memorial building was dedicated in honor of Bishop Theodore Henderson. This home has now the largest number of units of any in Methodism and is pursuing a modern and scientific program in child welfare.

Homes for Business Girls and Young Men

Many material improvements have been made in the insitutions for the housing of young men and women during the quadrennium. No new building enterprises have been undertaken.

A new Esther Hall was opened in Des Moines, Iowa in 1931, by using the building formerly occupied by the Iowa National Bible Training School.

Deaconess Homes

1. *Baltimore, Maryland*—Baltimore Deaconess Home. The old home was sold in 1930 and a new home was purchased in the residential section on Cathedral Street in Baltimore at a cost of approximately $25,000. The home now affords very comfortable headquarters for the deaconess work in Baltimore.

2. *New York City*—New York Deaconess Home. The old building at 1175 Madison Avenue was replaced by a new seventeen story apartment building which was erected at a cost of approximately $1,300,000. The first building was purchased in 1889, at a cost of $78,000. The lot is now valued at $750,000. Three entire floors of the new building have been set aside for the Deaconess Home. The Association will receive an annual rental with which to pay the expenses. This home was completed and dedicated in October of 1931.

3. *Alhambra, California*—Thoburn Terrace. Thoburn Terrace was organized in 1921 by Mr. and Mrs. J. Shelley Meyer and was opened as a rest home for deaconesses and missionaries and dedicated June 13, 1931. Sufficient funds were secured for the erection of a second unit which was dedicated March 19, 1932. The total cost was approximately $35,000.

4. *Pasadena, California*—Robincroft. A new unit including

a residence, library, and social hall costing $33,000 was completed and dedicated March 30, 1932. This home is under the Woman's Home Missionary Society.

Deaconess Schools

1. *Webster Grove, Missouri*—Epworth School for Girls. On April 19, 1931 the new Shoemaker Hall was dedicated which will accommodate 25 girls. The building cost $15,000, the money having been available through the young people's department of the Woman's Home Missionary Society in honor of Mrs. Byron Wilson. Henby Hall, which is very similar to Shoemaker Hall, was completed and dedicated in 1931. Epworth School is now one of the best equipped schools for girls in the Methodist Episcopal Church.

2. *Helena, Montana*—Montana Deaconess School—Brother Van Memorial School. This school has received a gift of approximately $20,000. The building is in the course of construction and will be finished in due time.

3. *Seattle, Washington*—The Northwest Training School has been entirely reorganized during the quadrennium. A new building, valued at $70,000, was purchased on a site near Washington University. The dedication of this building was held on September 26, 1930. This school is now providing modern educational facilities for training deaconesses and missionaries in the Northwest.

HOSPITALS, HOMES, AND DEACONESS INSTITUTIONS

STATISTICAL SUMMARY—1931

INSTITUTIONS	No.	Property Value	Endowment	Debts	Receipts	Expenses	Bed Capacity	No. In
Hospitals	77	$53,114,389	$11,358,401	$16,169,632	*$12,101,158	$12,418,510	9,673	287,745
Homes for Aged	44	8,861,962	4,630,477	564,348	1,284,415	1,219,886	2,819	2,605
Homes for Children	43	8,050,432	2,937,998	498,857	1,208,065	1,170,760	3,424	4,004
Homes for Business Girls and Boys	27	1,026,690	82,000	120,768	190,667	176,708	749	714
Training Schools	6	1,388,517	429,499	182,496	190,240	227,196	.....	744
Deaconess Schools	5	699,714	158,959	92,232	132,428	131,914	319	234
Deaconess Homes	46	2,723,875	547,828	157,167	465,752	430,585	.....	.....
	248	$75,865,579	$20,145,162	$17,785,500	$15,572,725	$15,775,559		

* Free Service—Hospitals, $2,234,398.

SUMMARY

Every philanthropic and deaconess institution in the Methodist Episcopal Church has received gifts in wills, annuities, and from other sources in various amounts. The total of this

will represent several millions of dollars. The records of these accounts are held by the local institutions. The members of the Methodist Episcopal Church and friends of philanthropic and deaconess work have given loyal co-operation to Boards of Trustees and Directors in promoting these Kingdom interests. Credit is due all local superintendents and trustees for the fine manner in which they have carried forward this important piece of Methodism's world-wide Christian service.

Respectfully,
N. E. DAVIS,
Corresponding Secretary

THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

The Board of Temperance, Prohibition and Public Morals faced the gravest responsibilities of its history at the beginning of the quadrennium which is just closing. The General Conference had left no misunderstanding as to the attitude of the Church toward any organized political effort to restore the legalized liquor traffic. The Democratic National Convention, in session at Houston, Texas, nominated for the Presidency former Governor Al Smith, of New York, who immediately abandoned the platform of the convention, attacked the prohibition law and the Eighteenth Amendment to the Constitution, and based his appeal to the people upon a proposal to restore the traffic in intoxicating liquors. In opposition to Mr. Smith, the Republican Convention nominated Mr. Herbert Hoover, who described prohibition as "a noble experiment which he desired to succeed."

These developments immediately revealed a division of sentiment on the part of the people which did not follow the lines of partisan politics. Traditionally Democratic states were led in revolt against the candidate of the Democratic Convention by men who had never voted anything but the Democratic ticket in Presidential elections. The issue was conceived to be and was an issue of civic righteousness in the determination of which Democracy itself was at test.

It became the immediate duty of the Board of Temperance, Prohibition and Public Morals to determine what part, if any, it should take in the discussion of these events and their possible consequences, and this problem was given the most careful consideration. The Board had resort to the Constitutional prerogatives of free speech, free press and free public assembly, refused to assume a partisan attitude on any ordinary matter of politics, confining itself to discussion of the issues involved in the prohibition controversy, with particular attention to the significant record of Mr. Smith.

The efficacy of the Board's work has had the testimony of commentators throughout the country, and the success with which the Board defined its own proper limitations is indicated by the fact that no criticisms of its activities in that eventful year have at any time been made good. Only one man, Representative George Holden Tinkham, from Massachusetts, formulated specific charges against the Board on account of its criticisms of Mr. Smith's position. These charges, filed with the

Department of Justice of the United States, were fruitless and, still more thoroughly investigated by the Caraway Committee of the United States Senate, eventuated in no rebuke. The Caraway Committee undertook its investigations at the invitation of the Board itself, which permitted and co-operated in a complete examination of its correspondence and records and which sent its Research Secretary, Mr. Pickett, to testify for two days, answering frankly and fully all questions propounded by the investigating committee. This investigation is now a matter of public record. The charges of Mr. Tinkham were successfully refuted and the enemies of the Board confuted. Perhaps one of the most striking tributes ever paid to the discretion with which the Board's work has been conducted was offered at the conclusion of that investigation when one of the members of the committee said, "There is not so much as the smell of smoke on your garments."

During the quadrennium, the Board of Temperance, Prohibition and Public Morals has recognized the importance of a new stress upon temperance educational propaganda and has had a particular desire to supply the deficiency of material to be used in creating that basis of sentiment upon which any temperance legislation must be founded if it is to stand. The entire field was surveyed and sources located, not only in this country, but abroad, and there has been a systematic output of temperance educational material for the use of various age groups and for use in promoting the cause among the unchurched masses. It was clearly seen that so-called "temperance education" is twofold in character; that some of the material must be carefully designed for didactic use, while other material must be for general propaganda. Consequently, we have produced stereopticon lectures, plays, pageants, worship services, posters, leaflets, textbooks, and similar material for use among our own young people and we have reached millions of those not sufficiently interested for systematic study, through the *Clipsheet* and other literature designed with sentiment-creation in view.

A particularly important development in this connection is the pooling arrangement with committees of other churches by which literature produced in any office is available to the other agencies under their own imprint. Because of the inadequate organization and support of most of these other committees, it has fallen upon the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church to produce the greater part of this literature, which has been largely used and is being used to an increasing degree by other denominations. Under the energetic leadership of Mr. D. Stewart Patterson, Secretary of the Young People's Department, the circulation of our leaflets, as well as the use of our other literature, has rapidly grown.

In its general propaganda, the Board has held hundreds of meetings in churches, parks, streets, factories, and public halls. The General Secretary, Dr. Clarence True Wilson, has spoken approximately 278 times a year during the quadrennium, participated in debates, addressed civic forums, and everywhere been where the fighting was heaviest.

The Department for Work Among Colored People, of which Dr. A. R. Howard is the secretary, has held many meetings among that group with particular attention to Negro colleges, high schools, and grade schools, and with the total abstinence pledges of hundreds of thousands of colored school children as the fruit of its labors.

The *Clipsheet,* which is perhaps the best known publicity document in the United States, has been sent to the editor of every daily newspaper and to thousands of other editors, and has been generally used, particularly in the daily newspapers of the small cities. We have on file reports in regard to the daily press of this country classifying each daily newspaper as to its attitude on the wet and dry issue, its treatment of news and its cartoon policy. This carded information guides our policies, and so effective has been the publicity appeal of the *Clipsheet* that during one six-week period, clippings returned to the Board of Temperance, Prohibition and Public Morals, tightly rolled, filled a bushel basket, representing space worth in excess of one hundred thousand dollars. The *Boston Evening Transcript,* one of the leading daily papers of the United States, in its issue of August 13, 1928, had the following significant comment upon the effect of this work:

"We have thought for some time that the propagandists of the country might learn something from that famous body, the Methodist Board of Temperance, Prohibition and Public Morals. For many years that organization has issued more or less regularly a *Clipsheet,* which is much more than its name implies. It is carefully edited, and it belies its name by publishing more original than scissored matter. We are not devoted admirers of all the utterances or doctrines circulated by means of this magic piece of paper, but we are constrained to say, in the interest of general education, that it is the ablest and most effective instrument for advertising a cause that comes our way. Our prohibitionist friends do not wait for some newspaper or magazine to put forth their argument, they say it themselves, and with such force and ability that they find themselves always in control of a highly efficient medium. They want the country to think their way, and they make a business of telling it what to think.

"Here is a hint not only for the wets, but for all political organizations. The silent effect of original arguments and facts, steadily dropping in upon the recipient's desk week in and week

out, is incalculable. Reprints are well enough, but they get nowhere in large newspaper offices, which are able to do their own clipping. But if our Republican and Democratic friends would mass their own ideas and hurl them forth as such into every editorial room in the country, their contributions would command some attention. Our Methodist friends have proved that. They have specialized for years with the news and the latest original thought in their particular line. Why should not the political managers?"

The editorial policy of the *Clipsheet* holds rigidly to the educational standard. No effort is made to secure publicity for publicity's sake. It is not the agent of an individual or even of an organization so much as the agent of a cause, and every sentence must serve that cause.

Another publication of the Board which has been increasingly appreciated with the years is *The Voice*. This little paper reaches all of the pastors of the Methodist Episcopal Church each month and is designed to give them a brief review of the news and argument of the prohibition and other reforms to serve as a background for their thinking and their treatment of these matters from the pulpit.

Hand in hand with these ways of reaching the public go the special research, investigation, compilation and classification of material in which any honest and successful propaganda must be rooted. The information files of the Board of Temperance are beyond doubt the richest existing reform source in this country.

During the quadrennium an increasing emphasis has been laid upon young people's work and there is now a regular department having this in charge and all of the secretaries consider the first call upon their services to be the call of youth. Essay contests have been held and every effort made to reach the young people in our high schools and colleges. In one three-day period recently, the Research Secretary alone addressed more than ten thousand high-school students. Effort has been made to enlist and train outstanding young people for future service.

The Board has recently opened, adjacent to the Methodist building, a building of fifty-five apartments, which, it is anticipated, will provide its own sinking fund and eventually will add another half million to the half million of property which the Board has already been able to offer to the Church. These buildings are located at First and Maryland Avenues, N. E., adjacent to the Congressional Library, the Union Station, and the Post Office, and with an outlook upon the Capitol, the Senate Office Building, and the new Supreme Court Building. No privately owned structures in Washington are more beautiful. These buildings, in the words of ex-President Coolidge, "suggest how practical and socially useful the work of the great religious

establishments is becoming. These structures will stand as a temple dedicated to the purposes of inculcating obedience to law, respect for the righteous fundamentals of society, and law enforcement on the basis of absolute impartiality as between individuals or classes. It will visualize to all here in the nation's capital the definite and concrete aim to maintain our institutions on the firm moral basis upon which the founders intended them to stand."

The four-year period has been eventful in developments in regard to prohibition. The Canadian Smuggling Treaty was negotiated, the Jones-Stalker Act passed, the hearings on prohibition held by the House Judiciary Committee concluded triumphantly for the opponents of the beer bills under consideration, the Lobby Investigation of the United States Senate Judiciary Committee disclosed startling things in regard to the financial support and general policies of the Association Against the Prohibition Amendment, the *Literary Digest* poll created a sensation—and faded from memory—the transfer of prohibition enforcement activities from the Treasury Department to the Department of Justice was completed, reapportionment of Congressional representation was provided in legislation, the Wickersham Committee concluded its studies and reported, and this report was sent to the Congress of the United States with an emphatic statement supporting prohibition signed by the President himself.

While times are perilous, we are able to report that prohibition has "up to now" lost little, if any, recorded strength. The dry vote in the House of Representatives and the United States Senate is larger than it was when prohibition was submitted. One hundred and fifteen wet bills failed of passage during 1931 in forty-two legislative sessions. At the conference of governors in French Lick, Ind., twenty of twenty-two governors present were found to be dry. Decisions of the federal courts and particularly of the Supreme Court have steadfastly supported prohibition. Despite this, the fact remains that the wets are better organized than ever before, that they are using the contents of their overflowing treasuries to deceive the very elect, and that they have at their service astute advice. They want repeal of prohibition if it can be had; if not, they want nullification. The possible profits of the restored liquor traffic are so vast that they inspire a desperate greed. In opposition to these attacks upon the Constitution, we offer an unbroken line of battle, cooperation among the temperance organizations at its strongest point, with every temperance society of consequence in the United States represented, not only in an annual conference of the Association of Organizations Supporting the Eighteenth Amendment, but by a representative Board of Strategy. These brethren and sisters in a noble cause have pledged loyalty to each

other and everlasting loyalty to the cause they serve. They speak as one and act as one.

It is essential that not one iota of defensive strength be withdrawn from the trenches at this time. Cripple the Anti-Saloon League, cripple the Woman's Christian Temperance Union, or cripple the Board of Temperance, Prohibition and Public Morals and the enemy will pour through the gap to ravage the fields of law and sentiment which have been watered by the tears of mothers and blessed by the prayers of the Church for generations. We must stand fast, giving the enemy no time and no excuse for the spread of insidious panic propaganda in the rear of our line. We must do more than that. We must advance with determined purpose and crushing force.

The Board of Temperance, Prohibition and Public Morals has a particular burden in its necessity for defending the traditions and historic standards of Methodism and America in regard to other matters which relate directly to public morals. The present debauchery of the theater, the unsatisfactory state of the motion picture output, the alarming spread of gambling, demand that we build a barricade of moral conviction, and this the Board is doing. The alarming truth is that practically no other organization of considerable influence in this country is definitely committed and active in regard to these menacing conditions.

Methodism believes now as it always has believed that the liquor traffic can never be legalized without sin, that it is the right of every child to grow up in an environment favorable to morals. The Board bears the responsibility of representing Methodism in this field. Is it not perhaps a tribute to Methodist zeal, to the efficiency which is born of devotion, that, despite the small income of the Board, it is recognized to-day as an organization of national influence; one of the three great pillars supporting the edifice of prohibition?

The Association of Organizations Supporting the Eighteenth Amendment at its meeting in February, 1931, passed the following resolution:

"We appeal to the governing bodies of the several religious bodies to increase their efforts and co-operation in support of the Eighteenth Amendment by strongly backing the Board or Committee on Temperance and Social Service of each of these denominations by providing more adequate financial support for such denominational boards."

With the support of this appeal on its record and in view of the fateful character of the approaching years, the Board asks from the Church unchanging moral support, maintenance of the organization unimpaired, and financial support limited only by the need and the ability of the Church to respond to the appeal.

CLARENCE TRUE WILSON, *General Secretary.*

THE AMERICAN BIBLE SOCIETY

Dear Fathers and Brethren:

Outside of northeastern Europe, Great Britain and the Dominions, and the United States of America the people of the world are entirely dependent, with a few minor exceptions, upon the Bible Societies of the world for the Scriptures. Even within these more favored countries hundreds of thousands of folk would not have in their possession any part of the Bible if it were not for the service of these Societies.

These two statements reveal both the importance and the significance of the work of the American Bible Society which has next to the largest range of responsibility among all these Societies. The Society is conscious of being confronted with a vast world in which the scene is swiftly changing; where new freedom is being sought or tested; where old chains are being cast off—sometimes for new ones less rusty and obvious but more subtly binding—a world wherein is the clash of opinion, of party, and even of arms; and one is at times troubled to find so little evidence of the advance of the kingdom of God in the life of the nations. There is scarcely a change in the movement of these great forces that does not touch, at one or at many points, the work of the Society and require constant adjustment of its work to the overcoming of new difficulties that arise, and to the seizing of the superb opportunities for advance that so constantly challenge us. In many of these nations there are reasons for great hope as language changes and educational progress weakens the barrier of illiteracy and opens doors for the entrance of new truths. The expansion of the means of rapid communication and travel by motor, by rail, by air, and by radio enables the Society's forces to penetrate new territory and quicken its pace. The steady rise of the younger churches gives profound reason for great hope. Every year sees the Society not only reaching out further in pioneering in new places and in new languages, but in developing increased cooperation with these local centers of radiance that are becoming the permanent source of light for the pathway of the new nations.

In presenting this Quadrennial Report to the General Conference of the Methodist Episcopal Church, the Society does so with gratitude for the century-old collaboration of the Methodist Episcopal Church, one of its most effective supporters, wisest counsellors, and most generous helpers in all phases of the Society's work. The Society is aware of its obligation to the Church for this relationship, which is shared by other denom-

inations, and is glad that its response to that co-operation can be characterized in the words of a report of the Society's Advisory Council representing a score of these denominations: "We desire to call the attention of the communions represented in the Advisory Council to the inestimable service the Bible Society is rendering both at home and abroad. Its work is fundamental. No one of our missionary societies could operate with anything approaching present efficiency but for the service of this Society, which places at the disposal of the representatives of the churches in all mission fields the text-book of their faith—the abiding message of the Lord. The Bible Society is not so much debtor to the churches for the missionary gifts which it receives as the churches are debtors to the Bible Society. Here is an evident illustration of the ancient saying that bread cast upon the waters does return."

As in the case of many another missionary organization the quiet steadfast work day in and day out is of more enduring significance than single events that seem for a time to fill the horizon. Such meaning lies behind the facts and figures given in other paragraphs of this report. Events that illumine these facts and figures are identified with many different parts of the world.

In the United States brightly colored Gospels and other portions available at one cent each have gained wide popularity among the churches and the missionary workers. In the first two years of the quadrennium there was widespread use of these in daily Scripture reading between the first of the year and the Lenten period and again during the period between Easter and Pentecost in 1931. A gratifying increase in the widespread observance of Bible Sunday by the churches of the country, with encouraging comment from the President of the United States and the Governors of the States, has been a notable feature of the last three years.

In the Philippines, where seven of the leading native languages have the whole Bible and two more the whole New Testament, a comprehensive program of new plate-making of the revisions of earlier versions has been carried forward and needs full support for its completion in the next four or five years. In China increasing responsibility is being laid upon Chinese leadership and upon the Chinese churches. With their collaboration the issues reached the highest figures in the Society's history in spite of the political, military, and commercial confusion. In Japan the increasing circulation of the Scriptures through the book trade is an interesting feature as well as the effective circulation achieved by the excellent staff of colporteurs. Similar events could be reported for other areas of the Society's service, the Near East, Latin America, Siam, as well as parts of Africa and Europe and even the islands

of the sea such as Truk, Nauru, and the Marshall and Gilbert Islands.

ISSUES AND CIRCULATION

The measurement of achievement by statistics is a more unreliable art than is sometimes realized and overemphasis on the statistical facts of the Society's work is undesirable. It is spiritual results that we seek. The sowing must not be taken as evidence of reaping. But the figures of the quadrennium give grounds for encouragement. For the four years ending December, 1930,[1] the issues of the Society totaled:

	Bibles	*Testaments*	*Portions*	*Total*
1927-30	1,248,627	2,726,735	40,229,726	44,205,088

For the previous quadrennium the figures were:

1923-26	1,551,600	2,335,151	28,988,621	32,875,392

The last year of this quadrennium in comparison with the last year of the previous quadrennium shows a decrease of 48,868 Bibles, an increase of 104,299 Testaments and of 2,067,802 Portions. When it is remembered that the Portions are almost entirely whole Gospels the facts become significant for the missionary task. About one half of the increase is within the United States and about one half outside.

The figures for distribution in some of the foreign missionary fields of the Methodist Episcopal Church are worthy of note:

Philippine Islands:				
1926	7,781	19,658	91,347	118,786
1930	6,713	13,315	138,039	158,067
Japan:				
1926	10,766	117,371	810,672	938,809
1930	11,163	54,510	698,885	764,558
China:				
1926	19,874	47,598	3,753,921	3,821,393
1930	13,480	32,220	4,131,325	4,177,025
Latin-America:				
1926	47,288	40,508	429,134	516,930
1930	57,152	296,880	669,826	1,023,858

In 1929 the circulation exceeded 5,300,000 in China and 900,000 in Japan.

TRANSLATION AND REVISION

For the Indians of the Americas and their possible kindred,

[1] The statistics of 1931 are not complete at the time this report must go to press. They will be reported in the religious press and available in the Board of Managers Report early in May.

the Eskimos, several new translations have appeared. The Four Gospels in the dialect of the Eskimos of the Bristol Bay and Kuskokwim River in Alaska by Moravian missionaries was issued in 1929. There still remain Indian tribes in the United States for which no Scriptures have ever been printed. One such has been supplied by Rev. J. R. Duerksen's translation of the Gospels into Hopi. Mr. Duerksen is a Mennonite missionary. The Keres Indians of the Pueblos will shortly have the Gospel of Matthew translated by Rev. H. C. Whitener, a Presbyterian. The Cheyene translation of the four Gospels was increased by the addition of The Acts by Rev. Rodolphe Petter, another Mennonite.

In Latin America the outstanding new publication has been the New Testament in Cakchiquel, a labor of love for ten years by Rev. W. C. Townsend. The Cakchiquel Indians number some 200,000 people in Guatemala. The text is issued in parallel column with Spanish. The Society has assisted another "first edition," the Gospel of John in Mam, translated for another large tribe of Indians by Mr. and Mrs. H. Dudley Peck. For the Valiente Indians of Panama, Mr. E. S. Alphonse of the Wesleyans of England, has made a translation of the Gospel of John, which the Society is now printing. Mr. H. C. McKinney's translation of the Gospel of Mark for the Aymara Indians of western Bolivia was issued in 1930. Mr. McKinney, formerly a Methodist missionary, in association with Sr. Angel Medina has also completed a translation of the other Gospels which is awaiting the results of an attempt in Peru to standardize the orthography for this language (spoken in parts of Peru as well as Bolivia) and for Peruvian Quechua. Several manuscripts await the results of this study. In 1929 a translation of the Psalms in Bolivian Quechua by Mr. George Allan of the Bolivian Indian Mission was added to that of the New Testament.

The revision work upon Scriptures in Philippine languages, made desirable by the destruction of plates in the Japanese earthquake, was referred to in the previous report. In continuance of it the thorough revision of the Tagalog New Testament was published in 1930 and work on the Old Testament is now in process. The New Testament revision was made by a committee headed by Dr. J. F. Cottingham and among whose members was Rev. Agaton Pascual, both of the Methodist Episcopal Church. The Ilocano Old Testament is being revised under the leadership of Dr. H. W. Widdoes of the United Brethren, assisted, among others, by Reverend Mr. Cordero of the Methodist Mission. The Ibanag New Testament, long needing revision, is now being revised by a Methodist pastor, T. E. Altamero, who is doing the work in Manila while studying at the seminary. Mrs. James R. Hall of the Presbyterian Mission

has completed the translation of the New Testament in Samareño and is working, as opportunity permits, on a translation of the Old Testament. Some experimental work is being done toward providing some of the Moro groups with Scriptures.

An item of collaboration with another Methodist Episcopal Mission has been the publication in 1928 of the revised Tswa New Testament prepared by Rev. J. A. Persson. This is used both in Inhambane and in Johannesburg in East Africa. Other African productions have been the publication of the Gospel of Matthew in Shilluk translated by United Presbyterian missionaries in the Sudan. The translation of Mark, in a new orthography, has also been submitted to the Society for publication. Translations of several portions of the Scriptures in Otetela from the Belgian Congo Mission of the Methodist Episcopal Church, South, have been received in New York. A revised edition of the Benga New Testament has been published (1929) and the whole New Testament for the first time made available in Ragoli for the Friends Mission in Kenya in 1928.

The adoption by the new Turkish government of a romanized alphabet in 1929 made it necessary to issue the Turkish Scriptures in a new form. The opportunity has been taken to make a needed revision at this time. The Gospels and Acts have already been published and the rest of the New Testament and Psalms will probably appear during 1932.

A revision of the Siamese New Testament has been completed (1930) by a committee headed by Rev. Paul A. Eakin of the Presbyterian Mission and published by the Society. A young Siamese staff worker has been in the hills of northern Siam studying the Miao language and has produced a tentative translation of Mark while his teacher has produced a rough translation of the same Gospel in Yao.

Two unusual publications appear, in a long list of new items in many languages. One is a diglot Japanese-Portuguese Saint John for the thousands of Japanese immigrant settlers in Brazil. The other is an edition of the Gospel of Luke for the use of Arabs in North Africa reproduced by photography from a beautifully written Arabic text prepared by a native scribe under the direction of Rev. Percy Smith of the Methodist Mission.

It may be interesting to note that the Society's current price list, issued in New York, catalogues some ninety languages, while the record of recent years shows Scriptures in approximately three hundred different languages and dialects passing out from the Society's storerooms and counters.

THE SOCIETY'S WORK FOR THE BLIND

A notable advance has been the reduction of the price of the large volumes of raised type Scriptures to 25 cents a volume

from the price of $1 at the beginning of the quadrennium. This enables the Blind to purchase an entire Bible for from $5 to $14.50 instead of from $21 to $58. It has been brought about by improvements in manufacture and the support of contributors who supply the difference between this price and the cost of manufacture, a difference amounting to from $2.10 to $8.48 a volume. It is a joy to realize that our sorely handicapped friends may now have the Bible at a cost comparable to that of ink-printed books. The issues of Scriptures for the Blind in the United States during the quadrennium have totaled 12,245 volumes, an increase of 2,330 over the previous four years. The issues in ninety-six years of service to the blind have been 82,756 volumes in the United States of America and 12,536 abroad.

INCOME AND BUDGET

The relationship of the Society to the financial program of the Methodist Episcopal Church is a most satisfactory one. For long years this Church has recognized that the Bible cause deserves to share in the official benevolences of the Church and must so share for the sake of the Church's missionary enterprise. This has meant that every church supporting World Service has had a genuine share in the distribution of the Gospel in its printed form throughout the world. The Society counts such co-operation valuable not only in its monetary aid but in the sense of personal and prayerful support and in the importance to the life of the church itself of its having a sense of responsibility for the one Book for all mankind.

During the quadrennium ending December 31, 1927, the receipts of the Society from the Methodist Episcopal Church were $345,446 (not including World Service expense); during the last quadrennium the total was $276,294 (including $12,652 of World Service expense) as follows:

1928	$80,442
1929	75,519
1930	67,504
1931	52,829

The shrinkage shown is one which has affected the contributions of other denominations; few, however, so seriously as the Methodist Episcopal gifts. Only the marked loyalty of individual donors, fortunate legacies, and skilful financial administration have prevented the restriction of the work being more serious than it is.

The budget of the Society has been annually submitted to the Committee on Budgets, Askings, and Ratios of the World Service Commission and to the Society's Advisory Council, a delegated body representing more than twenty denominations.

A statement adopted by the Council at a recent session contained the following:

> "We heartily endorse the way in which the work of the Society is administered; for it commends itself as conservative in financing and yet going forward unhesitatingly with plans for more and better work."

The budgets for the past quadrennium have been as follows:

	Total	Total less estimated receipts and sales on foreign field
1928	$1,345,426	$1,100,750
1929	1,295,849	1,088,500
1930	1,340,090	1,098,500
1931	1,276,125	1,063,500

Income and Expenditure under the budget, excluding receipts and sales on the foreign field have been as follows:

RECEIPTS

	General Budget	*Sales*	*Total*
1928	$667,097	$367,764	$1,034,861
1929	694,711	381,666	1,076,377
1930	692,569	358,530	1,051,099
1931	647,564	317,456	965,020

EXPENDITURES

	General Budget	*Publication*	*Total*
1928	$665,849	$337,000	$1,002,849
1929	687,187	329,169	1,016,356
1930	698,415	325,443	1,023,858
1931	650,172	270,186	920,358

While the general stability of the budget is encouraging, it is worth remembering in the face of great needs, that Great Britain and the British Dominions, from a population approximately half that of the United States, contribute about twice as much annually for the support of the Bible cause through the British and Foreign Bible Society as does the United States through the American Bible Society. In a word British per capita giving to the Bible cause is about four times American per capita giving. May the vital meaning of the great cause lay hold on church and people in America anew!

PERSONNEL

Shortly after sending his reply to the greeting of the last General Conference, the Rev. William I. Haven, D.D., L.L.D., passed away. His nearly thirty years of service as General Secretary was marked by great advances in the Society's work in every line, and by a multitude of friends won for the Society

by his own charm and widely shared friendliness. The successors of himself and of the late Rev. A. L. Ryan, D.D., in the general secretaryship are Rev. Eric M. North, Ph.D., of the Methodist Episcopal Church and Rev. George William Brown, M.A., of the Presbyterian Church in the U. S. A.

In 1930 President E. Francis Hyde retired in his eighty-eighth year having been a member of the Board for thirty-six years. He has been succeeded by Mr. James Frederick Talcott, a well known New York business man, a member of the Protestant Episcopal Church.

The Society's Vice-Presidents include the following Methodists: John R. Mott, James N. Gamble, William S. Pilling, Junius E. Beal, William Halls, Jr., Wesley L. Jones, Henry J. Allen, Frank A. Horne, J. Henry Baker, Wm. Phillips Hall, C. Edgar Anderson, R. L. Smith, L. T. M. Slocum and J. L. Kraft.

During the quadrennium Bishop F. J. McConnell, Edward S. Malmar, and the Rev. J. Newton Davies, D.D., members of the Methodist Episcopal Church, have been added to the Board of Managers and its Committees. Other Methodists on the Board are Winthrop M. Tuttle, Daniel Burke, George D. Beattys, James R. Joy, Arthur L. Brown, Rev. Frank Mason North, D.D., and Rev. Ezra S. Tipple, D.D.

The Society records with regret the decease of John R. Pepper, LL.D., and Hanford Crawford, Vice-Presidents, and William J. Stitt, a member of the Board.

Among the Secretaries of the Society's Agencies at home and abroad, responsible for its work in their area, are the following members of the Methodist Episcopal Church: Rev. Frank P. Parkin, D.D. (the Atlantic Agency), Rev. E. C. Powers (the National Capital Agency), Rev. J. C. McLaughlin, D.D., (the Northwestern Agency), Rev. Arthur F. Ragatz (the Western Agency), Rev. A. W. Mell (the Pacific Agency), Rev. Carleton Lacy, D.D., (the China Agency), Rev. Earl A. Hoose (the North China Sub-Agency), Rev. Paul Penzotti (the La Plata Agency).

In facing the future the Society does so with confidence in the continued support and friendship of the Methodist Episcopal Church and requests the maintenance of the long established policy of the Church in regarding the American Bible Society as one of its official benevolences and its agent for the translation, publication, and missionary distribution of the Scriptures throughout the world.

For the Board of Managers,

ERIC M. NORTH,
GEORGE WILLIAM BROWN,
General Secretaries.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Cincinnati, Ohio.
March 8, 1932.

To the General Conference of the Methodist Episcopal Church, in Session at Atlantic City, New Jersey, May 1932:

Dear Fathers and Brethren:

The Trustees of the Methodist Episcopal Church respectfully submit their report for the four years from January 1, 1928, to December 31, 1931. The total trusts and bequests on December 31, 1931, were $624,764.91. The actual new bequests were approximately $54,000.00, and although this is an increase over that of the last quadrennium, it is still lamentably low, when one considers the total membership of the Methodist Episcopal Church, as well as the financial power which its members control.

The Trustees desire to call the attention of the members of the General Conference to the provisions of Paragraph 423 of the *Discipline* making it the duty of all Ministers to obtain, as far as practicable, contributions to said funds by donations and bequests. The opportunity of the Trustees to make safe investments and the assurance that the same will be administered with the highest efficiency and the greatest possible safeguard thereto, may be assured to all persons who are able to make contributions for this purpose. In making donations to local boards and sometimes even to Churches, it frequently happens, due to changed conditions, that the object for which the trust has been created ceases to exist, and the desirability of the bequest has passed; but if the same money were left to the National body the donor would always be assured that the general purpose of his bequest or donation was always being carried out, and with the least possible expense.

The financial part of this report has been prepared in a manner which will better enable all members of the General Conference to compare the income for the various years of the quadrennium. During the last four years the total income on bequests amounted to $153,264.67, and the total distribution to beneficiaries has been $140,594.87. The total cost of administration for this period was $10,440.62.

We regret exceedingly to report that during the last quadrennium the hand of death has taken away from our midst our beloved Bishop Theodore S. Henderson, and Rev. Frank G. Mitchell; and owing to ill health Rev. Charles E. Schenck,

W. A. R. Bruehl and James N. Gamble have resigned. Mr. Gamble was for many years a loyal and devoted Member of the Board and presided as its President with that dignity and grace for which he is always noted. Rev. Charles E. Schenck was for a long time its able Secretary, and W. A. R. Bruehl was its most efficient Treasurer for many years. All of the persons who have passed on to their reward or who have resigned, had the best interests of the Board constantly at heart, and the fact that they are no longer with us creates a loss which has been keenly felt by the remaining members of the Board.

TERMS OF TRUSTEES

The terms of the following Trustees expire in 1932:

Ministers: Bishop Herbert Welch; Carroll H. Lewis; (Rev. Charles E. Schenck, resigned).

Laymen: M. C. Slutes; C. H. Waldo (who succeeded W. A. R. Bruehl, resigned); William M. Green.

Of the class whose terms expire in 1936, there is a necessity for one appointment to be made by this General Conference to fill the place made vacant by the death of Rev. Frank G. Mitchell. James N. Gamble, who resigned, was succeeded by W. E. Keplinger, by appointment of the Board of Bishops.

QUADRENNIAL REPORT

OF

J. R. EDWARDS, TREASURER OF

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

For Four Years Ending December 31, 1931

By The Fifth Third Union Trust Company, as Agent for Treasurer

J. R. EDWARDS, TREASURER OF
TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE BALANCE SHEET

At December 31st, 1928, 1929, 1930 and 1931.

ASSETS	At December 31, 1928		At December 31, 1929		At December 31, 1930		At December 31, 1931	
CASH	$.....	$4,858.16	$.....	$889.15	$.....	$6,999.27	$.....	$8,176.99
INVESTMENTS:								
Stocks at Cost	76,955.00		76,955.00		79,080.00		128,259.00	
Bonds at Cost	342,332.50		347,829.15		415,564.23		413,172.55	
Total Stocks and Bonds (At Cost)		419,287.50		424,784.15		494,644.23		541,431.55
Collateral Notes	$45,500.00		$66,000.00		$.....		$.....	
Real Estate Mortgage Notes	170,700.00		148,700.00		141,617.00		140,917.00	
Land Trust Certificates	10,000.00		10,000.00		10,000.00		15,075.00	
Land Contracts	8,650.00		7,650.00		7,000.00		6,500.00	
Total Other Investments		234,850.00		232,350.00		158,617.00		162,492.00
Total Assets		$658,995.66		$658,023.30		$660,260.50		$712,100.54
REPRESENTED BY TRUSTS, FUNDS AND BEQUESTS *Exh. 1*		$570,632.32		$570,632.32		$574,762.59		$624,764.91
OTHER FUNDS:								
Permanent Fund	$7,555.84		$7,977.13		$8,421.90		$8,877.04	
Supplemental Fund	434.92		459.17		.....		.....	
Conference Claimants Fund	9,432.40		9,958.31		.....		.....	
Contingent Fund	28,555.50		29,543.71		37,499.91		39,373.60	
Contingent Reserve Fund	33,957.34		31,876.76		33,235.36		35,136.61	
Total Other Funds		79,936.00		79,815.08		79,157.17		83,387.25
Total Trusts, Bequests and Funds		$650,568.32		$650,447.40		$653,919.45		$708,152.16
UNDISTRIBUTED INCOME AT CLOSE OF YEAR *Exh. 2*		8,427.34		7,575.90		6,341.05		3,948.38
Total		$658,995.66		$658,023.30		$660,260.50		$712,100.54

SCHEDULE "A"

J. R. EDWARDS, TREASURER OF
TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS (INCOME ACCOUNT)

For the Four Calendar Years 1928, 1929, 1930, 1931

Description	1928 Year		1929 Year		1930 Year		1931 Year	
Cash Receipts:								
Income from Investments	$39,111.13		$37,295.70		$37,182.34		$37,101.32	
Interest on Cash Balances	108.69		78.32		141.75		311.04	
Dividend on Life Insurance Policy (Louis W. Probst)	26.18		13.27		13.27		13.27	
Transfer (Between Principal and Income Account)								
From Contingent Fund	1,819.15		.....		49.24		.....	
Total Cash Receipts		$41,065.15		$37,387.29		$37,386.60		$37,425.63
Cash Disbursements:								
Salary of Secretary	300.00		300.00		300.00		200.00	
Legal Service	500.00		500.00		500.00		500.00	
Commissions	1,165.89		1,128.12		1,101.38		1,116.86	
Traveling, Luncheons, Etc.	108.56		103.61		102.93		246.01	
Accured Interest and Premiums on Reinvestments	657.37		105.83		1,086.23		417.83	
Total Expense		2,731.82		2,137.56		3,090.54		2,480.70
Distribution to Beneficiaries		37,121.23		34,141.51		34,044.70		35,287.43
Transfers (Between Principal and Income Account)								
To Permanent Fund	399.03		421.29		444.77		455.14	
To Supplemental Fund	22.97		24.25		.....		.....	
To Conference Claimants Fund	498.15		525.91		.....		.....	
To Contingent Fund	971.20		988.21		1,041.44		1,595.03	
Total Transfers		1,891.35		1,959.66		1,486.21		2,050.17
Total Cash Disbursements		$41,744.40		$38,238.73		$38,621.45		$39,818.30
Excess of Disbursements over Receipts		679.25		851.44		1,234.85		2,392.67
Undistributed Income at Start of Year		9,106.59		8,427.34		7,575.90		6,341.05
Undistributed Income at Close of Year.....*Sch. A.*		$8,427.34		$7,575.90		$6,341.05		$3,948.38

Exhibit 2

J. R. EDWARDS, TREASURER OF

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

TRUSTS, FUNDS AND BEQUESTS

At December 31st, 1931.

Description	*Principal*
E. H. Gammon Trust	$234,312.74
Jedediah Allen Trust	39,197.56
Joseph Jones Bequest	16,250.00
E. P. Dwight Bequest	50,000.00
Julia A. Applegate Bequest	5,500.00
Adam Rouser Bequest	4,000.00
Meredith Check Bequest	350.00
John R. Hinkle Fund	10,000.00
Robert T. Miller Trust	6,953.66
Oliver Collins Bequest	1,000.00
Henrietta Stitt Bequest	1,050.00
Samuel Williams Bequest	260.00
Martin Ruter Cemetery Lot Fund	128.88
Delana S. Parks Bequest	1,161.98
Charles M. Langdon Bequest	500.00
Trinity M. E. Church Endowment Fund	6,480.50
Lillian Gamble Bequest	2,500.00
John S. Hester Bequest	400.00
Frank X. Kreitler Bequest	1,000.00
Mary K. Eaton Fund	100.00
Apologete Endowment Fund	75.00
John Doenges Fund	100.00
Jane McMahon Bequest	200.00
Ruth H. Brink Bequest	984.50
Detroit and Minnesota Annual Conference Fund	1,000.00
Elizabeth Owens Bequest	533.00
Catherine M. Kibbey Bequest	2,000.00
Mount Auburn M. E. Church Current Expense Fund	6,700.17
Mount Auburn M. E. Church Various Department Fund	3,410.09
Whetstone Fund—Biblical and African Training School	2,000.00
George B. Johnson Bequest	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4	815.40
Catherine N. Scott Bequest	859.00
Myrtilla I. Gann Annuity Gift	1,000.00
Sarah J. Dillon Bequest	5,666.87
Woman's Foreign Missionary Society, First M. E. Church, Athens, O	580.00
W. A. Crawford Bequest	1,506.40
Trustees First M. E. Church, Athens, O	700.00
Thomas Edward Corkhill Fund	11,883.69
The Walden Family Fund	5,000.00
Thomas A. Snider Missionary Fund	47,610.49
Mary B. Robinson Bequest	952.50
Mary Jane Spence Memorial Fund	2,161.26
Perez Mason Bequest	2,637.23
Rev. N. Norton Clark Needy Fund	500.00
Mary F. Chase Bequest	1,200.00
Helen W. Chandler Memorial Fund	1,307.34
Francesca N. Gamble Bequest No. 1	47,616.54
Francesca N. Gamble Bequest No. 2	23,862.22
Lemuel Dwelle Bequest	12,929.32
Boyce and Boyd Fund	54,102.63
Total	$624,764.91

EXHIBIT 1

The foregoing report is respectfully submitted by the Board of Trustees.

WM. M. GREEN, *President.*
LEONARD GARVER, JR., *Secretary.*

TRUSTEES OF THE CHARTERED FUND

President.....William H. Roemetsch
Treasurer.....Harold C. Parkin
Secretary
Edgar J. Pershing, 2301 Packard Building, Philadelphia, Pa.

TRUSTEES OF THE FUND

William H. Roemetsch	Edgar J. Pershing
William S. Pilling	W. H. G. Gould.
Harold C. Parkin	Thomas B. Perkins
Franklin I. Bodine	John B. Tuttle

Invested funds	$146,867.29
Cash on hand	1,546.47
Total fund	$148,413.76

TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church:

The trustees of the John Street Methodist Episcopal Church respectfully submit their report for the four years since the last General Conference:

Membership

Several changes have occurred in the membership of the Board. Death has claimed William H. Van Benschoten, William J. Stitt, Joseph B. Morrell, and Dr. Henry K. Carroll. Resignations on account of ill health have been received from John W. Crawford, for about twenty years a member of the Board, and from A. C. Monagle, who was elected during the quadrennium to fill a vacancy. To the memory of these men, stalwarts in the work of the Church, faithful in their duties, liberal in their support, we would pay this tribute of affection and respect due them and their memory. In their places and to fill vacancies thus created, the Board has elected Winthrop M. Tuttle, President of the Board of Trustees of St. John's Methodist Episcopal Church, Brooklyn; E. P. V. Ritter, Treasurer of the Board of Trustees of St. Andrews Methodist Episcopal Church, New York; Dr. James R. Joy, Editor of the New York *Christian Advocate;* Dr. Millard L. Robinson, Secretary of the New York Bible Society; and Wilson P. Tanner, President of the Board of Trustees of Washington Heights Methodist Episcopal Church, New York.

Activities

The John Street Methodist Episcopal Church is conducting a program for seven days in the week. On Sundays there is a regular monrning service; on Mondays and Tuesdays a preaching service at one o'clock; on Thursday distinguished preachers; on Fridays from twelve to two a meeting for business women. After luncheon is served a religious service is conducted by an interdenominational committee of representative women from the Protestant churches of the city. This has an average attendance of from nine hundred to twelve hundred business women from the neighborhood. On five days a week at noon the business men's prayer meeting is held, as it has been for the past seventy-seven years. All these services are carried on under the able leadership of Dr. Francis B. Upham, pastor for the past ten years, for the benefit of the business community sur-

rounding the church, for there are practically no homes or residences in the neighborhood such as supports the ordinary church.

Many visitors come from all parts of the country to see this oldest church of American Methodism, which was established in 1766. Great historical interest is felt in its treasures of the past, its library with first editions, many of which have been held by the church for more than a century. To these have been added a goodly number of old portraits and relics during the past quadrennium. In 1931 memorial tablets were erected to the memory of Bishop Charles H. Fowler and Bishop Luther B. Wilson, both resident bishops of New York A considerable number of valuable paintings of Wesley, Embury, and other early Methodists have been secured, of considerable value, through the untiring efforts of Mrs. Anna Onstott, a lay worker in the church. One portrait of Wesley was brought from England and is of special interest in that every line and dot is composed of written words which contain the entire life of John Wesley, comprising about thirty thousand words.

Future

The future of the church involves problems in which the whole denomination is interested. The present building is the third structure erected on that site, having been built in 1841. The land has become very valuable, in the midst of the financial district of the city, but the building is an antiquated wooden structure, with poor walls which are settling, making a serious fire risk for the priceless treasures which it contains. Various plans have been considered by which there could be secured the construction of a large commercial building erected around the church, preserving in fireproof form a reproduction of this ancient structure that would be safe for the future and at the same time produce an adequate revenue for its support. The trustees would reaffirm their judgment expressed at various General Conferences that this historic property could be advantageously developed and used as a central headquarters for Methodism in New York and eastern area. It has a most valuable central location, being within about one to eight minutes walk of approximately fifty different lines of transportation—surface, subway, elevated, ferry, and railroad. This would make it far more convenient in time and location, if utilized as a Methodist headquarters, than is the present location of The Methodist Book Concern at 150 Fifth Avenue. The value of the present Book Concern property has decreased in recent years, whereas the John Street Church property has materially increased. The trustees of the John Street Church therefore recommend that the General Conference give them full authority to take all

necessary action to reconstruct or improve the John Street property in such way as can be advantageously done with safety to the preservation of this historic church.

Ninety-two years ago, at the General Conference of 1840, the trustees of John Street offered the property held by the church as an "eligible" location for a Centenary Building for the Missionary Society—a place "sacred in the annals of Methodism both here and abroad." Since then the same opinion has been repeatedly expressed in reports to the General Conference with an unanimity and intensity that has never wavered nor weakened.

In 1920, the General Conference passed the following resolution:

Resolved: That this General Conference, in accordance with the policy expressed at the 1916 session, give renewed assurance of deep interest in this historic property, in the development of its future usefulness, as well as in the preservation of its unique character for historic and sentimental reasons.

That the authority heretofore granted to the trustees at the 1916 session of the General Conference, respecting the erection of a new building and the securing of funds therefor, be continued; and to that end the Board of Bishops be authorized to appoint a commission of nine members to confer and co-operate with the trustees of the church in the formation and the execution of plans for the improvement of this cherished property; such commission to serve without expense.

That the General Conference commends the claims of John Street Church to the affectionate concern and generosity of the members at large of our denomination and connection.

The trustees now ask a confirmation and renewal of such authority.

Nominations

In accordance with the provisions of the law of the Church, we now present the following nominations, alphabetically arranged, for election as trustees of the John Street Methodist Episcopal Church:

Carl H. Fowler, William Phillips Hall, James R. Joy, William Kennedy, E. P. V. Ritter, Millard L. Robinson, Paul Sturtevant, Wilson P. Tanner, and Winthrop M. Tuttle.

Respectfully submitted,
William Kennedy, *President.*
Carl H. Fowler, *Secretary.*

REPORTS OF COMMISSIONS, COMMITTEES, ETC.

PRELIMINARY REPORT OF THE COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

INTRODUCTORY

Legislative Authorizations

The Commission on Adequate Support and Equitable Apportionment was created by the General Conference of 1928 to study the whole field of ministerial support in the Methodist Church. It was directed to search for methods of securing to each preacher the "comfortable support" promised by the Church and to suggest a more equitable basis for apportioning the items of ministerial support among the churches. It was directed to report to the General Conference of 1932.

In its instructions the General Conference suggested that the principle of *the minimum salary* should be observed, with the use of *sustentation funds* as a means of securing this minimum and with the Annual Conference as the unit of administration.

The Approach Made

No financial provision was made for the Commission. But several meetings were held, and an extensive correspondence was carried on throughout the Church at the expense of the members. A statement called "The Starting Points" was submitted to the Church for comment and suggestion. The columns of the church press were used to stimulate discussion and to draw out the sentiment of the Church. The substance of these expressions is summarized later in this report.

Recommendations

This Commission recommends that the General Conference of 1932 adopt the following plans:

1. A plan for an Annual Conference minimum support schedule;
2. A plan for safeguarding the efficiency of Annual Conference members;
3. A plan for an associate membership in the Annual Conference;
4. A plan for observing and reporting experiments now in progress in the matter of equitable apportionment.

FOUNDATIONAL CONSIDERATIONS

The Sentiment of the Church

The following is a summary of the sentiment of the Church as expressed in the letters addressed to the Commission.

1. There was a notable poverty of concrete proposals. The faults of the present situation were pointed out. But better methods conceived in a practical spirit were few and fragmentary. There was frequent lack of conception of the basic elements of Methodism as a working system. There was frequent ignoring of the fundamentals of human nature.

2. An arbitrary flat equalization of salaries was not often defended.

3. There is general interest in the plan of the minimum salary as outlined by the General Conference action. This plan is the basis for experiments now in progress in about twenty annual conferences.

4. A sense of brotherhood is rising spontaneously among Methodist ministers. Surprising numbers of those most favorably placed are impatient of the inequalities from which they themselves benefit.

5. Laymen universally demand a more uniformly effective ministry to go with a better financial support. This demand can not be ignored as an integral part of the problem of adequate support.

6. The supply pastor must be included in this discussion, as he is an important cause of under-support.

7. There is widespread objection to the practice of apportioning the support of bishops, district superintendents, and conference claimants on the basis of pastor's salary.

Methodist Principles

The Methodist minister is not an "employee." He enlists for lifelong service with the Church under a conviction of divine calling. He agrees to go wherever he is sent in the interest of the Kingdom, regardless of personal considerations. When this devotion is exploited so that needless hardship falls to some, while disproportionate comfort is enjoyed by others, then an effective ministry on the Methodist plan becomes impossible.

The local church is not an "employer." The preacher comes to it by appointment of the bishop and district superintendents. The local church "estimates the support" which it can provide for its pastor, but this is not collectible by civil law. The preacher's salary is not so much his reward as his tool. It is necessary to make him an effective workman.

There is a contractual relation between the preacher and the

denomination as a whole, through the annual conference. There is no such relation between the local church and the preacher. His ability and character are vouched for by the annual conference, which has subjected him to a course of training and annually scrutinizes his character. He claims uninterrupted employment by virtue of this conference relation. The whole appointive system is based on this guaranty of acceptability. If this voucher is careless or insincere, the whole scheme becomes intolerable. The annual conference must accept full responsibility for the qualifications of its members.

Every parish is served by several ministers, including bishop, district superintendent, retired minister, and preacher-in-charge. All have equal claim for support. The denomination, rather than the parish, is the unit.

Because of these facts the subject of ministerial remuneration can not be approached as an ordinary wage-scale discussion.

Flat Equalization of Salaries

This Commission recommends that flat equalization be rejected as a policy in the American Church at the present time. Under that plan all funds would have to pass through a central treasury. Some central authority must fix the quota of each church and secure approval by the local church, requiring the re-education of the entire ministry, officiary, and membership of the denomination. The needs of preachers vary with geography, dependents, and other factors. These variants are recognized in the flat-pool plans of the Germans and of the British. But when these variants are introduced on the scale required on this continent the fundamental principle of the thing disappears. For this cause and because of the administrative difficulties mentioned, the Commission believes that more rapid progress is possible along the lines of the recommendations which follow.

RECOMMENDATION I: THE SCHEDULE OF MINIMUM SUPPORT

The Commission recommends that each annual conference shall be required, after looking into its resources and needs, to agree upon its own "Minimum Support Schedule." This schedule shall specify the smallest permissible support for the conference member married and unmarried, the supply pastor, the student pastor, and the part-time pastor, making allowance for differing living conditions and any other variants desired by the conference. Having been adopted by vote of the conference, this Schedule of Minimum Support shall become binding upon the bishop and district superintendents so that no preacher shall

be appointed to a work where there is not provided in some way the minimum support of that conference.

The principle of this has long been part of our social creed. Numerous experiments have been made, and several annual conferences have been able actually to provide every pastor with a minimum agreed upon. The plan so far justified itself in practice that it may now be made the rule of the entire Church.

SOURCES OF THE MINIMUM SUPPORT

The Local Field

The primary responsibility for pastoral support must always rest with the field that is served. This will often necessitate the rearrangement of parish lines and regrouping of churches. In many districts it will be possible to achieve a reasonable minimum for every pastor solely by the use of a better administrative technique. In some regions of the Church a new field strategy is being developed which merits to be made the practice of the denomination.

Sustentation Funds

These are apportioned, collected, and disbursed by the annual conference. A central commission of the conference must provide a rigid uniform control of these funds. It has been found entirely practicable for the conference to make strict examination of the assisted fields, to set specific conditions upon the granting of assistance, to provide outside lay advice in local money-raising, and in all possible ways to prevent the development of "rice churches."

The Board of Home Missions

Only as a last resort may the funds of the Board of Home Missions be used to provide the minimum salary. That Board has tried to draw a distinct line between sustentation and home mission fields. Sustentation is primarily to aid the men. Home missions funds are to serve the field in developing new territory or maintaining work in regions of sole Methodist responsibility.

Brotherhood

In addition to these recognized sources of assistance, another has appeared in the Church recently. A sense of brotherhood has led in several places to an organized sharing of support on the part of the better-paid men with their more needy brethren. This is a matter which can not well be required by legislation. But legislation should recognize and make opportunity for such voluntary sharing in any plan which may be adopted.

CONCEALMENT OF SUPPORT

Under present practice the statistics of the Church do not show amounts appropriated from home missionary or other supplemental funds. This policy is untenable when the Church attacks the subject of adequate support in any systematic way. Provision should be made whereby the pastor's report to the annual conference shall show all supplemental pastoral support. The report should be accompanied by the pastor's signed certification that the items of his report are true, accurate, and complete to the best of his knowledge. In the case of the lay preacher securing part of his support from secular employment, that fact should be disclosed by some authorized designation.

RECOMMENDATION II: A PROCESS OF SUMMARY LOCATION

The Commission recommends the immediate adoption of a simple and effective method for the summary location of inefficient men. When the record of a member of an annual conference seems to show him so incompetent that he can not properly be appointed to any charge paying the minimum support, then by unamimous written request of the district superintendents the Committee on Conference Relations shall make inquiry into the matter. This shall be in no sense a judicial procedure, since the character of the member is not questioned, only his effectiveness being challenged. The interests of the Kingdom are to be guarded with the same care as though he were again a candidate for admission. The committee chosen for this purpose is generally the most discreet of the conference. It shall proceed to satisfy itself concerning the answers to the really pertinent questions:

1. Is his ministry fruitful and effective?
2. Does he win folks to Christ and build them up in the faith?
3. Does he build up his churches?
4. Is he indifferent to the main purposes of Christian ministry?
5. Is he as industrious as a minister should be?
6. Does he fail in loyalty?
7. Does his handling of finances embarrass his ministry?
8. Is he of objectionable personality?
9. Are there reasons in his family which destroy his effectiveness?
10. Would you, as a layman, be happy to have him as your minister?

Summary: Do you believe that God would have us continue this brother in his present relation, or would the Kingdom be better served if he were an associate member of this conference?

The annual conference shall be empowered, if the Committee on Conference Relations so recommends, to make the preacher in question an associate member by locating him, with the same vote and under the same authority which govern the admission of candidates into membership. It is recommended that plans be adopted to conserve the annuity rights of the preacher in this case.

This device for the safeguarding of ministerial efficiency is necessary if the annual conferences are to keep faith with the congregations. The conference tests its ministers very rigidly when receiving them, but it can not assume that they will always continue to be effective ever after. "No other organization gives assurance of continued employment unless the service rendered continues to be satisfactory." The present method of challenging the competence of a conference member is by a judicial procedure which is seldom invoked and almost never successful in dislodging even the most incompetent. There exist at present no authorized standards whereby the work of the preacher may be judged. Experiments in two episcopal areas seem to indicate possible methods of assembling the records of pastors so as to reveal many of the significant elements. The clarification of standards for pastors, district superintendents, and bishops alike might well engage the attention of the Church during another quadrennium.

RECOMMENDATION III: ASSOCIATE MEMBERSHIP

The Commission recommends that all supply pastors giving full time as preachers-in-charge shall be placed entirely under the control of the Annual Conference. The Conference shall grant and renew their licenses to preach; shall have full charge of their training; shall pass their characters annually; shall provide permanent registry of their names and records; shall take cognizance of the transfer of any of them to another conference for work; shall have power to terminate the career of any of them in this relation. They shall be called "Associate Members of the Annual Conference."

The regulation of the supply preachers is necessary if a minimum salary scheme is to be effective. All Conference members receive appointments as a matter of right. There remains a large number of the weakest charges "To Be Supplied." For these the district superintendents must find emergency pastors of some sort. All dealings with these supply pastors are made difficult by the anomalous relation which they bear within the Church. Technically they are laymen licensed as local preachers. Actually they are full-time professional clergymen dependent upon the Church for their active support. In an early

day they would have been received into conference membership without question, but under present standards they can not hope for admission. The supply pastor is really a separate category of our ministry. It is useless to debate the advisability of this secondary clergy, for it is long since an accomplished fact. The supplies fill almost one-third of our pulpits.

The supply pastor has now no contact with the Annual Conference except through the Course of Study. He is licensed by and amenable to the quarterly or District Conference to which he happens to be related, changing these with every change of post-office address. His past record is not available for easy observation. His character is not continuously scrutinized by any careful body. He has no rights in the ministry, and the Church has no protection from him. The proposed plan of associate membership gives recognition and dignity to this body of indispensable ministers, it protects the administrative officers of the Church from imposition, and it leaves the local preacher classification exclusively to the nonprofessional lay workers who are so greatly needed under present conditions.

RECOMMENDATION IV: EXPERIMENT IN EQUITABLE APPORTIONMENT

The Commission recommends that a systematic method be adopted for reporting to the entire Church the experiments now under way in the apportioning of the support of bishops, district superintendents, and Conference claimants among the churches. This whole matter is now under the exclusive control of the annual conferences, where it should remain. These experiments in apportioning are based upon salary, membership, benevolent giving, current expenses, relative property value, and other factors. The results should be made available to the Church. With such information each annual conference should be able to plan its apportioning to its own satisfaction.

The widespread practice of apportioning on the sole basis of salary entails hardship on the marginal churches where the support of the pastor is inadequate. However, if such undersupported churches were relieved of all connectional sharing, the salaries frequently would remain inadequate. The adoption and making effective of the Minimum Support Schedule will make possible an adequate care for this body of ministers without detaching the churches from their rights and responsibilities in the denomination at large.

The plans suggested in this report introduce no elements novel to Methodism. They represent only an evolutional advance in the direction toward which the Church desires to proceed. They are conceived as an attempt to provide means for

a more concrete application of the teachings and spirit of Jesus in our relations within the Church.

LOUIS C. WRIGHT, *Chairman,*
Cleveland, Ohio.
FRANK BEAN, *Secretary,*
Boone, Iowa.
FRANK H. RYDER,
Cobleskill, New York.
LEON L. LOOFBOUROW,
Modesto, California.
THOMAS R. FORT, JR.,
Germantown, Pennsylvania.
ARTHUR W. HEWITT,
Plainfield, Vermont.
RAYMOND G. KIMBELL,
Wilmette, Illinois.

THE COMMISSION ON CENTRAL CONFERENCES

Presentation of Constitutional Amendments

Of the action whereby the two constitutional amendments on Central Conferences were recommended by the General Conference of 1928 and afterwards adopted by overwhelming votes in both the Annual and Lay Electoral Conferences of the Church, one discerning Methodist leader declared it was "the most radical and at the same time the most conservative measure" taken in Methodism in the past 100 years. These amendments were radical in that they represented a marked change in the policy and organization of the Church and conservative in the sense that they brought to the sons of Wesley in so-called foreign lands a new insight into the generous spirit of Methodism and the meaning of Christian brotherhood and a new appreciation and respect for the Church as an instrument intended primarily for the upbuilding of the kingdom of God.

The General Conference of 1928 provided for a permanent Commission on this whole subject of Central Conferences and gave it a mandate in the following terms:

¶ 613.

IV. COMMISSION ON POWERS OF CENTRAL CONFERENCES

"We recommend that the General Conference appoint a Commission of Twenty-five upon nomination of the General Superintendents, to be constituted as follows: Five Bishops, ten other Ministers, and ten Lay Members. The duties of this Commission shall be to study all questions affecting the functions, organization, and authority of Central Conferences, and make report to the General Conference of 1932 with respect to such further legislation as may be necessary, giving special attention to the questions of dual voting by Members of Central Conferences in the election of Bishops or other General Conference officers in the General Conference, and of voting on national and other questions in which such Delegates may have no legitimate concern; also studying the problems of support, tenure, consecration, and assignment of Bishops elected by Central Conferences, and such other matters as may be germane to this general subject."

In order to establish a background for the consideration of the findings of this Commission, a brief historical survey of the Central Conference development in the past four years will be useful.

At the General Conference of 1928, upon the initiative of the Committee on Episcopacy, a special Commission of Twenty-five on Central Conferences was authorized, and to this Commission were turned over Memorials and other papers bearing on Central Conferences which had previously been in the hands of several committees that had been working on the problem.

After several days of arduous labor, the Commission presented to the General Conference, for its recommendation, two constitutional amendments. The first one read as follows:

"Annual Conferences, Mission Conferences and Missions in such numbers as the General Conference, by a two-thirds vote, shall determine, may be organized by the General Conference into Central Conferences with such powers as the General Conference, by a two-thirds vote, shall prescribe."

The second amendment proposed that Division III, Chapter II, Article X, ¶ 46, § 3, which reads: "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his Episcopal jurisdiction to the same," should be amended by adding the following words:

"And may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in the Central Conference by which they have been elected, subject to such other conditions as the General Conference shall prescribe, provided, however, that a General Superintendent or Bishop elected by one Central Conference may exercise Episcopal supervision in another Central Conference when so requested by such other Central Conference."

The first constitutional amendment passed the General Conference by a vote of 766 to 64. The second passed by a vote of 768 to 6.

Following the adoption of the constitutional amendments, after several more days of study the Commission presented to the General Conference statutory legislation intended to make the amendments effective if and when they should be adopted by the proper majorities in the Annual and Lay Conferences meeting in the year 1929. The report was adopted by the General Conference.

Since the adjournment of the General Conference of 1928 there have been a series of rapid developments in the direction of larger autonomy. The two Central Conference amendments were sent down to the Annual Ministerial and Lay Conferences for their consideration. At the meeting of the Bishops held in November, 1929, in San Francisco the results of the ballot-

ing on these amendments and the statutory legislation recommended by the General Conference became effective. The vote in the Conferences on these amendments was as follows:

	For	Against
Ministerial	10,914	340
Lay	7,576	164

On February 27, 1930, the Central Conference of Eastern Asia, operating under this new legislation, took advantage of the enabling act which gave it the privilege of electing two Bishops. This body elected Bishops Wang Chih P'ing and John Gowdy.

On December 31, 1930, the Central Conference of Southern Asia, meeting in Cawnpore, under the enabling act giving it the privilege of electing one Bishop, elected Jashwant Rao Chitambar to the Episcopacy.

On February 9, 1932, the Central Conference of Latin America elected one Bishop, John E. Gattinoni; thus not taking full advantage of the enabling act which offered it the privilege of choosing two Bishops.

Another development of significance to Methodism has also been taking place during the quadrennium: the establishment of the Methodist Church of Korea, and the Methodist Church of Mexico. In each of these instances the new organization is a merger of the Methodist Episcopal and the Methodist Episcopal Church, South. In Mexico Juan Nicanor Pascoe was elected Bishop of the new Church and Ju Sam Ryang was elected General Superintendent in the Korean Church.

The permanent Commission on Central Conferences met for organization just after the adjournment of the General Conference, on Tuesday, May 29, 1928, and chose Bishop Francis J. McConnell, Chairman, and Lewis O. Hartman, Secretary. During the quadrennium, the Commission and its sub-committees have had a number of meetings and have received and considered many memorials, resolutions, and communications from all parts of the world and its members have engaged in personal conferences upon the subject with many leaders both at home and abroad.

That the adoption of the new Central Conference legislation has sent a thrill throughout the whole Christian world clearly appears in the reactions not only from Methodist nationals in foreign lands, but also from leaders in many sister denominations both at home and abroad who see in the measure a piece of significant statesmanship based upon the soundest Christian principles. Throughout the ten Annual Conferences in China of the Central Conference of Eastern Asia, the eleven Annual Conferences and one Mission Conference in India and Burma of the Central Conference of Southern Asia and the two Annual

Conferences and three Mission Conferences in Central and South America and of the Central Conference of Latin America, all of which have availed themselves of the provsions for larger freedom and autonomy in a very particular way by the election of their own Bishops, a new dignity and self-respect as well as loyalty and devotion to Methodism and the work of the Kingdom have shown a very marked development. The nationals are responding to our faith. A new sense of human brotherhood has emerged and a new resolution to meet the high responsibilities of Christian discipleship has made itself felt in all these lands.

It should likewise be carefully noted that while those who espoused the Central Conference amendments in 1928 had their eyes fixed primarily on the goal of larger opportunity for nationals in the work of the Kingdom, it now appears that even from the standpoint of economy of administration the new order of things is making a most successful showing. Take China for example. On the present basis the items of salary, travel and other expenses for four Chinese Bishops elected by Central Conferences would be approximately one sixth as much as would be required for the same items under an administration of three Bishops elected by General Conference and in addition the field would be more closely administered by the four nationals than it could possibly be administered by the three Americans. Nor is any hardship being worked by these relatively lower salaries and expense accounts since the scale of support for such leaders in China, India and South America is in harmony with. the compensations of men of the same level of ability in the same general type of service in these sections of the world. Certainly under such circumstances the Methodist Episcopal Church can well afford to subsidize Bishops elected by Central Conferences in these days of transition toward the self-supporting, self-directing, self-propagating churches that in the years to come are sure to be well established in all these lands. We may be certain, moreover, in the light of history, that meanwhile an increasing self-support will mark the development of the Church in these fields.

But what of the general implications of the Central Conference legislation of 1928? What trends are appearing as it is beginning to be applied on the field? The Commission on Central Conferences after long study and careful observation of the developments during the past four years discovers three tendencies which in the days to come are bound to affect the fundamental structure of Methodism.

In presenting these tendencies, the Commission is fully aware that the unfoldment of the various implications of the Central Conference legislation in any direction is not a matter of a few years, but involves a long period of time, and the Commission

desires, therefore, to point out the three trends and does not presume to recommend the particular course that the General Conference should take. It should, first of all, be pointed out that the Central Conferences must be seen in their historical perspective as related to the policy of the Methodist Episcopal Church in its general legislative control. The American Methodists, in most of their branches, are probably the only Protestants in the world whose general legislative body is composed of representatives from both the older and the younger churches on a basis of equality. In the Constitutional provision for the composition of the General Conference of the Methodist Episcopal Church there is no discrimination between delegates from the older churches at home and those from the younger Annual Conferences in foreign fields. This principle is further recognized, under special conditions, by permitting representatives of Mission Conferences to sit with the Standing Committees of the General Conference. It has been the policy that this representation from the younger churches in the General Conference should obtain immediately upon the organization of Mission and Annual Conferences.

Since the General Conference has always met in the United States of America and according to the Constitution must meet in the United States and has been composed predominantly of delegates from the United States, there may have developed the feeling that the younger churches, established by missionary endeavor, have, in their ecclesiastical organization, been controlled from the American base. Such an attitude inevitably has been interwoven with missionary policy, the provision of missionary funds and the place which missionaries from the American Church have been accorded in the churches, districts, Mission and Annual Conferences in foreign offices.

The development of the younger churches and their consequent growth in responsibility and initiative, coupled with the rising tide of nationalism in the modern world, have made it seem wise for the Methodists to meet this new situation by adapting their traditional policy to the present conditions. There naturally followed more or less confusion which has created the necessity of thinking afresh the tendencies involved for our Church organization and especially their relation to further missionary endeavor.

Practically all other Protestant denominations, both in America and in Europe, have had the policy of setting up independent, self-governing churches from the beginning in their missionary activity. No delegates from any of the mission fields ever have had official relation, for instance to the General Assembly of the Presbyterian Church in the U. S. A. The General Assembly of the Presbyterian Church in Mexico or Brazil or Korea may send fraternal delegates, but there is no official

voting representation in the American Assembly, and no control by it of the Presbyterian Churches in these other fields. The same situation is to be found in practically all other Protestant denominations.

Indeed, most of these denominations have maintained a fixed purpose of creating self-supporting, self-governing and self-propagating churches from the beginning and have been eager to have the younger churches set up in their own households as quickly as possible. For all these churches it is just as natural for them to think of having, early in their missionary work, the development of independent church units in the various countries of the world as it has been for the Methodists to think of a centralized control of their far-flung church line. Furthermore, the missionary policy of these other churches has been built around the development of these independent church units.

The Commission calls attention to these two broad policies not for the purpose of comparing them. There have been advantages and disadvantages in both policies. The Commission mentions them merely for the sake of background.

One additional factor must be kept in mind. In any mission field of the world where the desire for church union has manifested itself strongly, observers will probably admit that the arrangement of the churches, other than Methodist, has made it simpler and easier for the younger churches to come together for discussion, mutual understanding and actual union. The world-wide organization on a democratic basis of the Methodist Episcopal Church, controlled by a General Conference largely American and always meeting in America, has, in a way, made it more difficult for the Methodists to come into church union with other bodies. It will also be noted that, when the Methodist Church of Japan, and more recently the Methodist Churches of Mexico and Korea were established on the basis of union with other Methodist bodies, it was necessary to give each one of them complete independence, retaining only such organization as is necessary for co-operation between them and the Mother Churches in view of the need of further missionary aid.

In the light of the foregoing facts and the experiences of other denominations in handling the problems involved in the growing independence of the younger churches what further development of the Central Conference as an authoritative body for the government of Methodist Churches in any given territory may be expected? The Commission believes that there are three possible directions in which this development might move.

1. As the younger churches grow in strength and their further development seems to be conditioned upon autonomy, the Central Conferences could be developed into independent

Methodist Churches, as, for instance, the Central Conference of Southern Asia could be set up as the General Conference of the Methodist Episcopal Church in Southern Asia and thus sever all official voting representation from all of the Annual Conferences in Southern Asia in the General Conference of the Church which meets in America. Such development with fraternal representation, in view of the experience and policies of other denominations, would not relieve, in any way, the missionary responsibility of the Mother Churches, especially as long as the younger churches are overwhelmed in numbers and influenced by the non-Christian millions with their powerful traditions and customs. Under such an arrangement, such territories of the Church as have not yet developed sufficiently for the creation of such General Conferences, would continue to have their representation, as at present, in the American General Conference.

2. Another possible tendency would be not to separate the Central Conferences into independent churches, but to form a Central Conference here in the United States and then organize a General Conference with representatives from all of the Central Conferences—a small body, to deal with ecumenical questions and general problems and to be the group through which the Methodist Episcopal Churches would maintain relationships with other Methodisms throughout the world and with other international church organizations. This plan would provide for the measure of self-government which seems to be necessary in the present stage of the world's life, would prevent the churches from coming too much under the influence of nationalistic influences and would lay the basis for a true ecumenical Methodism.

3. The present policy might be continued—keep the General Conference representative of all Annual Conferences, both at home and abroad, with dual voting in any Central Conference territory. Under such an arrangement Central Conferences would be set up as they may be needed for the development of the churches in any part of the world. This plan in effect would maintain the General Conference largely as a body to deal with the affairs of the churches in the United States of America, and would not furnish complete autonomy to any Central Conference territory, for, under present Central Conference legislation, the final authority is with the General Conference which is predominantly American.

In analyzing and weighing these three possible tendencies of the Central Conference development it is clear that the situation calls for larger freedom and autonomy and that Methodism is under high obligation to keep the way open in the most effective manner possible for co-operation in union movements. There is, however, the question of the time element in relation

to the present transitional stage in the life of the younger churches and it should be noted that the sentiment registered in the Commission by the members from Central Conference territories was unanimous that, for the present, a world-wide Church, centering in the General Conference as we know it, is the form of organization best adapted to the situation.

With regard to modifications in the Statutory Legislation affecting Central Conferences, the Commission suggests the following changes:

1. SUPPORT OF CENTRAL CONFERENCE BISHOPS

¶ 613, Part II. Powers of Central Conferences, § 1. (Organization) Item (5) which reads as follows:

"A Central Conference, in consultation with the Book Committee, shall fix the amount of the salary and allowances for Bishops or General Superintendents elected by such Central Conference, and from time to time, in consultation with the Book Committee, shall fix the amount of grant-in-aid necessary until such time as the said Central Conference shall be able to provide complete support for such Bishops or General Superintendents."

shall be amended so as to read:

A Central Conference shall fix the salaries and allowances of the Bishops or General Superintendents elected by such Central Conference and shall raise the funds necessary to provide for the payment thereof. In case it shall be brought to the attention of the Book Committee that a Central Conference is not able temporarily to provide for the complete support of the Bishops or General Superintendents elected by it, then the Book Committee, in consultation with the Central Conference concerned, shall determine the amount of any necessary grant-in-aid.

2. THE COMPOSITION OF CENTRAL CONFERENCES

¶ 613, Part II. Powers of Central Conferences, § 1. (Organization) Item (7) which reads as follows:

"The Central Conferences shall be composed of Ministerial and Lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference, and Mission shall be entitled to at least two Ministerial and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference, Mission Conference or Mission, except that a fraction of two thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or

Mission to an additional Ministerial Delegate, and to an additional Lay Delegate."

shall be amended so as to read:

The Central Conferences shall be composed of Ministerial and Lay members (women being eligible) in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference and Mission shall be entitled to at least two Ministerial and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference, Mission Conference or Mission, except that a fraction of two thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or Mission to an additional Ministerial Delegate, and to an additional Lay Delegate.

3. POWERS OF CENTRAL CONFERENCES

¶ 613, Part II. Powers of Central Conferences, § 2. (Powers) Item (7) which reads as follows:

"A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions."

shall be amended so as to read:

A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions and the Woman's Foreign Missionary Society.

¶ 613, Part II. Powers of Central Conferences, § 2. (Powers) Item (11) which reads as follows:

"The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be intrusted to it. It shall have the power to make rules and regulations for the purchase, holding, and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding same; provided, however, (a) that all procedure shall be sub-

ject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization."

shall be amended so as to read:

The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be intrusted to it. It shall have the power to make rules and regulations for the purchase, holding, and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding same; provided, however, (a) that all procedure shall be subject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, the Woman's Foreign Missionary Society, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization.

4. RELATION OF WOMEN'S WORK TO CENTRAL CONFERENCES

¶ 613, Part II. Powers of Central Conferences, § 2. (Powers) Item (14) which reads as follows:

"A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same."

shall be amended so as to read:

The Central Conference shall have a Standing Committee on Women's Work. This committee should preferably be com-

posed of the women delegates and such co-operating persons as they may elect.

The duty of this committee shall be to study the relation of women to the Church and to devise ways and means of developing this portion of the Church membership to the end that it may assume its rightful responsibilities in the extension of the Kingdom. The committee shall make recommendations to the Central Conference regarding women's organizations within its area, the conditions of membership and the function of the same.

¶ 613, Part II. Powers of Central Conferences, § 1. (Organization) add a new item, which shall be (11), reading as follows:

The Central Conferences shall maintain a co-operative and consultative relationship with the Church Boards authorized by the General Conference.

5. CENTRAL CONFERENCE ORGANIZATION AND RELATIONSHIPS

¶ 613, Part II. Powers of Central Conferences, § 2. (Powers) add a new item, which shall be (18), reading as follows:

In accordance with Article X, Powers and Restrictions, ¶ 46, § 5, of the Constitution of the Church—a Central Conference may, in the application of the right of trial and appeal, formulate such methods of judicial procedure as accord with the necessities of its field.

Substitute for ¶ 613, Part II, Powers of Central Conferences, § 2. (Powers) Item (6) which reads as follows:

"A Central Conference shall have authority to edit and publish abridged editions of the *Discipline,* omitting such sections as refer exclusively to activities in the United States of America."

the following paragraph:

A Central Conference shall have authority to edit and publish a book of *Discipline,* which shall contain, in addition to the Constitution of the Church, such sections from the general book of *Discipline* as may be pertinent to the entire Church; and also such revised, adapted or new sections which shall have been enacted by the Central Conferences concerned under the powers given by the General Conference, with the understanding that legislation passed by the General Conference becomes effective immediately throughout the entire Church and remains so until adapted by a Central Conference.

¶ 613, Part II, Powers of Central Conferences, § 2. (Powers), Item (1), which reads as follows:

"To a Central Conference shall be committed for supervision, in harmony with the book of *Discipline* and interdenominational contractual agreements, the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference."

shall be amended so as to read:

To a Central Conference shall be committed for supervision, in harmony with the book of *Discipline,* and interdenominational contractural agreements, the missionary, educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences and Missions concerned, or by order of the General Conference; and shall provide such suitable organizations for such work and elect the necessary officers for the same; however, when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions and the Woman's Foreign Missionary Society.

¶ 613, Part II. Powers for Central Conferences, § 2. (Powers) Item (12) which reads as follows:

"A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of *Discipline,* ¶ 511 (¶ 540, 1928), § 4, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the Resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference."

shall be amended so as to read:

A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of *Discipline,* ¶ 511 (¶ 540, 1928), § 4, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and provided further, that no Annual Conference shall be organized with less than twenty-five members.

and that there be added a new Item (12a) which shall read as follows:

A Central Conference may, with the consent of the Resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

For ¶ 613, Part II, Powers of Central Conferences, § 2. (Powers) Item (13) which reads as follows:

"A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory."

substitute a new item to read:

A Central Conference shall have power to add to the business of the Annual Conference those supplementary questions which are required by the peculiar conditions existing in the fields concerned; to make such changes and adaptations as the peculiar conditions in the field concerned require in respect to church membership, worship, special advices and local preachers, exhorters and deaconesses; and to adapt the temporal economy of the local church, including the orders of business suitable for District and Quarterly Conferences.

¶ 613, Part II. Powers of Central Conferences, § 2. (Powers) Item (17) which reads as follows:

"A Central Mission Conference shall become a Central Conference upon fulfillment of ¶ 95 (¶ 97, 1928), § 1, (1) and upon the ratification of the Annual Conferences, Mission Conferences and Missions concerned."

shall be amended so as to read:

A Central Mission Conference may become a Central Conference upon the fulfillment of the necessary requirements (¶ 613, § 1) and upon the authorization of the General Conference.

6. STATUS OF BISHOPS ELECTED BY CENTRAL CONFERENCES IN RELATION TO THE GENERAL CONFERENCE AND THE CHURCH-AT-LARGE

Under new Chapter 11, Part III, ¶ 255, on Bishops elected by Central Conferences, which reads as follows:

"A Bishop or General Superintendent elected by a Central Conference shall have the same rights and duties as a General Superintendent elected by the General Conference."

substitute a comma for the period and add the following:

including absolute equality of status within the Central Conference by which he was elected with any General Superintendent elected by the General Conference, the right to preside at a

session of the General Conference when assigned to such duty by the Bishops, and the right to preside at any Annual Conference, Mission Conference or Mission in the connection when assigned to such duty by the Bishops. A Bishop elected by a Central Conference is also entitled to full participation in the meetings of the Bishops.

7. AMBIGUITY

¶ 613, Part II. Powers of Central Conferences, § 1 (Organization), Item (10), which reads as follows:

"The presiding Officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference."

shall be amended so as to read:

"The presiding Officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference for the governing of its own sessions shall be decided by the Central Conference."

8. ORGANIZATION OF THE CENTRAL CONFERENCE IN LATIN AMERICA

¶ 97, § 1. Item 1 (Organization), which reads as follows:

"There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or as may develop from authorized Central Mission Conferences as set forth in § 2 (2) d, with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty Ministerial and twenty Lay Delegates on the basis of representation as set forth in Item (2) hereof."

shall be amended with the addition of the following words:

"except, however, that the Central Conference in Latin America shall have at least a total of fifteen Ministerial and fifteen Lay Delegates on the same basis of representation."

so that the entire ¶ 97, Item 1, shall then read as follows:

(1) *Organization.* There shall be such Central Conferences as have been hitherto authorized or shall be authorized by the General Conference, or as may develop from authorized Central Mission Conferences as set forth in § 2 (2) d, with the privi-

leges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty Ministerial and twenty Lay Delegates on the basis of representation as set forth in Item (2) hereof, except that the Central Conference in Latin America shall have at least a total of fifteen Ministerial and fifteen Lay Delegates on the same basis of representation.

SPECIAL RECOMMENDATIONS

1. With respect to a petition from the Central Conference of Southern Asia, which asks practically for the deletion of ¶ 97, § 2 (Powers), the Commission deems it inadvisable to follow the suggestion which would give a Central Conference "power to make such rules and regulations necessary for the government and direction of the Church within its territory as is not denied to it by the Constitution of the Methodist Episcopal Church, or by the General Conference legislation, provided that all of its enactments, actions and decisions shall be subject to review by the General Conference in respect to questions relating to constitutionality."

2. The Commission recommends that there be formulated an amendment to the Constitution of the Methodist Episcopal Church providing for representation in the General Conference by Central Conferences instead of by Annual Conferences and with this in view, that the whole matter be made a subject of careful study during the quadrennium of 1932-36.

Such further study seems imperative when it is realized that the proposed modification in the method of representation involves radical changes not only in the Constitution of the Church, but also in the whole structure and organization of Methodism, both at home and abroad. Such readjustment should not be hastily accomplished even though in the present transitional period we have on hand the problem of dual voting and some other difficulties.

3. In presenting its report, the Commission feels that the whole question of Central Conference legislation is one of such importance and far-reaching ramifications that the entire subject should be referred to a special committee of the General Conference to be immediately appointed by the Bishops. To this Commission, in addition to this report, all Memorials and other communications bearing upon Central Conference matters should be referred; the only exceptions being those questions in the report which appear to call for judicial decisions or involve the legality of legislation already enacted; it being understood that all questions of this character shall be submitted in proper Memorials to the Judiciary Committee.

FRANCIS J. MCCONNELL, *Chairman;*
LEWIS O. HARTMAN, *Secretary.*

COMMISSION ON COURSES OF STUDY

To the General Conference of 1932:

The Commission on Courses of Study herewith presents its fourth quadrennial report. It is no light task that has been committed to its charge. Despite the notable work of our theological schools, nearly four fifths of our ministers are still dependent for their special training upon the system of education which is under the general direction of the Commission. The scope of the work here represented is still known to relatively few in the church, alike as to the groups of men pursuing these studies or as to the advantages put at their disposal. Here are included, first of all, all candidates for the regular ministry who have not completed the full course in a theological seminary. Then come the supply pastors. When it is recalled that practically one fourth of our charges are "left to be supplied," the largeness of this part of the task becomes apparent. In addition there is the increased demand, not only from those who have completed the Conference Course of Study, but from pastors who are college and seminary graduates, for courses which will direct them in systematic and advanced study.

It is in the service of these three groups that your Commission has developed the various activities upon which it has to report. The most important of these are the outlining of the courses of study for Conference members, local preachers (with special reference to supply pastors), and for graduate study; the preparation of special handbooks, helps, and textbooks adapted to this work; the promotion and supervision of Summer Schools in charge of the Annual Conferences; the correspondence work connected with the graduate courses, good books from the last twelve months recommended to ministers, the annual Evanston Conference at which the heads of the Summer Schools and of the Conference Boards are brought together, and the work of the Educational Director which covers all these activities and many more.

A SCHOOL OF MINISTERIAL TRAINING

It will be seen that what we have here may fairly be called a School of Ministerial Training. We are not dealing, as we so long did, with a mere set of books for reading and examination. We have developed an educational system made possible, in large measure, by the peculiar polity of our church. The curricula of this school are determined by the Commission. The supervision is through the Educational Director. The teaching staff

includes over 1,600 carefully selected men who form the Boards in our Conferences, and in addition several score of lecturers chosen from college, theological school, and the pastorate. The methods are those of the correspondence school supplemented by attendance at the Summer Schools which are provided now for the great majority of the students.

OUTLINING A COURSE OF STUDY

The preparation of the Conference Course and other courses of study has been a first interest of the Commission. In this work it has constantly sought to secure the aid and advice of those most competent to help. It has kept in mind that these men were to preach the Christian evangel; it has therefore sought to give them a clear vision and a firm grasp of the great Christian verities. It has aimed to make them familiar with the problems of thought that they must face and learn how to meet them. It has thought of these men as preachers and pastors already engaged in their tasks while still students. It has tried, therefore, to help them in these practical tasks and to make their studies constantly productive for immediate needs. It has had in mind their personal spiritual life and has aimed to enrich this. It has realized that these were Methodist preachers and has tried to give them an intelligent understanding of their own Church and an appreciation of its history and ideals. We are still hampered by a lack of books which are adapted for this special work alike in content and mode of presentation. The specially prepared handbooks, *The Directions and Helps,* are a valuable aid in correcting deficiencies as well as in carrying out the general plans of the course.

CONFERENCE BOARDS OF MINISTERIAL TRAINING

The most important single agency in this plan is the Conference Board of Ministerial Training. It is upon this that the effective execution of all plans depends. Without exception, these Boards have met the largely increased demands made upon them with loyal and devoted co-operation. They have expressed unanimously their appreciation of the present plans and methods. The Bishops have co-operated effectively in their increasing care in the selection of these Boards. The standard has been definitely raised in terms alike of educational qualifications and intelligent devotion. These Board members are no longer a mere committee to conduct examinations, but in reality Boards of ministerial education. Their function should be enlarged to include the general oversight of all candidates for the ministry, including those in college and seminary. They should, also, attempt the task of encouraging all candidates to secure the highest possible training in our institutions of learning.

SUMMER SCHOOLS OF MINISTERIAL TRAINING

No advance in this work has been more notable than that of the Summer Schools of Ministerial Training. Some eighty Conferences are now participating in these, several of the schools being held on the foreign field. The Educational Director has given constant aid in this field and has personally visited practically all of these schools. An allowance from the funds granted to the Commission has encouraged the Conferences, which in turn have multiplied their own contributions, showing the high value placed by them on this work. Ten days is the normal length of the session. Attendance is required. Class work is supplemented by courses of lectures in which the best available men, commonly from our seminaries and colleges, have given instruction on a level with that of our best schools. In many instances two or more Conferences have united. The close relation with our colleges has been furthered still more by holding these schools, where possible, at the seat of such institutions. The co-operation given by our colleges has been hearty and most valuable.

The last quadrennium has seen an interesting development of these schools along two lines. In practically every school special provision is now made for graduate courses, and this is usually tied up with the correspondence graduate courses. In a constantly increasing number of cases provision is being made for the supply pastor, and his attendance is being encouraged everywhere.

THE EVANSTON CONFERENCE

This year the twelfth annual meeting was held of what has come to be known as the College of Preachers. Here some 100 men gathered together to consider the objects of their common work and the best plans for their achievement. Besides those called in as leaders, the group was composed mainly of Deans of the Summer Schools and chairmen of the Boards of Ministerial Training. The value of these gatherings cannot be overestimated. Here the men who are doing the actual work bring the results of their experience for the benefit of each other and of the Commission. And here it is possible for the Commission to establish the closest relation with the men in the field. This conference has had much to do with the spirit of united and enthusiastic co-operation with which our common task has been carried on.

THE SUPPLY PASTOR

No more difficult problem faces this Commission than that involved in its relation to the supply pastor, and no larger opportunity to serve the church. One out of four of our charges is "left to be supplied." Some are taken care of by students,

some by retired Conference members, some are part-time positions; but many hundreds of these are in charge of local preachers giving full time and differing from our regular ministry only in not being Conference members. Age and lack of scholastic preparation are the most common reasons for their failure to join the Conferences in regular manner. These men often fill the hardest places and with great devotion. From every standpoint they have a claim on our help. That is being given them in several ways. The Local Preacher's Course is being shaped with special reference to their need and is being approximated as far as possible to the Conference Course while still adapted especially to supply pastors. Attendance at the Summer Schools is being encouraged. Very soon that attendance should be made financially feasible and then should become compulsory. General Conference legislation is giving aid; these men are now directly under the Boards of Examiners and can no longer be employed unless they take the course as required.

GRADUATE COURSES OF STUDY

Over 2,500 men have been enrolled in the graduate courses of study. These courses are offered to all ministers of the church. They afford a fine opportunity to the pastor who wishes to carry on systematic study under expert supervision. Eleven such courses have been prepared: *Studies in the Johannine Writings, A Study of Jeremiah, Modern Thought in Its Bearing on Religion, The Person and Work of Jesus Christ, The Religion and Theology of Paul, Philosophy of Religion, Christianity Faces Its Task, The Holy Spirit in Christian Life and Thought, The Meaning of God, Worship Values in the Psalms, India's Challenge to Christianity.*. Every student is urged to enroll in one of these courses upon the completion of the Conference Course. Each course is under the personal direction of a professor in one of our seminaries with whom the student is in correspondence and to whom all work is submitted. Many college and seminary graduates are taking advantage of this privilege.

IN RELATION TO COLLEGES AND SEMINARIES

While seeking to secure the highest possible educational efficiency in its field, the Commission has no thought whatever of making this work a substitute for that of the regular schools of the church. It urges its students to secure the highest possible training in these institutions. It aims to co-operate with these schools wherever possible and is constantly and with appreciation utilizing the help of their leaders and teachers. It has discovered that the higher the standards are raised through the Conference Course, the more young men there are who go to the schools.

THE EDUCATIONAL DIRECTOR

This report, prepared apart from his oversight, cannot close without reference to the services of the Educational Director, Dr. Allan MacRossie. The intelligent insight into the educational possibilities of a great but undeveloped enterprise, the unremitting energy and devotion with which the work has been prosecuted, the fine tact and unselfish spirit which have insured co-operation from all sides—these are worthy of special recognition.

The scope of the work accomplished by him can only be suggested. Personal contact has been established with Boards of Examiners in every part of the church, and the visits have been supplemented by correspondence. Students have been reached in the same manner, and upon invitation students completing the course send their frank estimate of the work to the general office. Every Summer School has had personal attention given to its problems and practically all have been visited. Conference with the Bishop and his cabinet has been regularly secured as part of the Conference visitation. These are but a very partial list of the activities to which Doctor MacRossie has given himself.

IN APPRECIATION

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Examiners first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

Bishop Edwin H. Hughes, *Chairman*
Bishop Francis J. McConnell, *Vice Chairman*
Bishop Herbert Welch
Professor Harris Franklin Rall, *Secretary*
President Arlo A. Brown
Dean Albert C. Knudson
Rev. Wallace MacMullen
Rev. Lucius H. Bugbee
Rev. William Grant Seaman
Ex-Officio, Rev. John W. Langdale, *Book Editor*

THE COMMISSION ON THE COX MEMORIAL CELEBRATION

The Commission, appointed by the General Conference in 1928, met and organized on August 8, 1928. Bishop M. W. Clair was elected Chairman, and the Rev. T. S. Donohugh, Secretary. The Rev. R. V. Richards, Chairman of a similar Commission, appointed by the Liberia Annual Conference, was present.

Plans for adequate celebration, both in Liberia and in America, were discussed and sub-committees appointed. Meetings of the Commission were held on October 18, 1929, May 12, 1931, and May 4, 1932. An Executive Committee was appointed to arrange the details of the celebration to be held on Sunday, May 8, at the General Conference, in recognition of the One Hundredth Anniversary of the acceptance of Melville B. Cox as the first foreign missionary of the Methodist Episcopal Church. This occurred, probably, on May 7, 1832, at Philadelphia, where the General Conference was then in session.

The Commission has arranged for the preparation of a new, brief life of Melville B. Cox, entitled "Though Thousands Fall." This has been written by the Rev. Roger S. Guptill, a member of the Commission, and printed by The Methodist Book Concern. Copies will be available for sale during the General Conference. Plans for a pageant, illustrative of the life of Cox, and for a special exhibit were given up in order to avoid expense.

The following recommendations are presented by the Commission for consideration and adoption by the General Conference:

1. That each Annual Conference be requested to hold an Anniversary Session in memory of Melville B. Cox, at such time as may be most suitable during the period between May 8, 1932, and the anniversary of the date of his death in Liberia, July 21, 1933.

2. That each Epworth League and Sunday school be urged to hold a special service of appropriate character, preferably at dates approximating the anniversaries of his sailing for Liberia on November 1, 1832, and his arrival in Monrovia on March 8, 1833.

3. That the Board of Foreign Missions be requested to arrange a special service on November 1, 1932, and to send a new missionary or missionaries to Liberia at that time.

4. That every effort be made to provide for the completion of the Cox Memorial Building in Monrovia, in order that it

may be ready for occupancy and dedication on March 8, 1933, the anniversary of his arrival at Monrovia; that this date be chosen, if possible, for the opening of the Annual Conference in Liberia; and that there be held also a service of consecration at the grave of Cox, either at that time, or on the anniversary of his death on July 21, 1933.

5. That these recommendations be referred to the proper committees of the General Conference for consideration and action.

Signed by the Members of the Commission:

Bishops:
R. E. Jones,
E. S. Johnson,
M. W. Clair.

Ministers:
T. S. Donohugh,
D. D. Martin,
J. A. Simpson,
Roger S. Guptill,
Ernest Lyon.

Laymen:
Mrs. M. A. R. Camphor,
J. R. Joy.

REPORT OF THE SIXTH ECUMENICAL METHODIST CONFERENCE COMMISSION

The General Conference of 1928 took action (*Journal,* page 618) appointing a Commission to represent the Methodist Episcopal Church in all matters relating to the Sixth Ecumenical Methodist Conference, and authorizing the Treasurer of the General Conference Expense Fund to defray the expenses of the Commission in preparing for the meeting in 1931, to an amount not exceeding $500 for each year of the quadrennium. The Commission elected Bishop W. F. McDowell chairman, and James R. Joy secretary. The members of the Commission cooperated with the representatives of the other Methodist groups, its chairman being elected chairman of the Western Section, its secretary the treasurer, and Bishop F. D. Leete chairman of the Committee on Program.

The Methodist Episcopal delegates to the Ecumenical Conference were appointed by the Bishops. Atlanta, Georgia, was selected as the place of meeting. The conference was in session October 16 to 23, 1931. Although the attendance of delegates from the Eastern Section was somewhat diminished because of the prevailing depression, the quality of the delegates was unusually high. The program was built around the theme, "Methodism in the Life of To-day," the several phases being discussed in four organized groups, with occasional plenary sessions, and evening gatherings with formal addresses. The hospitality of Atlanta was most gracious, and the public interest was manifested by an attendance which at times exceeded the capacity of the largest auditoriums. The volume of Proceedings has been issued by the Cokesbury Press. The Conference elected an Ecumenical Council to represent the Methodist body in the interim between 1931 and 1941. The members from the Western Section are:

Methodist Episcopal Church

Bishop F. D. Leete, Chairman.
Bishop Herbert Welch,
Bishop A. W. Leonard,
George W. Dixon,
James R. Joy, Treasurer,
Elmer L. Kidney,
M. S. Davage,
Mrs. H. E. Woolever,
Mrs. Frederick C. Reynolds,

E. D. Soper,
Frank Kingdon,
Merle N. Smith,
F. C. Eiselen,
John R. Edwards,
Daniel L. Marsh
Richard C. Raines.

Methodist Episcopal Church, South

Bishop John M. Moore,
Bishop Paul B. Kern,
Bishop W. N. Ainsworth,
T. D. Ellis,
W. F. Quillian,
John W. Barton,
Daniel C. Roper,
Ivan Lee Holt,
C. C. Selecman,
A. J. Weeks, Secretary,
Martin E. Lawson,
Mrs. J. W. Perry.

Methodist Protestant Church

J. C. Broomfield,
Harry Shane,
J. W. Haddaway.

United Church of Canada

T. Albert Moore,
W. B. Creighton,
R. W. Treleavan,
James Endicott,
N. W. Rowell,
Elmer Davis.

African Methodist Episcopal Church

Bishop W. A. Fontaine, Sr.,
John R. Hamkind,
J. G. Robinson.

African Methodist Episcopal Zion Church

Bishop J. S. Caldwell,
Bishop George C. Clement.

Colored Methodist Episcopal Church

Bishop J. A. Hamlett.

The Executive Committee of the Council from the Western

Section is composed of Bishop F. D. Leete (Methodist Episcopal), A. J. Weeks (Methodist Episcopal Church, South), Bishop W. N. Ainsworth (Methodist Episcopal Church, South), T. Albert Moore (United Church of Canada), E. D. Soper (Methodist Episcopal), J. C. Broomfield (Methodist Protestant), Bishop E. G. Clement (African Methodist Episcopal Zion).

The expenses of the Commission for the quadrennium amounted to $417.09, which is less than 25 per cent of the amount authorized, and have been paid from the General Conference Expense Fund, as authorized.

In making this report to the General Conference your Commission desires to recommend:

1. That you approve the actions taken by the Commission.
2. That you approve the appointment of the sixteen persons named as the Methodist Episcopal representatives in the Ecumenical Methodist Council, and,
3. That you authorize the treasurer of the General Conference Expense Fund to pay the travel expenses of such members, incurred in the discharge of their duties, and certified by proper vouchers, to an aggregate amount not exceeding $500 in each year of the quadrennium 1932-1936.

We take satisfaction in reporting that it was the general verdict of British and American delegates alike, that the Sixth Ecumenical Conference, in the breadth and timeliness of its program, the personnel of its speakers, and the strength of its deliverances, was the most successful of the series initiated in 1881.

Respectfully submitted,

WILLIAM F. MCDOWELL, *Chairman.*
JAMES R. JOY, *Secretary.*

THE COMMISSION ON SURVEY OF EDUCATIONAL INSTITUTIONS

The General Conference of 1928 adopted a far-sighted report setting in motion a survey of the educational institutions related to the Methodist Episcopal Church. No such significant action has been taken looking toward a sound educational policy on behalf of the Church and the schools since the Methodists began secondary education at Newmarket Wesleyan Academy (now Wilbraham Academy) in 1817; higher education at Wesleyan University in 1831; and theological education at the Methodist General Biblical Institute (now Boston University School of Theology) in 1847.

The resolution sets forth the following purposes of the survey:

"First: To furnish the bases to determine the nature and quality of the service rendered the cause of Christian Education by our Educational Institutions, to appraise their work and suggest improvement of it, to co-operate in formulating a constructive, statesmanlike policy for them, to inform the Church so that it may be inspired to increased confidence and more generous support.

"Second: The findings of the Commission are to be taken into consideration by the Board of Education in making their annual appropriations, and utilized by the institutions as they solicit support."

In carrying out the instructions of the General Conference, the Board of Education appointed a Commission on Survey of Educational Institutions on February 1, 1929.

The members are:

Thomas Nicholson, Bishop of the Methodist Episcopal Church.

Arlo Ayres Brown, President of Drew University.

Frederick C. Eiselen, President of Garrett Biblical Institute.

Charles H. Judd, Dean of the School of Education of the University of Chicago.

Raymond A. Kent, then Dean of the College of Liberal Arts, Northwestern University, now President of the University of Louisville.

Frank E. Mossman, then President of Morningside College, now President of Southwestern College.

Ralph E. Peck, Headmaster of Wilbraham Academy.

John L. Seaton, President of Albion College.

The Commission held its first meeting in Chicago on March 27, 1929, and organized by electing the following officers: Chair-

man, Thomas Nicholson; Vice-Chairman, John L. Seaton; Secretary, Joseph P. MacMillan.

Extended consideration was given to the responsibilities involved in the survey and on the basis of a carefully prepared committee report, the following objectives were determined:

1. To determine the proper place of educational institutions in the whole program of the Methodist Episcopal Church.

2. To determine the proper contribution of each group of educational institutions to and through the appropriate educational program of the Church.

3. To evaluate the curriculum, organization, administration, instruction, educational product, accrediting, and financing of each of the several schools in the light of the proper educational program of the Church.

4. The study of each institution should include specifically a history of the institution; its academic and business organization; its relation to regional and national associations, and to other educational institutions; its constituency; and the changes or reorganizations necessary to establish for it a suitable program and to make the program effective.

A further report of the organization of the survey was adopted as follows:

1. That the services of Floyd Wesley Reeves be secured to direct the survey.

2. That the services of members of the faculties of our institutions be utilized in the surveys so far as it is practicable and desirable.

3. That so far as practicable the costs of the surveys be borne by the institutions served.

4. That minimum programs of survey be established for all institutions in keeping with their classifications.

5. That all official correspondence clear through the Board of Education.

6. That all data gathered be considered confidential to particular institutions surveyed and the files of the Board of Education. This does not inhibit its use by graduate students provided the identities be masked.

It was later found to be impracticable to utilize members of the staffs of our own educational institutions; first, because they were without any experience in work of this character; and second, because the training and use of them would be much more expensive than the use of trained men.

During the summer of 1929 Doctor Reeves organized the survey staff as follows: John Dale Russell, assistant director, Hugh C. Gregg, Aaron J. Brumbaugh, and Maurice F. Seay. Doctors Reeves and Russell had been on the faculty of the University of Kentucky and are now on the faculty of the University of Chicago. Mr. Gregg was the business manager of Albion

College. Doctor Brumbaugh is Dean of Students in the Colleges of Arts, Literature, and Science of The University of Chicago. Mr. Seay is now Dean of our Union College. At a later date Dr. W. Carson Ryan, Jr., of Swarthmore College, and Dr. L. E. Blauch, of North Carolina College for Women, were added to the staff. Messrs. Reeves, Russell and Gregg have been members of the staff throughout the surveys; and the other gentlemen have served for varying periods of time.

The Commission met again on October 3, 1929. The members of the survey staff were present and there was extended discussion of the proposed scope of the survey. Sixteen basic questions were agreed upon:

1. What service is ..... attempting to render?
2. Is the institution well located with regard to competing institutions and service to its constituency?
3. Is the control, organization, and internal administration of ..... effective?
4. Are the present facilities in the form of physical plant and equipment adequate?
5. Is the organization of the curriculum satisfactory?
6. Is a satisfactory program of extra-curriculum activities maintained?
7. Is the organization of student personnel service maintained on a basis adequate to deal effectively with modern student problems?
8. Is the number of faculty members employed well adjusted to the size of the student body and to the program of work attempted?
9. Are the salaries paid and the conditions and facilities of faculty service at this institution such as to enable it to secure and retain a well-trained and competent teaching staff?
10. What constructive efforts is the institution putting forth to improve instruction?
11. In what way is the institution exerting a religious and moral influence?
12. Is a satisfactory system of financial accounting and budgetary procedure followed?
13. Are the annual revenues of the institution sufficient to enable it to maintain on an adequate basis the present program of service?
14. Is the institution being economically administered from the financial point of view?
15. Is adequate provision being made for aid to students in the form of scholarships, loan funds, and remunerative employment?
16. What should be the program of service for ..... and how may this proposed program be financed?

After the most careful consideration it was agreed that probable costs ranging from $1,100 to $1,500 for each college be approved. By similar careful approximations, the costs for secondary schools and junior colleges were fixed at a range of from $500 to $750.

The survey staff submitted to the Commission very carefully developed schedules on which it was proposed to gather all data for the survey and these were approved.

All the material for the surveys was gathered by the members of the survey staff at the institutions. For example, every school was visited by two or more members of the survey staff, and most of the institutions were visited by from three to five men. During these visits the members of the survey staff not only collected personally the data needed, but also held conferences with officers of administration, the faculty, representative students, and in almost all cases with some members of the board of trustees. In this manner the survey staff was able to gather not only objective facts concerning the school, but also subjective impressions of great value in analyzing the situation within each institution. At the time of the visit the members of the staff also gave considerable personal counsel and advice to officers and faculty members regarding possible improvements in the surveys of the schools.

After the visit of the survey staff to a given institution the data collected were tabulated. Since all the data were gathered by the staff and on the same standard forms it was possible to make accurate comparisons throughout in studying the institutions. A report was then written, dealing in detail with the problems of the institution, analyzing its situation, and making specific recommendations for improvement. In every case the head of the institution was given an opportunity to read the report of its preliminary form in order to insure the accuracy of the facts, the soundness of the conclusions, and the wisdom and expediency of the recommendations. In addition I read every report with much care, keeping these points in mind. The Commission also provided for careful reading of these reports by instructing the Secretary to select a committee of three members of the Commission to read every report.

SOUTHERN SCHOOLS:

The institutions that are popularly known by this title include:

Junior College:

Tennessee Wesleyan College.

Secondary Schools:

Baxter Seminary.
Epworth Seminary.

John H. Snead Seminary.
McLemoresville Collegiate Institute.
Mount Zion Seminary.
Murphy Collegiate Institute.
Washington Collegiate Institute.

These institutions represent as a group one of the most significant pieces of work that the Church has attempted. All of them, and others that have served their generation and have ceased to be, were established in areas that could not support elementary and secondary schools and yet offered remarkable opportunities among some of the finest people of our land. While economic developments have changed the aspects of some of these territories, in the main these schools are still serving groups that would otherwise be without adequate opportunities for an education.

The reports of the survey staff show the majority of the institutions to be rendering a much needed service, and that without exception they have resulted in a greatly increased interest in public education. Suggestions were made looking to the more adequate adaptations of the courses of study to present-day needs, the improvement of the physical plants, and the wisest and most economical use of the financial resources at their disposal.

In two instances it was clearly demonstrated that the excellent work of the schools in recent years had brought the communities to a full sense of their own responsibility for public education, and that the continued work of our schools might hinder the fullest development of the communities. The Collegiate Institute, McLemoresville, Tennessee, having rendered notable service throughout its history, was dropped from the list of institutions of the Methodist Episcopal Church on the recommendations of the survey staff, supported by the Commission on Survey, and after consideration by the Board of Education. Washington Collegiate Institute at Washington, North Carolina, had been even more successful in developing local educational leadership. The economic resources of the state had gradually increased, our constituency in the Blue Ridge-Atlantic Conference was very limited, and it was apparent that our service there should come to an end. A junior college could have been established in the community with the hearty endorsement of the school authorities of Washington and the surrounding territory, but unfortunately it was not found possible to develop the financial resources for its establishment and maintenance. It then became necessary, following a careful study of the situation, to discontinue our support of this enterprise and it has since been closed for lack of local support.

Sound principles have been laid down for the development

of the other schools and their work is continuing with increased intelligence and adaptation to needs. Care is being taken to see that every possible effort is being made to develop local school resources and promote the best educational interests of the communities.

SECONDARY SCHOOLS:

The following schools have been surveyed:
Bucksport Seminary.
Cazenovia Seminary.
Centenary Collegiate Institute.
Drew Seminary for Young Women.
East Greenwich Academy.
Genesee Wesleyan Seminary.
Jennings Seminary.
Kents Hill Seminary.
Montpelier Seminary.
Pennington School for Boys.
Tilton School.
Troy Conference Academy.
Wesley Collegiate Institute.
Wilbraham Academy.
Williamsport-Dickinson Seminary.
Wyoming Seminary.

These schools are the survivors of the very numerous company of elementary schools and academies that at one time we had spread all over the land. Many reasons could be given for the demise of those that are gone, but undoubtedly the development of the public school system has been the chief factor in their closing. The schools that continue are alive because they do serve a recognized need for Christian secondary and college preparatory schools. Problems of the home and the community have driven many parents and guardians to seek our schools. In their respective territories they have been and are preparing a remarkably large percentage of the men and women entering Christian service. The very fact of the growth of tax-supported schools has emphasized the need for schools that can take the leadership in caring for boys and girls who need individualized attention and whose lives can be influenced at a most impressionable period. These schools of ours will and must supplement the public schools for a great number of young people whose educational needs cannot adequately be met by their local institutions. The survey staff is in hearty accord with this statement and emphasizes its importance.

The surveys have urged the need of improving the curricular offerings, have pointed out ways and means by which the individual needs of students could be cared for to better advantage,

and have suggested plans by which the schools in general and specifically could improve their service to their constituencies. The future of several of the schools is in question and this critical problem is receiving very careful and co-operative study.

HIGHER INSTITUTIONS:

The surveys have been completed and the reports delivered in the following schools:

University:

Syracuse University.

Colleges:

Albion College.
Allegheny College.
Baker University.
Baldwin-Wallace College.
Brothers College, Drew University.
Central Wesleyan College.
College of Puget Sound.
College of the Pacific.
Cornell College.
Dakota Wesleyan University.
DePauw University.
Dickinson College.
Evansville College.
Gooding College.
Hamline University.
Illinois Wesleyan University.
Intermountain Union College.
Iowa Wesleyan College.
Kansas Wesleyan University.
Lawrence College.
MacMurray College.
McKendree College.
Morningside College.
Mount Union College.
Nebraska Wesleyan University.
Union Northern Universtiy.
Ohio Wesleyan University.
Oklahoma City University.
Ozark Wesleyan University.
Simpson College.
Southwestern College.
Union College.
University of Chattanooga.
Wesley College.
West Virgiina Wesleyan College.
Willamette University.

The survey staff reports, and the facts support them, that in general these colleges are well administered, that the business management is well above the standards generally obtained throughout the country, and that the colleges have shown readiness and initiative in adapting their programs to needs of present and future generations of students. Some of the colleges are admirably situated with respect to their local and general constituencies; some have developed programs of such excellence that they have overcome the handicap of poor location; some are unwisely located, inadequately supported, and must develop programs of unusual merit if they are to survive; a very few may be compelled to close or merge or very greatly modify their programs.

One fact stands out with crystal clarity: The Christian College that is well administered, adequately supported, and serves its constituency is certain of survival. The liberal arts college is going on sounder and stronger foundations than it has known for several decades and its future is no longer in serious question.

THEOLOGICAL SCHOOLS:

Surveys have been made of

Boston University School of Theology.
Drew Theological Seminary.
Garrett Biblical Institute.

The reports on these schools are in first draft and tentative form. Since they have not been read by the schools it is not expedient to comment at length on the findings and recommendations. It should be stated, however, that there is abundant evidence of very economical administration and the great need of continued generous support.

One distinguished educator on the survey staff writes:

"My final impression is that with respect to the curriculum and related aspects of their program and organization these three Methodist seminaries are distinctly better than the general run of theological seminaries in the country at large. They belong to that group of really efficient seminaries which are making a substantial contribution to the onward movement of the Christian churches in our day. In all of them the old-fashioned theological curriculum which involved a student in a bewildering multiplicity of courses running for one or two hours a week throughout the year, has disappeared. In all, the opportunities afforded to the students and the demands made upon them are of the highest type."

GENERAL SUMMARY:

Several brief comments should be made on the surveys. They came at a most opportune time. At a stage when educational

institutions in general, and colleges in particular, were under rigorous questioning our schools have the benefit of an unusually intelligent and thorough study that has shown the way to curricular reorganization. Remarkable improvements have ben made and are in prospect. The study of the college libraries paved the way for preferential and very generous financial help from the Carnegie Corporation. In this field alone the gifts to a limited group of colleges far surpass the total cost of the surveys.

The judgments and data of the survey staff serve as a very useful check against over-expansion of the physical plant. The way has been shown to a more effective utilization of the present plant, so that in only a few institutions was there a demonstrated need for additional buildings. It was emphasized again and again that the chief need is for more adequate endowment and current support.

Another important and money-saving recommendation is in the frequently reiterated counsel against over-expansion of curriculums and faculties. Carefully gathered and organized data show that substantial economies and a wiser use of funds can be effected by reducing the number of small and expensive classes and increasing the ratio of students to faculty.

The most significant general statement that can be made is that we now have an unparalleled organization of accurate and comparable data and a body of sound judgments that can make possible intelligent and far-reaching programs and policies. The educational institutions and the agencies of the Church have a great task ahead, but all the material is at hand for wise procedures.

All of the individual reports of the schools and colleges are in the possession of the institutions, the Board of Education and the University Senate. The costs of these individual surveys have been borne by the institutions that have been surveyed. A final general report on the colleges is now coming from the press and will be on sale at the book stand here in a few days. The title is: "The Liberal Arts College: Based on a Survey of Thirty-five Colleges Related to the Methodist Episcopal Church."

CONCLUSION

In a brilliant and beautiful tribute to President Hibben, Dr. Henry Sloane Coffin said, "Besides curiosity, information, criticism, appreciation, a man needs a philosophy of life, some interpretation of this mysterious existence of ours which gives our education and everything else a meaning." Our institutions feel under a deep sense of obligation to offer the best spiritual interpretation of life which they know, believing that in and above this puzzling universe there is a Mind, a Heart, a Conscience, a living God, and that this faith can be explained and reasonably related to the whole of our knowledge. They stand for the

Christian interpretation of life, and for that we and many more pay them our grateful homage.

A better closing to this report than any we might write is in the Inaugural Address delivered at the opening of the Wesleyan University, September 21, 1831, by the Rev. Wilbur Fisk, D.D., President:

"But this work cannot go on without the further aid of a benevolent public. . . . Who can lack zeal in the causes of a benighted and perishing world? Our own communion, especially, ought to feel their obligations to engage in this work. Without this, or similar institutions, we can neither do justice to ourselves, nor discharge the obligations we are under to the world. We should engage in it, not for mere sectarian purposes, but for the purposes of general interest. Not as rivals, much less as enemies, to kindred institutions, but as coworkers together with them, in the common cause. We will not contend, unless it be *for a place to stand on* and an equal chance with others to bring our influence to bear on this ignorant and wicked world. We see this world lying in wickedness, and we hear the church called upon, to 'come up to the help of the Lord against the mighty.' We see also many great and effectual doors open, for the salvation of our race. But none open wider, and none, save the direct influence of the Gospel itself, more effectual, than that of education—especially an education of a high order, such as will fit men to educate others, and to exert an extensive and a wholesome influence in the community. Such an education we hope to give here. We burn with inexpressible desire to contribute something toward changing the current of this world's fashions and maxims, toward purifying its spirit, and elevating its moral and intellectual character. Small as our influence may be, we hope to make a movement in the great ocean of intellect, that shall be felt over our world in extended and successful vibrations. In the name and strength of the Lord, we can do it."

Respectfully submitted,

THOMAS NICHOLSON, *Chairman of Commisison,*
JOHN L. SEATON, *Vice-Chairman,*
JOSEPH P. MACMILLAN, *Secretary.*

EDUCATIONAL INSTITUTIONS FOR NEGROES

In accordance with the action of the General Conference of 1928, authorizing a survey of the educational institutions officially related to the Methodist Episcopal Church a Survey Commission for the Study of the Institutions for Negroes was appointed by the Board of Education in March, 1931, consisting of the following persons:

Bishop Thomas Nicholson, *Chairman,*
William S. Bovard,
John S. Fletcher,
Thomas F. Holgate,
David D. Jones,
John H. Race,
Albert E. Kirk, *ex-officio,*
Merrill J. Holmes, *ex-officio.*

In view of the fact that a similar study was projected by the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church for the schools of the latter denomination, the Commission appointed to study the schools under the supervision of the Board of Education was authorized to work jointly with the Commission studying the Colored Methodist Episcopal schools. Accordingly, the two Commissions met together early in April, 1931, organized as a Joint Commission, and elected Will W. Alexander, of the Methodist Episcopal Church, South, Chairman; Merrill J. Holmes, of the Methodist Episcopal Church, Secretary; J. A. Bray, of the Colored Methodist Episcopal Church, to serve with the two officers named on the Executive Committee of the Joint Survey Commission.

The Joint Survey Commission appointed Mr. Fred McCuistion, formerly State Director of Negro Education in Arkansas, later with the Julius Rosenwald Fund, as Director of the Survey, and later approved the following Staff:

Dr. Ray L. Hamon, Associate Professor, Department of School Administration, Peabody College, Nashville, Tenn.

Mr. J. W. Seabrook, Dean, State Normal School, Fayetteville, N. C.

Mr. J. P. Brawley, Dean, Clark University, Atlanta, Ga.

Mr. W. A. Bell, Educator, Colored Methodist Episcopal Church, Atlanta, Ga.

Two special counsellors were secured in Mr. N. C. Newbold, State Director of Negro Education of North Carolina, and Professor Doak Campbell, of Peabody College.

The list of institutions to be studied included ten colleges and junior colleges of the Methodist Episcopal Church, and five similar institutions of the Colored Methodist Episcopal Church. The schools of the Methodist Episcopal Church included in the study are as follows:

Bennett College for Women.
Bethune-Cookman College.
Claflin College.
Clark University.
Morgan College.
Morristown Normal and Industrial College.
Philander Smith College.
Rust College.
Samuel Huston College.
Wiley College.

It should be noted that because of other studies recently made or projected, the following five institutions of our Church were not included in the present Survey:

Flint-Goodridge Hospital and Nurse Training School.
Gammon Theological Seminary.
Meharry Medical College.
New Orleans University.
Princess Anne Academy.

The budget for the Survey was formally approved by the Commission in the amount of $16,000, and the funds for this service were secured from the following sources:

From the Julius Rosenwald Fund.....	$6,400
From the General Education Board.....	6,000
From the Board of Education colleges of the Methodist Episcopal Church.....	2,400

Headquarters for the Survey Staff were established in Nashville, Tenn., where office space was provided by the Methodist Episcopal Church, South, without expense.

The study of these schools was approached from the standpoint of the responsibility of the Board of Education to provide institutions of Christian education for Negro youth, as set forth in the *Discipline,* ¶ 501, § 6, which reads as follows:

"The Board of Education shall maintain and administer institutions for Christian education among the Negroes of the Southern States and elsewhere as the Board may determine. Such institutions shall be located and developed with due regard to a system which will provide for the educational needs for the people with the greatest efficiency and economy."

The Survey of these schools was for the purpose of bringing clearly in view all facts pertinent to the determination of poli-

cies and plans in the further development of the institutions. Within the limits of this general objective three major questions have been raised:

(1) In view of changing conditions, what are the chief educational needs which should be faced at present and in the near future in the constituent territory served by each school?

(2) In view of the educational needs thus determined, and in view of the service rendered by other agencies than our own, what should be the scope of work of each of our schools in order to contribute most helpfully to the total educational program?

(3) In order to assure a high degree of effectiveness in the work of each institution what changes should be made in scope of work and program, and what further development should there be of equipment and of resources in the case of each institution.

The ten institutions of the Methodist Episcopal Church included in the present study have all been visited and the report of the Survey Staff is nearing completion. This report will be the basis for careful study by the Board of Education and by executives of the institutions in determining policies and plans for the next few years. The following initial statement of the Survey Staff to the Survey Commission will indicate the breadth of view with which the whole question has been approached by the Survey Staff:

"The place of the church college in American education has been fixed and recognized from the beginning of our national existence, and there seems to be no fundamental change in the general public attitude toward this phase of the church program. As a matter of fact it seems that the work of the church is equally as dependent upon its educational institutions to-day as at any time in its history. The very life of the church depends on its increased enlightened leadership. The mission of the church, white and colored, is probably restricted more because of the lack of a sufficient number of intellectual leaders than for any other tangible reason.

The church, through the denominational college and otherwise, must accept increased responsibility for improving this condition, as the states do not attempt to provide adequate facilities for all types of education on the college level. Along with the acceptance of this responsibility must come an increased consciousness of the desirability of higher education and a willingness to accept more responsibility for its support. Independence and strength will be the result for the colleges, while a broader outlook and a deeper spiritual life will be available for the students."

Respcetfully submitted,

THOMAS NICHOLSON, *Chairman of Commission.*
MERRILL J. HOLMES, *Secretary.*

THE COMMISSION OF NINE

Elected by the General Conference, Kansas City, on May 29, 1928, the authorization of which appeared in the *Daily Christian Advocate* on May 30, 1928, as follows:

"WHEREAS, in view of the large sums of money that have been expended and may yet be involved, and in view of the many questions of policy and morals concerning the trial of Bishop Bast and matters connected therewith, and in view of the lack of time in which this matter can be properly discussed on the floor of this General Conference, and in view of the absence of many official papers and other proofs,

"It Is Moved, that in lieu of the recommendations and suggestions contained in Reports Nos. 27, 28 and 29 of the Committee on Judiciary, Serial Nos. 265, 266 and 267, respectively, pages 592 and 593 of the *Daily Christian Advocate,* that these matters be referred to a commission of nine, to be nominated by the Board of Bishops and elected by the General Conference; three of whom shall be bishops, three others ministers and three laymen, said laymen to be selected from the Committee on Judiciary. Said commission to make a full investigation and to have full power and authority as to all matters involved, and to carry out their conclusions, or report to the next General Conference."

The commission, as elected, was as follows: Bishops: E. G. Richardson, F. J. McConnell, E. L. Waldorf. Ministers: John H. Race, Morris W. Ehnes, Horace L. Jacobs. Laymen: C. Oliver Holmes, E. H. Cherrington, J. B. M. Stephens.

The Commission of Nine voted to name the commission "The Denmark Commission." Bishop E. G. Richardson was elected chairman and E. H. Cherrington, secretary. Later M. W. Ehnes was elected secretary.

The commission held five meetings the dates of which, and the principal items of business are reported below.

At the first meeting, held in Kansas City, May 29, 1928, the commission voted to pay Mr. F. Otto Fabricius, attorney at Copenhagen, $1,800 for all his services in connection with the case of the Methodist Episcopal Church *versus* Bishop Anton Bast.

At this meeting the secretary was instructed to write the Rev. J. P. Ingerslew to be present at a meeting of the commission on June 20.

The following cable was sent, through the secretary of the General Conference, to the Supreme Court of Denmark:

Hojesterets Sagfirer,
Bruun,
Nygade 1, Copenhagen.

Notify immediately your Supreme Court. General Conference reinstated Ingerslew into Annual Conference. Membership pronouncing expulsion null and void.

A letter was also transmitted by the secretary to the Supreme Court stating that a commission had been appointed by the General Conference to investigate the Ingerslew case fully.

The second meeting of the commission was held in Bishop McConnell's office in New York on June 20, 1928.

The Rev. J. P. Ingerslew was not present, but letters were received from him setting forth his claims, among them a request to pay his traveling expenses from Denmark to Kansas City to attend the General Conference. Action was deferred on this request until the full claims of the Rev. Ingerslew were presented.

The Rev. Anton Bast also presented a claim for $1,181.61 covering the expenses incurred in the preparation for his trial at Kansas City. The commission voted that it did not see its way clear to allow this claim.

The third meeting of the commission was held in Bishop McConnell's office in New York on September 19, 1928.

A communication from Baron Rosenkrantz was read requesting aid for the Rev. Anton Bast. It was voted that in view of the action of the General Conference regarding compensation for Bishop Bast that this commission has no authority to act.

A letter was received from Attorney Bruun, of Copenhagen, containing a copy of the brief prepared and setting forth the expenses that would probably have to be paid in connection with the Ingerslew case. In reply to Attorney Bruun's letter the following cable was sent soliciting further information:

If the Ingerslew case is discontinued and a general release of all claims against the Church and Conference be executed by him, commission recommends $15,000 be offered him, one half to be paid by the commission on condition Denmark Conference adjust the remaining half. On bill of $3,000 presented by laymen, commission will pay one half on condition Conference adjusts balance. On legal expenses incurred by Conference, commission will provide $2,000. These three offers are independent and open for thirty days only.

The fourth meeting of the commission was held at the North Shore Hotel, Evanston, Illinois, on January 4, 1929.

The secretary reported that in accordance with the action of the commission on September 19, 1928, the chairman and he had directed the Treasurer of the General Conference Expense Fund to pay to Bishop Wade, for the laymen of the Denmark

Conference, $1,500, and that Bishop Wade had contributed $500, making a total of $2,000 which the laymen had accepted as paying their claim in full.

The secretary also reported that the chairman and he had directed the Treasurer of the General Conference Expense Fund to pay Bishop Wade $2,000, which was not accepted by the Denmark Conference as payment in full of their expenses.

It was voted to defer further action until the decision of the Supreme Court on the Ingerslew case was reported.

The fifth meeting of the commission was held in Bishop McConnell's office in New York on February 1, 1929.

The secretary reported that he had received the following cablegram from the Rev. Herman Saermark:

Sentenced to pay Ingerslew before February fifth salary Kroner 40,000 interest 5,700 attorney 9,820 court expenses 1,448 Total expenses 82 to 85,000 Kroner or 22,500 to 23,000 Dol—Saermark

On receipt of this cable the secretary cabled to Attorney Bruun for additional information and the following reply was received:

Ingerslew case amounts payable Fifth February Danish Crowns Ingerslew 51,700 Ingerslews Barrister 3,820 Fees 1,448 Churchs Barristers 4,357 in total Crowns Sixty-one Thousand Three Hundred twenty-five—Bruun

The responsibility of the commission was discussed in detail and the following action was taken:

"*Voted:* That the commission does not recognize any legal obligation in the matter relating to the Rev. John P. Ingerslew and the Denmark Annual Conference, but that, to help our brethren in Denmark—with the hope that our action will assist the work in Denmark—the commission instructs the Treasurer of the General Conference Expense Fund to pay, through the proper channels, in Danish Kroner 61,325. It must be distinctly understood that this is the final award that can be looked for from us."

On the basis of this action the secretary cabled Kroner 61,325 (or $16,358.44) through the Bankers Trust Company of New York and the receipt and general release signed by the Rev. Ingerslew follows:

RECEIPT AND GENERAL RELEASE

"I, the undersigned John P. Ingerslew, Pastor in the Methodist church acknowledge to have received as full settlement of the judgment of the supreme court in Denmark in the case ctr. the Methodist Church annual conference in Denmark, dated January 22, 1929, and as full settlement of all my claims against the Methodist church annual conference in Denmark and subsidiary and associated agencies up to this date, especially, also claims for which reservation has been taken by my lawyer. Mr. Martensen-Larsen in his letter

dated February 6, 1929, to the lawyer of the church Mr. H. H. Bruun, the following amounts:

1.	According to the judgment	Kr. 40,000...
2.	Interest hereof 5% p. a. from 30/3 1926 to 25 February 1929	5,811.14
3.	Costs for the high court	6,000...
4.	Covering all claims, not included by the judgment of the supreme court if any—and further contribution of transportation of myself and my family to U. S. A. in harmony with my request for leave of absence	10,000...
	Total	Kr. 61,811.14*

for which amount hereby is given full receipt and discharge towards the Methodist church and all agencies and institutions, belonging to said church.

Copenhagen, February 20, 1929
(signed) JOHN P. INGERSLEW

As witnesses:
Jakob E. Gelting
Solicitor to the Supreme Court
H. Burmstron
Solicitor to the High Court

The total expenditure of the commission, including all items, was $21,995.45. This was made up as follows:

Paid Attorney F. Otto Fabricius	$1,800.00
Traveling expenses of members of the commission	215.45
Cables, telegrams, transfer of funds, notarial charges	121.56
Expenses of the Laymen of Jerusalem's Church	1,500.00
Legal expenses incurred by Denmark Conference	2,000.00
Settlement of Judgment in favor of the Rev. J. P. Ingerslew	16,358.44
Total	$21,995.45

Respectfully submitted,

E. G. RICHARDSON, *Chairman;*
MORRIS W. EHNES, *Secretary.*

* The difference between the 61,325 Kroner which were forwarded to Denmark and the amount appearing in the receipt, 61,811.14 Kroner, was paid by the Denmark Annual Conference.

COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

To the General Conference of the Methodist Episcopal Church, Atlantic City, N. J., May, 1932:

DEAR FATHERS AND BRETHREN: The Committee of Six on Foreign Language Publications consists of two members of The Methodist Book Concern; two members of the Board of Education, and two members of the Board of Home Missions and Church Extension. The duties of this committee are to look after the needs of foreign language publications among the newer immigrants in America. During the past four years the work of the committee has rapidly diminished. This is due to two facts: First, that immigration has almost ceased, and second, that the children in immigrant groups have mastered English in our public schools.

During the last four years the committee has published an Italian paper, *La Voce;* a Portuguese paper, *Aurora,* and a Slovak paper, *Krestan.* After careful study on the circulation, costs, and field of service rendered by these papers, the committee decided to discontinue the publication of *La Voce* and *Aurora.*

In addition to a vast number of tracts and penny gospels, the committee has distributed some six thousand copies of the *Life of Christ* in bilingual form for systematic study in foreign speaking church schools and also in Mexican and Filipino camps of the Southwest.

At a meeting of the Committee of Six on Foreign Language Publications held in New York City on March 21, 1932, the Corresponding Secretary, Rev. Ezra M. Cox, in a carefully prepared report, recommended the discontinuance of the Committee of Six as now constituted.

The subcommittee appointed at the preceding meeting, to consider the future of the Committee of Six on Foreign Language Publications, presented the following Resolution:

RESOLUTION ON THE DISCONTINUANCE OF THE COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

Whereas, Our current Federal Restricted Immigration Policy is constantly reducing the percentage of permanent foreign language residents in the United States; and

Whereas, children from the homes of America's foreign language groups are rapidly increasing the proportion of our English-speaking constituents among them; and

Whereas, We now have access to an adequate supply of

"penny Gospels" in the languages of all foreign language groups among whom we are at work, plus the fact that their use, coupled with effective evangelistic appeals from bilingual Christian workers is exceedingly fruitful in winning peoples from all climes and nationalities to Evangelical Christianity; and

Whereas, The Methodist Book Concern, the Board of Education and the Board of Home Missions and Church Extension, which have heretofore provided the financial undergirding for the budget of our Committee of Six, find it imperative further to curtail their programs of activity on account of the continued shortage in World Service receipts; therefore, be it

Resolved, That we regretfully recommend a discontinuance of the Committee of Six on Foreign Language Publications at the close of this current quadrennium.

EDWARD D. KOHLSTEDT,
MERLE N. ENGLISH,
JOHN H. RACE,
Committee.

This Resolution, requesting the discontinuance of the Committee of Six on Foreign Language Publications at the close of this current quadrennium, was unanimously adopted.

Before the Committee adjourned, the following minute of appreciation concerning the work of Ezra M. Cox, the Corresponding Secretary of the Committee was adopted and made a part of the minutes:

The Committee of Six on Foreign Language Publications is deeply indebted to Ezra M. Cox, its Corresponding Secretary since January, 1926. He has given to this work devoted, intelligent and highly efficient service. His sympathetic understanding of the problems of foreign-speaking peoples in America has been a valuable asset. He has given himself without reserve to this task of brotherly service.

Respectfully submitted,

THE COMMITTEE OF SIX
For the Methodist Book Concern
JOHN H. RACE, *Chairman,*
JAMES E. HOLMES.
For the Board of Home Missions
EDWARD D. KOHLSTEDT,
ERNEST G. RICHARDSON.
For the Board of Education
MERLE N. ENGLISH,
LUCIUS H. BUGBEE.

COMMISSION ON INTERDENOMINATIONAL RELATIONS

The General Conference of 1928 raised a Commission on Interdenominational Relations, combining under it the duties carried on during the previous quadrennium by the Commission on Unification and the Committee on Federal Council and Church Relations. The Commission was to consist of seven Bishops, fifteen other ministers, and fifteen laymen. The Commission met in Simpson Hall, Philadelphia, November 21, 1928, and organized.

Bishop William F. McDowell was elected chairman and Dr. Harry Earl Woolever, secretary. After a discussion of the responsibilities of the Commission the work was divided into four committees as follows: Relations With Other Methodist Churches, Relations With Other Than Methodist Churches, Stockholm and Lausanne Conferences and Other Like Groups, Federal Council and Other Like Bodies.

COMMITTEE ON RELATIONS WITH OTHER METHODIST CHURCHES

The Committee on Relations With Other Methodist Churches was as follows: Bishop C. L. Mead, chairman; Bishops W. F. McDowell and R. E. Jones; Dr. R. N. Merrill, secretary; Mrs. W. H. C. Goode, W. H. G. Gould, Col. W. T. Williamson, James R. Joy, Henry C. Black, J. H. Foresman,* F. W. Court, R. B. Stansell, F. M. Larkin, H. E. Woolever. This Committee held two meetings with the Committee on Union of the Methodist Episcopal Church, South, and several meetings with the Committee on Union of the Methodist Protestant Church; also joint meetings with both of these sister groups. Negotiations are now continuing as the *Handbook* of the General Conference goes to press. The Committee therefore will make its full report in the columns of the *Daily Christian Advocate* at the opening of the General Conference.

COMMITTEE ON RELATIONS WITH OTHER THAN METHODIST CHURCHES

The action of the last General Conference in adopting a memorial favoring union with the Presbyterian Church in the United States of America and in sending this memorial to the General Assembly of that Church (see *General Conference*

* Deceased.

Journal, May 12, 1928), was accepted by the members of the Commission on Interdenominational Relations as imposing upon them a mandate. Accordingly, a Committee on Relations with Other Than Methodist Churches was organized by the Commission, as follows: Bishop Welch, Chairman; President E. M. Antrim, Secretary; Bishops McDowell and Leete; Revs. Ray Allen, O. W. Auman, F. W. Mueller, J. H. Race, and H. E. Woolever; Messrs. E. H. Cherrington, E. R. Conder, W. A. Elliott, F. A. Horne, J. A. James, and I. Garland Penn.*

This Committee took up correspondence with the Presbyterian Department of Church Co-operation and Union and a meeting was agreed upon. Following a preliminary gathering of the Committee, held January 29, 1929, the joint session with the Presbyterians was held in the First Presbyterian Church of Pittsburgh the next day. This meeting was fully attended and was characterized by a hearty spirit of fraternity and a sincere desire on both sides to promote closer relationships, with the ideal of organic union as the goal toward which efforts should be directed. Resolutions to that effect were adopted, and two joint sub-committees, one on Doctrine and Polity and one on Organization and Property, were appointed. At the same time, both groups frankly recognized that the natural line of immediate development was toward union with other Churches within their respective denominational families.

An informal consultation between members of the two Commissions was held in Philadelphia, February 25, 1930; and a similar conversation took place at Atlantic City on June 10, 1930, in connection with the meeting with the Protestant Episcopal Commission. Other and even more informal discussions have been had between representatives of the two bodies.

On March 5, 1931, a second regular meeting between the Department of the Presbyterian Church and our own Committee was held in Philadelphia. Other members of our general Commission were present by invitation. The sub-committee on Organization and Property presented a comprehensive report, reviewing the questions involved and leading to the conclusion that, while real difficulties would be faced and probably some property losses would be incurred by organic union between the two Churches, no insuperable obstacles to such union could by careful investigation be discovered in that field. A further joint sub-committee was appointed to study all the questions of relationship, co-operation, and union between the Presbyterian and Methodist Churches in specific tasks in local communities and concrete situations and undertakings both at home and abroad. This sub-committee and that on Doctrine and Polity

* Deceased.

have not yet reported and no further meeting of the Joint Commission has been held.

The present situation is this. We have offered to share in inviting a meeting of representatives of the several Presbyterian and Methodist Churches who might be willing to take part in such a conference, to consider the possibility of an inclusive union of these two ecclesiastical families; or to continue negotiations with the Presbyterian Church in the United States of America alone, with the expectation of framing in the near future a definite plan of organic union, provided further study confirms the desirability of such union and discloses no insurmountable obstacles in other directions than those already explored. The Presbyterians desire to continue negotiations with us, but feel, as do many of our members, that any definite steps for organic union between our two Churches must inevitably await the outcome of pending plans of union within our respective Church families. The Presbyterian Church of the United States of America and the United Presbyterian Church of North America have prepared a Plan of Union to be presented to their General Assemblies next May. This action follows in line with negotiations in the Presbyterian and Reformed family of Churches which have been in process for a number of years and does not imply any lack of fraternal feeling toward our own Church.

What will be the outcome of the negotiations for union between the Methodist and Presbyterian Churches, it is not easy to predict. The proposed Presbyterian union may take several years for its consummation, and when it is accomplished there will be in existence a new body containing more diverse elements and with a natural hesitation, on the heels of one union with all its legal and organizational changes, to consider at once another and somewhat more difficult union. This same statement may apply to the situation in the Methodist Church. But the work already done is undoubtedly worth while in extending the spirit of unity and in promoting mutual understanding, respect, good will, and the desire for union.

The two groups have agreed upon the following statement of principles and procedure, to be presented to the General Assembly and the General Conference for their consideration and appropriate action:

PRESBYTERIAN-METHODIST JOINT STATEMENT

The Presbyterian-Methodist Joint Commission, representing the Presbyterian Church in the United States of America and the Methodist Episcopal Church, recognizes that, under existing circumstances, a considerable time must elapse before negotiations looking to organic union between those two Churches can be brought to a consummation. The education of the

membership of both Churches to so radical a change in denominational status would necessarily be slow; many legal and organizational problems would demand thorough and extended study; and union itself is not desirable unless and until it shall be the result of an existing spirit of unity, which must be a growth and cannot wisely be forced.

The Joint Commission has already agreed that with this prospect and with the uncertainty as to the ultimate outcome of our consultations, anything like the unregulated and miscellaneous union of Presbyterian and Methodist local churches would be premature and unwise. Confusion would follow; denominational ties would be broken with nothing to take their place in steadying, guiding, and developing such united Churches. When union comes, it should find each of our Churches not weakened and disorganized, but at its best in vigor and efficiency.

Nevertheless we recognize that there may be situations where the co-operative spirit can be cultivated and the available resources used with larger results for the common cause if some new relation can be attained now, without waiting for any more inclusive movement. There are, for example, overchurched communities where Presbyterian and Methodist churches are adding to the confusion and the waste. There are institutions, small, feeble, competing, where they ought to be co-operating or combining. There are building enterprises projected, sometimes involving large outlays, which under future union would be extravagant or even needless. There are towns and regions where unity has already been achieved and union is desired. A notable example under the last head is found in North India, where plans are now being studied to unite churches belonging to our two families.

Considering the existence of such conditions, at home and abroad, this Joint Commission believes that the time has come when some general principles may properly be laid down by our respective chief legislative bodies for the guidance of both our Churches.

We regard the Presbyterian and Methodist Churches as so closely akin in spirit and in purpose that they should be recognized as co-operating bodies. Therefore, in the use of home mission funds, in the organization and support of missionary work in other lands, in the establishment and maintenance of churches, colleges, hospitals, orphanages and the like, it is our conviction that the Boards, officers, and members of both Churches would do well to formulate their policies with this fact in view.

The promotion of the spirit of Christian unity by local meetings; the extension of the principle of the division of territory and of comity arrangements on an equitable basis; the organiza-

tion in exceptional situations of federated churches which shall maintain their connection with both denominations; the union of schools or other institutions when greater efficiency and economy can thus be secured; are all commended to the favorable consideration of those immediately responsible.

But in order that there shall be a consistent general policy throughout our borders, all such proposals should, before local action is taken, have the counsel and approval of the denominational authorities concerned.

This declaration is not to be understood as referring simply to the two Churches named, but as presenting the principles in accordance with which we are both prepared to deal also with other like-minded Churches.

PROTESTANT EPISCOPAL CHURCH

The Protestant Episcopal Church, at its General Convention in October, 1928, appointed a Commission of nine men, chosen from their "younger theologians," to sit with similar commissions from the Methodist and Presbyterian Churches, both North and South, to consider "matters of Christian morality, looking toward organic unity." The thought which lay behind this unique proposal, fathered by the late Bishop Brent, was that there are practical questions, belonging neither to Faith nor to Order, which might yet conceivably keep Churches asunder; and that the friendly discussion of these questions, followed by the probable discovery that there were no irreconcilable differences of moral view, might then open the way and furnish a genial atmosphere for the discussion of the more thorny problems, especially those concerning the ministry and the sacraments. The meeting held at Atlantic City, June 10 and 11, 1930, (in which, however, the two Southern Churches were not represented) fulfilled these expectations to a gratifying extent. While the discussion of the nature and conditions and forms of church union itself was barred, a large degree of unanimity was revealed concerning the relation of Church and State, the authority of the Church in moral matters, and the Christian attitude on the family, marriage, and divorce, international relations, racial relations, industrial and economic relations, and the relations of the Church to education, both religious and secular.

The Commission of the Protestant Episcopal Church made report to its General Convention in September, 1931, of this conference and of its official findings; and by majority recommendation asked that the Commission be continued and "be given authority to confer on other lines of approach to unity." A minority report, signed by two of the nine Commissioners, recommended that the Commission be discharged. The majority

report was adopted by the Convention with practically no opposition, and it is understood that the Commission, somewhat altered in its personnel, is now authorized to take up any subjects within the broad field of Church co-operation and union, and further consultations are expected to ensue.

COMMITTEE ON LAUSANNE AND STOCKHOLM CONFERENCES AND LIKE GROUPS

The Committee on Lausanne and Stockholm Conferences and Like Groups was made up as follows: Dean James A. James, Chairman; Dr. Robert Bagnell, Secretary; Bishops F. J. McConnell and William F. McDowell, Mrs. Thomas Nicholson, L. C. Wright, and H. E. Woolever. This Committee submits the following statements relative to the organization with which it is related:

The General Conference of the Methodist Episcopal Church held in Kansas City, Mo., U. S. A., in May, 1928, authorized its Commission on Interdenominational Relations to make a careful study of the communication from the World Conference on Faith and Order and to make a suitable response thereto. In transmitting this response, the Commission declares it has no authority to bind the Methodist Episcopal Church but can only give what in its judgment is the mind and attitude of that body.

THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

We heartily concur in the report of the second section on the Message of the Church to the World—the Gospel. Jesus Christ is the Gospel and He came with saving power for the whole of life. It is the chief business of the Church to make men His disciples.

THE NATURE OF THE CHURCH

The general statement on the Nature of the Church presented by Section III would be widely accepted by the Methodist Episcopal Church. We believe the Church to be of divine origin and that through her God is seeking to carry out His purpose of salvation. We do not believe that the physical organization is static, but that under the leadership of the Holy Spirit it will be varied in different ages and conditions. The true Church is not the mechanical organization but the spiritual communion.

THE CHURCH'S COMMON CONFESSION OF FAITH

The following statements may be made concerning the attitude of the Methodist Episcopal Church upon confessions of faith and creeds:

a. We deeply believe in their value. There must be a common acceptance of the fundamental truths of the Gospel in the heart and mind of the Church. The Church without this loses all meaning.

b. The various confessions of faith are not final and have the authority only that their statements of truth give them. They reflect the development of the Church in its understanding of the truth of the Gospel in their respective ages.

c. Recognizing the contributions made by science, reason, and experience toward the understanding of the truth, nevertheless, any true confession of faith of the Christian Church must be grounded upon the Scriptures as interpreted by the Spirit of God.

d. No confession of faith for the Christian Church can ever be final, for one of the supreme functions of the Holy Spirit must ever be the revelation of the truth of the Gospel in its constantly widening sphere.

THE MINISTRY OF THE CHURCH

The Methodist Episcopal Church would find itself in hearty accord with the following five propositions of the report:

1. The ministry is a gift of God through Christ to His Church and is essential to the being and well-being of the Church.

2. The ministry is perpetually authorized and made effective through Christ and His Spirit.

3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the Gospel, and the administration of the sacraments, to be made effective by faith.

4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

5. Men gifted for the work of the ministry, called by the Spirit and accepted by the Church are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

We recognize the fact of the wide differences of view concerning the form and nature of the ministry and we believe that the unity of the Christian Church must rest upon a valid ministry acceptable in all branches of the Church. The subject is one that will require profound study by such agencies as the World Conference on Faith and Order and by the Churches themselves. Each Church needs to study the subject in a tolerant spirit seeking the guidance of the Holy Spirit, to the end that she may see more clearly the basis of her own order of ministry and appreciate more fully that of others.

THE SACRAMENTS

The Methodist Episcopal Church believes profoundly in the Sacraments of the Lord's Supper and Baptism. The following sentences in the report of Section VI would be heartily accepted among us:

> We believe . . . in Baptism administered with water in the name of the Father, the Son and the Holy Spirit. . . We agree that the Sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

The doctrine held of the Sacraments, especially the Lord's Supper, is vitally related to that of the Ministry. We believe that it is vitally necessary to the unity of the Church that we shall all be able to come together to the Lord's Table and that the Holy Rite of Baptism be accepted in all the churches. As in the matter of the Ministry of the Church, so in the Sacraments, further profound study must be carried on in the effort to reach a common understanding.

THE UNITY OF CHRISTENDOM AND THE RELATION THERETO OF EXISTING CHURCHES

The admirable statement presented in this report as prepared by a special committee of five to which it had been referred and approved by the Business Committee we think will commend itself to all branches of the Church.

The topic itself is exceedingly difficult because the whole question of Christian Unity is full of difficulties, but that is no reason for giving up the task of achieving it. Three lines of endeavor must be pursued.

a. The World Conference on Faith and Order must continue its work of leadership in persuading and directing all branches of the Church in the restudy of the foundations of the Christian faith in the light of the Scriptures and with the illumination of the Holy Spirit.

b. We view with the liveliest satisfaction the growing co-operation in all forms of the work of the Gospel, illustrated by the World Conference on Life and Work, the Federal Council of the Churches of Christ in America, the International Council of Missions, the Young Men's and the Young Women's Christian Associations, and other agencies throughout the world. This co-operation is not only a blessing to the work itself, but is also bound to bring us into closer union in the bonds of love.

c. Paralleling these movements, the actual organic union of various branches of the Christian Church is taking place in

different parts of the world. The stress of the mission field, the useless competition of churches of like faith and order, and the growing demand for more effective work on the part of both old and young are resulting in the consolidations of individual churches and denominations. This cannot be forced but must take its natural course, and with the increasing unity of faith and of co-operation in Christian work it is bound to continue on a larger scale.

CONCLUDING STATEMENT

The Methodist Episcopal Church created its Commission on Interdenominational Relations as an expression of its desire to co-operate in the growing movement of Church Unity. The Commission, in harmony with its instructions from the General Conference, pledges its heartiest support and co-operation and that of the Church it represents to the Continuation Committee of the World Conference on Faith and Order in carrying forward its great task.

THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

The Universal Christian Council for Life and Work was founded in Stockholm in 1925. It represents thirty-seven nations and all branches of the Christian Church except the Roman Catholic, which declined.

Its purpose is, "To unite the different Churches in common practical work, to furnish the Christian conscience with an organ of expression in the midst of the great spiritual movements of our times, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems."

The Council, through its Executive Committee, since 1925 has been carrying on a very effective work of education, research, and conference. The International Christian Social Institute at Geneva has been very fruitful of good things.

The next World Conference will be held in 1935 and the Executive Committee requests the Churches to send notice before August, 1932, of their willingness to co-operate and to designate an appropriate commission to confer on all matters relating to the proposed conference.

We heartily commend the work of the Council and recommend that the Commission on Interdenominational Relations be authorized to act for the Methodist Episcopal Church in co-operation with the Council in the work proposed.

THE WORLD CONFERENCE ON FAITH AND ORDER

The Continuation Committee of the World Conference on Faith and Order has held several meetings during the quadren-

nium. It has been in close touch with all the Christian bodies except the Roman Catholic and through its frequent publications and pamphlets has kept them informed of the progress of its work.

Nearly all the Churches have sent their answers to the Continuation Committee setting forth their attitude toward the questions discussed at Lausanne in 1927 and the conclusions reached. The answer of the Methodist Episcopal Church, which was sent by the Commission of the Church on Interdenominational Relations by direction of the General Conference, is presented as a part of this report.

Your Commission has been in close co-operation with the Continuation Committee during the quadrennium and believes much progress has been made in the study of the fundamental questions of Faith and Order and we think the whole spirit of Church Unity has greatly profited by it.

The next World Conference has been set for 1937 and the Continuation Committee requests the Methodist Episcopal Church to appoint the delegates who shall represent the Church at said Conference and shall have an active part in the preparation of the program for it. We recommend that the General Conference authorize the Commission on Interdenominational Relations to appoint such delegates without expense to the Church.

FEDERAL COUNCIL AND OTHER LIKE BODIES

The Committee on the Federal Council and Other Like Bodies was working as follows: Bishop E. G. Richardson, chairman; Dr. Robert Bagnell, secretary; Bishops F. D. Leete and William F. McDowell; B. F. Abbott, E. H. Cherrington, John H. McCallum, T. R. Davis and H. E. Woolever. The Committee reports as follows:

Your Commission on Interdenominational Relations has kept in close touch with the Federal Council and its work. Its plans of work and its proposed utterances have been submitted to us in advance and any suggestions we have made have received cordial consideration.

We record our sincere appreciation of the great work the Council is doing in these difficult times; providing an agency through which the denominations can render a genuine service to the country and the world in fields where the individual denomination is severely handicapped. Many times it has welded the united influence of the churches in a telling manner for good.

We heartily commend the Federal Council and urge that the Methodist Episcopal Church continue its support and co-operation. We suggest that the relation of this Commission to the

Federal Council as defined by the General Conference of 1924 be continued.

The Commission which has made a wide and intensive study of the fields and possibilities of union will complete its report upon the subject and make its recommendations upon legislation at the opening of the General Conference.

Respectfully submitted,

WILLIAM F. MCDOWELL, *Chairman;*
HARRY EARL WOOLEVER, *Secretary.*

COMMISSION ON INTERDENOMINATIONAL RELATIONS—Part II

COMMITTEE ON RELATIONS WITH OTHER METHODIST CHURCHES

When the report of the Commission on Interdenominational Relations was prepared for the General Conference *Handbook,* it was impossible to make a report of the Committee on Relations With Other Methodist Churches as negotiations were in process, the outcome of which could not be completed until after April 30, 1932.

The following report is now made by this Committee and presented to the General Conference as a supplement to its earlier partial report appearing in the *Handbook:*

In the organization of the Commission on Interdenominational Relations, the following were assigned to the Committee on Relations With Other Methodist Churches:

Bishop Charles L. Mead; Bishop R. E. Jones; Ministers, F. W. Court, *Paul M. Edwards, F. M. Larkin, R. B. Stansell, Harry E. Woolever, R. N. Merrill; Laymen, Henry C. Black, J. H. Foresman, Mrs. W. H. C. Goode, W. H. G. Gould, James R. Joy, Col. W. T. Williamson.

The Committee met at Simpson Hall, Philadelphia, November 21, 1928, and elected Bishop Mead as chairman and Dr. R. N. Merrill as secretary of the committee.

The Committee held seven subsequent meetings in the quadrennium as follows: Washington, D. C.; Pittsburgh, Pa.; Dayton, Ohio; Chicago, Ill.; Atlanta, Ga.; Pittsburgh, Pa., and Atlantic City.

Early in the quadrennium it was discovered that the Methodist Protestant Church through a commission appointed by its General Conference would be pleased to discuss a possible basis of union between their Church and ours. Joint meetings of these two commissions have been held during the quadrennium and there has been discovered what seems to be a very feasible basis of union between the two bodies.

At Chicago, Ill., in July, 1931, the representatives of the commission from the Methodist Episcopal Church, South, having to do with exchange of territory met with our group and also with the representatives of the Methodist Protestant Church. At the request of the commissioners of the Methodist Episcopal Church, South, our committee named a sub-committee of Bishop

* Deceased.

Mead and R. N. Merrill to confer with representatives of the Methodist Episcopal Church, South, when individual cases arose where union of local Churches or territories seemed desirable. Since the appointment of such sub-committee, however, there has been no call for it to meet the commissioners of the Methodist Episcopal Church, South.

At Atlanta, Ga., in October, 1931, representatives of the Methodist Episcopal Church, South, again met with the representatives of the Methodist Protestant and of the Methodist Episcopal Commissions for conversation concerning their mutual problems.

It is the judgment of the sub-committee on Relations With Other Methodist Churches that our Annual Conferences should be encouraged to appoint committees on fraternal relations and exchange of territory to deal with other churches of the Methodist family as occasion may arise within their borders.

At Pittsburgh, Pa., in January, 1932, the committee presented to the Commission on Interdenominational Relations a draft of a plan for union between the Methodist Protestant and the Methodist Episcopal Churches which had been agreed to by the sub-committee of the Methodist Protestant Commission and by our own Committee on Relations with Other Methodist Churches. After some discussion, however, it was agreed that instead of proceeding to consummate this union at once, it would be best to request the Methodist Protestant commissioners to unite with us in an appeal to the commissioners of the Methodist Episcopal Church, South, to join with us in a consideration of such questions of comity as might arise out of the proposed merger of the Methodist Protestant and the Methodist Episcopal Churches.

Such an invitation was sent out for the meeting and a joint meeting of three committees representing these respective churches gathered in Washington on February 24, 1932. The Methodist Episcopal Church was represented by Bishops McDowell and Welch and the Secretary of the Commission, Dr. H. E. Woolever. The following statement and recommendation was unanimously adopted for consideration by the Commissions of these three Churches for recommendation to the respective General Conferences:

JOINT STATEMENT ADOPTED BY COMMITTEE REPRESENTING COMMISSIONS OF THREE METHODISMS

(February 24, 1932, Washington, D. C.)

"We, representatives of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, chosen from the Commissions of those churches on Interdenominational Relations and now meeting

in informal session, beg to make the following statement and recommendations to our respective Commissions:

"1. We cannot fail to be impressed by the many efforts to establish true comity, fraternity, and actual union betwen these three branches of Methodism. These efforts indicate to us that the desire for closer relations is a living desire in each of our Churches to which serious consideration must be given. We record our recognition of it with gratitude to God, who has kept us in such an attitude to one another through the years.

"2. We are compelled to believe that there is very great and growing unity of spirit within our Churches which has not found formal or official action. The mention of this subject in any joint gathering such as the recent Ecumenical Conference is always met with enthusiastic demonstrations of approval. The example of our English brethren in establishing a union, and the union already consummated between two of our churches in Japan, Mexico, and Korea, bring us face to face with our own conditions in a most definite and impressive manner. The insistent urgency within our Churches and in the world itself for our closer union calls for thanksgiving on our part and soberness of action as we consider the life of our Churches at this time, for we may well believe that a closer relation than now exists is not only in the mind of the Churches, but is also in accordance with the will of God.

"3. Previous efforts for the establishment of closer relations have met obstacles and difficulties which we have not found it altogether possible to overcome. We have not yet been able to frame a plan of union which has commended itself to our Churches in such a matter as to win their full approval and official sanction, but it is our judgment that in the effort to find the right way to the right goal there should be no weariness nor cessation, no lack of faith in one another nor in the outcome of our endeavor. We are surely bound as Christian brothers to continue our search in the spirit of unity that we are sure exists for a final actual unity that we can offer to the world and to our Master as a living proof of the love we bear one another and Him.

"4. We have now reached a very suggestive stage in the way of approaches and possible rearrangements between the three Churches. As we have gone on we have been conscious all the while of a desire on our own part and a conviction which we believe exists in the Churches as a whole that we must not stop with anything partial or incomplete, nor cease until we have exhausted the last effort for that perfect union between these three Methodisms which has been for years the dream and hope of many within them all. We are therefore considering to-day whether, even with these negotiations and approaches as they are, it is not wise for us to pause to take counsel in the

Spirit with one another to see if an open door for the larger result may not be just ahead of us. We do not count it wise to sacrifice the perfect to the partial, or the permanent to the immediate, in any way. We therefore beg to submit the following suggestions:

"A. That we recommend to our Commissions that we temporarily suspend all formal efforts at union now in progress between any of our Churches and that this be done without prejudice to such tentative agreements as have already been reached, with freedom to resume them if this seems the clear course at any time and with gratitude to God who has brought us thus far on what seems to be a way toward a goal we all desire to reach.

"B. That we unite in this informal Committee in recommending to our respective Commissions and through them to our General Conferences meeting in May, 1932 and 1934, the creation or continuation of Commissions authorized to begin at once after May, 1934, the definite efforts on the part of the three Commissions to make and agree upon plans for the union of the three Churches here represented and others that may enter the negotiations upon invitation or with our approval.

"C. That without committing ourselves to any particular plan, we especially recommend that the reunion of the Methodism of the United States be made a theme for major consideration in the Sesqui-Centennial celebration at Christmas in 1934 with reunion then or as soon thereafter as possible as a goal of that celebration.

"D. That we recommend that in the meantime, by prayer and fellowship, and by co-operation in all good work, we labor everywhere in all the Churches to promote a spirit of union which will, before the sun goes down upon our earthly lives, make a visible as well as a spiritual union of these Churches which we love."

The Commission on Interdenominational Relations of the Methodist Episcopal Church unanimously recommends that the General Conference of 1932 express its approval of the program outlined in this joint statement.

The Commission on Interdenominational Relations makes the following additional recommendations:

RECOMMENDATIONS TO THE GENERAL CONFERENCE

That the General Conference authorize the Commission on Interdenominational Relations or some other body to make a comprehensive study of the problem of the over-churched and under-churched communities.

That an invitation be given to all Methodist bodies to join with the Methodist Episcopal Church in negotiations looking to union.

That the General Conference authorize the Commission on Interdenominational Relations to issue a call to all Protestant Churches in America for a conference upon church union and comity.

That the General Conference continue the Commission on Interdenominational Relations and that the personnel not exceed twenty-five in number.

The Commission voted unanimously at the closing meeting of the quadrennium that the Bishops be requested to appoint Bishop William Fraser McDowell again to the Commission membership and as its head.

Your Commission on Interdenominational Relations feels that real progress has been made during the quadrennium in the field of promoting comity and co-operative Christian effort throughout the world, in developing a closer fellowship and greater understanding betwen Protestant Churches and in paving the way for definite Methodist union. Under the authorizations defined in this portion of the report upon Relations with other Methodist Churches and the accomplishments noted in the preliminary report made in the *Handbook,* it is believed constructive progress will be made during the ensuing quadrennium in developing the important fields of Christian comity and union.

William F. McDowell, *Chairman,*
Harry Earl Woolever, *Secretary.*

JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

To the General Conference:

The Joint Committee on Religious Education is the co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society for the development of Christian education in the churches, day schools, Sunday schools, Epworth Leagues, vacation schools, and other educational agencies of the Methodist Episcopal Church in mission lands. Each of the three co-operating agencies recognizes the Joint Committee as its authorized agent in the development and carrying out of an adequate program of religious education, in co-operation with the agencies on the foreign field.

In maintaining the Joint Committee the three agencies evidence their desire and purpose to give recognition to the principle of co-operation in their work, thus avoiding overlapping and duplication of effort, and at the same time permitting each to make its distinctive contribution to the development of Christian education throughout the world field of Methodism.

Through this co-operative agency maximum economy of effort and of expenditure is achieved both at home and abroad. One Secretary of the joint organization obviates the necessity of each of the three Boards maintaining a staff officer for the promotion and supervision of religious education. Correlation and co-ordination on the foreign field are increasingly being effected; duplication of effort avoided; and ever more attention given to the specialized work of religious education of children, young people, and adults. The Joint Committee was organized in February, 1927. The following statement is a review of progress of the intervening five-year period.

I. *Organization of Responsible Field Agencies.* The *Discipline* makes it the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education for the promotion of the cause of religious education through the church schools and Epworth Leagues. The Church in the foreign field is young, limited in personnel, and in organization not fully developed. During the life of the Joint Committee persistent, continuous stimulation has been given to the development of Area and Conference organizations, with programs based upon field conditions and needs, with the following result: (1). *China Committee on Religious Education,* organized in March, 1929; (2). *Eastern South America Commis-*

sion on Religious Education, organized in 1927; (3). *Chile Commission on Religious Education,* organized in 1927; (4). *France and North Africa Commission on Religious Education,* organized in 1929; (5). *Malaysia Commission on Religious Education,* authorized and organized at the 1929 sessions of the Malaya Conference and the Sumatra Mission Conference; (6). *Board of Religious Education* of the Philippine Islands Annual Conference, authorized and organized at the 1929 session; (7). *Korea Council of Religious Education,* organized at the 1927 session of the Korea Conference, in 1930 became the Department of Education of the new Korean Methodist Church; (8). *Mexico Council of Religious Education,* organized in March, 1927, in 1930 became the Board of Education of the Methodist Church of Mexico; (9). *Council of Religious Education of Puerto Rico Mission Conference,* organized in November, 1929; (10). *India Council of Christian Education,* formed in 1930, by action of the Southern Asia Central Conference, by uniting the previously existing Council of Religious Education and Council of Education.

II. *Religious Education Personnel.* Preceding the organization of the Joint Committee, the Board of Education and, earlier still, the Board of Sunday Schools and the Board of Epworth League each had representatives in service abroad. Since 1927 all have been recognized as regular missionaries of the Board of Foreign Missions. Some changes in personnel have been made. Each of the organizations named in the preceding paragraph, with one exception, has at least one full-time Secretary. Several have additional staff workers.

III. *General Program of Religious Education.* In each of the major mission fields there has been set up a program of religious education determined by the needs and resources of the membership and constituency of the Church after thorough, intensive study. The Executive Secretary of the Joint Committee has engaged in service in South America, Mexico, Puerto Rico, Malaya, the Philippines, China, Korea, and Japan, visiting the major centers of missionary activity, studying local situations, interviewing leaders, holding study and discussion conferences participated in by missionary and national leaders including heads of schools, teachers, pastors, Bible women, and other Christian workers. In these conferences, on the basis of field surveys, discussion, and conference, have been worked out carefully formulated statements of objectives, agencies, and methods for forward-looking programs of Christian education.

IV. *Children's Work.* In the several fields in which programs of religious education have been formulated the needs of children have received increasing attention, and earnest attempt made to develop elementary religious education. Committees on Children's Work have been set up within the organiza-

tions for religious education. Consciousness of the need of directors of children's work has deepened. Eastern South America has been provided with a full-time missionary Director of Children's Work; in the Philippines a Director on part time has been appointed; in Mexico a native full-time Director is at work. Elementary departments have been formed in many Sunday schools; children's classes provided; and children's worship conducted. Constantly increasing emphasis is being placed upon the importance of the home in religious nurture and moral training, and pastors are being led to give more attention to instructing parents and co-operating with them in home improvement.

V. *Young People's Work.* Under the newly organized Board, or Councils, of Religious Education aggressive young people's programs have been projected in a number of countries. An outstanding example is Malaya, where a Department of Young People's Work has been developed and a Secretary, D. H. Yap, set to work. In Mexico, also, a full-time Director of Young People's Work has been appointed. Last year the first Young People's Institute ever held in North Africa was a conspicuous success, inspiring a number of young people to engage in Christian service. In every field, where beginnings had previously been made, the program has been enlarged and new plans projected.

VI. *Leadership Training.* In every field significant advance has been made in leadership training. The Standard Training School, as developed in America, has been introduced as an effective, adaptable agency of instruction and training in Korea, China, Malaya, South America, Mexico, Puerto Rico, and other fields. A consciousness of need and desire for training has been created among pastors. Their interest in the training of lay workers has been awakened, and their active co-operation in many situations secured. Standard Training Courses, differing in accord with the needs of different countries, have been planned and officially approved by the respective Boards in China, Korea, Japan, the Philippines, Mexico, Puerto Rico, and South America.

VII. *Christian Schools.* The Methodist Episcopal Church is truly a world Church in its educational program. Under its auspices are maintained more than two thousand seven hundred schools in twenty-five separate national areas. This number does not include union institutions nor the large number of kindergartens and primary schools in connection with local churches. Attention has been given to programs and curricula of the Christian schools and effort directed to the development of increased provision for religious activities, improved teaching, and training of teachers.

VIII. *Curriculum and Literature Development.* The need

for Christian teaching literature is acute throughout the world. The Latin America curriculum and literature project is a pioneer enterprise in developing indigenous curricula. Originally proposed as a South America project, it has been extended to other areas of Latin America. The Secretary of the Joint Committee has organized Regional Committees for carrying on study, research, experimentation, and curriculum construction in (1) Eastern South America; (2) Chile; (3) Brazil; (4) Mexico; (5) Cuba; (6) Puerto Rico. For the first time in the history of the modern Christian missionary enterprise, committees, the majority of whom are nationals, have planned a comprehensive program of religious education including indigenous curricula for the teaching of religion in both day schools and Sunday schools. In China a Committee on Curriculum, organized in 1929, has made a beginning in curriculum development of such significance as to attract widespread attention among Christian leaders. In the Philippines and Malaya committees have been organized and are working constructively. In India the Charterhouse Program for churches and schools, an ambitious and extensive undertaking, is being steadily developed. In North Africa preparation of teaching materials by adaptation and translation is under way.

Not only have curriculum committees been organized; the importance of study of interests, problems, and needs, has been effectively emphasized, and processes of experimentation and testing inaugurated.

IX. *Looking Forward.* The opportunity and need of Christian religious education was never greater than to-day. National systems of education are growing as never before. In the new schools of the world the younger generation has opened to it a chance for life such as no preceding generation has had. But if abundant life in the Christian sense is to be possessed education must be everywhere made more truly and vitally Christian. In this is the great new opportunity and responsibility of the Christian missionary enterprise.

Wade Crawford Barclay, *Secretary.*

THE COMMISSION ON RESERVE PENSION FUND PLAN

To the General Conference of 1932:

1. *Personnel, Meetings, Attendance.* Of the Commission as appointed by the Bishops, the following members assembled in Chicago, December 13, 1928, for the first meeting: Bishops Edgar Blake, H. Lester Smith, Wallace E. Brown; John J. Bushnell, James W. Colona, George H. Haigh, Arthur M. Wells, and Manfred C. Wright, ministers; and William A. Walls, layman. Later Mr. Thomas J. Sare was added and served with the above named members until the work was completed. Bishop Edgar Blake was elected Chairman and J. W. Colona, Secretary of the Commission. Six meetings of the full Commission were held and additional meetings of special Committees were held to facilitate the work of the Commission.

By action of the Commission, William B. Farmer, Charles R. Oaten, Thomas A. Stafford, George A. Huggins and Irene Flesner of the Board of Pensions and Relief were invited to sit in the meetings of the Commission and participate in the discussions. Mr. Marvin Campbell, and others desiring to speak to the Commission were given hearings.

2. *Status, Powers and Functions* were determined by the Commission to be as follows:

"That this Commission is authorized, empowered and instructed by the General Conference to prepare a Ministers' Reserve Pension Fund Plan.

"That all decisions with reference thereto are to be made by the Commission and not by the Board of Pensions and Relief, which has only an advisory relation to the work of the Commission.

"That the new Plan may be set in operation only in such Conferences as can show that actuarially adequate reserves have been set up for the purpose of fully protecting the rights of Conference Claimants under the original pension system of 1908, in order that the revenue from the pastoral charges for Conference Claimants shall not be diminished on account of payments for new entrant members of the Ministers' Reserve Pension Fund.

"The principle of equalization of benefits shall be applied to service annuity credits within Annual Conference units.

"All other items of the stipulations and instructions as printed in the 1928 *Discipline*, ¶ 603, appear to be clear in the form stated."

Close co-operation was given by the Board of Pensions and Relief, which furnished studies, diagrams and plans as needed, and cleared the notices and the minutes of meetings and all other needed matters through its office.

3. *The limitations* within which the plan was to be worked out as set forth in the aforementioned ¶ 603, *Discipline* 1928,

were faithfully observed by the Commission. Items 10 and 12 of those stipulations, being extra to the Reserve Pension Plan for Ministers, were referred to the Board of Pensions and Relief, which reported to the Commission the impossibility at this time, on account of absence of reliable and necessary data, to set up a scientific plan and the Commission recommends that these items be left with the Board for further study and later recommendation.

4. *The Reserve Pension Plan for Ministers of the Methodist Episcopal Church,* as adopted by your Commission, is as follows:

PLAN OF MINISTERS' RESERVE PENSION FUND METHODIST EPISCOPAL CHURCH

I. Establishment

¶ A. Pursuant to the authorization, direction and instruction of the General Conference of 1928, there is hereby established a reserve pension system to be called the Ministers' Reserve Pension Fund of the Methodist Episcopal Church, hereinafter called the Fund. The Fund shall be administered by the Board of Pensions and Relief in accordance with and subject to the provisions that follow.

II. Definitions

¶ B, § 1. The following definitions shall apply to the interpretation of the Plan of the Fund, unless the context plainly indicates otherwise:

§ 2. "Employer" shall mean any connectional board, organization, or institution that receives the services of a member of the Fund in either a pastoral or non-pastoral capacity and shall pay therefor any form of salary, compensation, or allowance.

§ 3. "Support" of a member of the Fund shall mean:

(a) The sum or sums annually received from a Pastoral Charge as compensation for his services, plus an amount equivalent to fifteen per cent thereof, if the minister occupy a parsonage free of rent;

(b) The salary of a District Superintendent received from the District as compensation for his services, plus an amount equivalent to fifteen per cent thereof, if he occupy a district parsonage free of rent;

(c) The salary of a Bishop received from the Episcopal Fund as compensation for his services, plus the allowance for episcopal residence;

(d) The salary or compensation received by a Pastor from a federated or community church, or from a church of another denomination, plus an amount equivalent to fifteen per cent thereof, if he occupy a parsonage free of rent;

(e) The financial aid furnished by a missionary board, or other organization;

(f) The salary, compensation, or allowance received for services rendered under special episcopal appointment.

§ 4. "Regular Interest" shall mean earned interest not to exceed four per cent compounded annually.

§ 5. "Service Annuity" shall mean an annuity payable quarterly in advance during life, beginning at the date of retirement, to be provided by the Fund on the basis of allocated credits together with the "Regular Interest" accumulated thereon. (See ¶ F, § 1.)

§ 6. "Income Annuity" shall mean an annuity payable quarterly in advance during life, beginning at the date of retirement, to be provided by the Fund on the basis of the personal contributions of the member together with the "Regular Interest" accumulated thereon. (See ¶ F, § 2.)

§ 7. "Pension" shall mean the total of the "Service Annuity" and the "Income Annuity."

§ 8. "Widow's Pension" shall mean an annuity payable quarterly in advance to the widow of a member of the Fund who dies before attaining retirement, to be provided by the Fund on the basis of the personal contributions of the deceased member together with the "Regular Interest" accumulated thereon plus three fourths of his "Service Annuity" credits together with the "Regular Interest" accumulated thereon. (Note: Annuities to widows of Retired Members of the Fund are provided for in ¶ F, §§ 1, 2.)

§ 9. "Child's Annuity" shall mean an annuity payable quarterly in advance to a minor child of a deceased member of the Fund.

§ 10. "Minor Child" shall mean a child under twenty-one years of age.

§ 11. The meaning of the word "child" shall be interpreted to include "a child legally adopted," as set forth in the *Discipline* of 1928, ¶ 389, § 5.

§ 12. "New Entrant" shall mean a minister who shall be admitted into Full Membership in an Annual or Mission Conference on or after the entry of said Conference into the Fund.

§ 13. "Previous Entrant" shall mean a minister in good standing in Full Membership in an Annual or Mission Conference, prior to the entry of said Conference into the Fund.

§14. "Original Pension System" shall mean the provisions for the support of Conference Claimants enacted by the General Conference of 1908 and amended by subsequent General Conferences.

III. Membership

¶ C, § 1. An Annual or Mission Conference, at any time, on its own determination, by a two-thirds vote of its membership present and voting, may enter the Fund and may actively

participate therein when it accepts the conditions and fulfills the requirements herein set forth.

§ 2. The membership of the Fund shall consist of the "New Entrants" in Annual or Mission Conferences in the United States of America; provided, however, that "New Entrants" past thirty-five years of age shall not be accepted as members of the Fund, unless an initial provision for "Service Annuity" shall be made by or for them in such manner and amount as shall be determined by the Board of Pensions and Relief.

§ 3. "Previous Entrants" who are members of Annual or Mission Conferences which are participating in the Fund may become members of the Fund by a two-thirds vote of the Conference membership present and voting; provided, however, that accrued service obligations under the "Original Pension System" shall be funded for or by such "Previous Entrants" in such manner and amount as shall be satisfactory to the Board of Pensions and Relief.

§ 4. A minister received by transfer into an Annual or Mission Conference on and after the date of entry of the Conference into the Fund shall be classed as a "New Entrant" while serving in such Conference. When such minister shall transfer to an Annual or Mission Conference not participating in the Fund, he shall be subject to the provisions of the "Original Pension System" for years served in such Conference, but upon subsequent entry into an Annual or Mission Conference participating in the Fund such minister shall resume contribution and receive credits therefrom.

IV. Contributions by the Conference

¶ D, § 1. Each Annual or Mission Conference that enters the Fund shall contribute annually thereto during the first decade of its participation, an amount equivalent to five and one-half per cent of the total "Support" of its members who are also members of the Fund; the rate of contribution during the second decade of participation shall be six and one-half per cent; and thereafter the rate of contribution shall be seven and one-half per cent. With the approval of the Board of Pensions and Relief, an Annual or Mission Conference may adopt the seven and one-half per cent rate initially, or at any time during the first two decades aforementioned.

§ 2. Each Annual or Mission Conference shall determine the plan by which it shall secure the annual contribution to the Fund required in the preceding section of this Paragraph, and shall make suitable and adequate provision therefor.

§ 3. Each Annual or Mission Conference shall collect the contributions due the Fund, and shall have power to adjudicate all questions in connection therewith.

§ 4. The contributions required in § 1 of this Paragraph shall be made to the Treasurer of the Annual or Mission Conference, or any other officer who may be designated by the Conference, who shall transmit the same to the Board of Pensions and Relief, within thirty days after the session of such Conference, together with a schedule of information showing the members covered by the payment transmitted.

§ 5. A deficiency in the payment of the annual amount required of an Annual or Mission Conference shall reduce accordingly the "Service Annuity" credits of the members of the Fund in such Conference and also any other benefits provided by the Fund for them, unless otherwise ordered by the Conference, as provided in § 6.

§ 6. In the event of the failure of a Pastoral Charge, District, or "Employer" to pay, in whole or in part, the amount apportioned in any year, by an Annual or Mission Conference, for the purposes of the Fund, such Conference shall reduce equitably the "Service Annuity" credit for such year of service of such member of the Fund serving said Pastoral Charge, District, or "Employer," and shall advise the Board of Pensions and Relief of its action in the case.

§ 7. For purposes of adjudication of matters pertaining to the contributions to the Fund in an Annual or Mission Conference and for co-operation with the Board of Pensions and Relief, each Conference participating in the Fund shall elect annually a Committee on Reserve Pensions to consist of not less than five nor more than nine persons.

V. Contributions by Members

¶ E. An annual contribution the equivalent of two per cent of his "Support" shall be paid directly to the Fund by each member thereof in the Effective Relation, in quarterly instalments payable in advance, on the following dates: February 15, May 15, August 15, and November 15. Such contribution shall be applicable to "Income Annuity" credit only.

VI. Pension

¶ F, § 1. A member of the Fund who shall have reached the age of sixty-five years and who shall have been granted the Retired Relation shall receive thereafter, during his lifetime, a "Service Annuity" as herein set forth.

Upon the death of a member of the Fund while receiving a "Service Annuity" three-fourths of such Annuity shall be continued to his widow, if their marriage took place before the member entered into the "Service Annuity."

The "Service Annuity" and the three-fourths thereof to be continued to the widow shall be the actuarial equivalent of his

allocated "Service Annuity" credits together with the "Regular Interest" accumulated thereon, determined on the basis of the actual ages of the member and his wife at the time of entry into the "Service Annuity."

If at the time of his entry into the "Service Annuity" a member be unmarried or a widower, the calculation of the amount of such "Service Annuity" shall be made on the basis of assumed equal ages for man and wife.

The "Service Annuity" shall be determined according to the tables of annuity rates for such purpose, in current use by the Board of Pensions and Relief.

§ 2. At the same time that a member of the Fund, whether married or single, is granted a "Service Annuity," he shall be entitled to an "Income Annuity" of a type identical with his "Service Annuity," the amount thereof to be the actuarial equivalent of his personal contributions to the Fund together with the "Regular Interest" accumulated thereon.

The "Income Annuity" shall be determined according to the tables of annuity rates for such purpose, in current use by the Board of Pensions and Relief.

VII. Widow's Pension

¶ G, § 1. If a member of the Fund die while in the Effective or Supernumerary Relation, a "Pension" shall be paid to his widow, based on her age and provided by the total of her deceased husband's personal contributions together with the "Regular Interest" accumulated thereon plus three-fourths of his "Service Annuity" credits together with the "Regular Interest" accumulated thereon at the time of his death.

§ 2. If the "Pension" of a widow whose husband died while he was in the Effective or Supernumerary Relation be less than $300, at the discretion of the Board of Pensions and Relief, she may be granted annually an additional amount; provided, however, that in such case the total of the "Pension" and the Grant received by her shall not exceed $300 per annum.

VIII. Child's Annuity

¶ H, § 1. Each "Minor Child" of a deceased member of the Fund may be granted an Annuity of $75 until attainment of age sixteen, to be discontinued immediately thereafter, unless the child be enrolled and regularly attending a standard school or college.

§ 2. Upon presentation to it annually of a satisfactory certificate of enrollment, attendance, and work done in a standard school or college, the Board of Pensions and Relief may grant a child of a deceased member of the Fund an Annuity of $150 from age sixteen until attainment of age twenty-one.

IX. Limitation of Annual Payments

¶ I, § 1. If a member of the Fund die before attaining retirement, the total of the annual payments thereafter, in any year, to his widow and minor children shall not exceed three-fourths of the average "Support" for the preceding year of the members of his Conference who were members of the Fund.

§ 2. If a member of the Fund die while receiving a "Pension," the total of the annual payments thereafter, in any year, to his widow and children shall not exceed the annual "Pension" which he was receiving prior to his decease.

X. Refund

¶ J, § 1. Upon ceasing to be a member of an Annual or Mission Conference prior to retirement, a member of the Fund shall receive as a refund, in lieu of all other benefits, a sum equivalent to the total of his own contributions to the Fund together with the "Regular Interest" accumulated thereon.

§ 2. Upon ceasing to be a member of an Annual or Mission Conference after retirement, the "Service Annuity" shall cease automatically, and the "Income Annuity" shall be commuted in the form of a cash settlement to be actuarially determined and made by the Board of Pensions and Relief.

§ 3. If a member of the Fund die prior to receipt of any instalment of his "Income Annuity," and without leaving a widow or minor child or children, there shall be refunded to his estate a sum equivalent to the total of his contributions to the Fund together with the "Regular Interest" accumulated thereon.

§ 4. If the widow of a member of the Fund remarry, the "Service Annuity" shall cease automatically, and the "Income Annuity" shall be commuted in the form of a cash settlement to be actuarially determined and made by the Board of Pensions and Relief; this shall apply to a surviving widow of a member who died while in the Retired Relation as well as to a widow of a member who died while in the Effective or Supernumerary Relation.

XI. Disability Benefits

¶ K, § 1. An annual Disability Allowance may be given to a disabled member of the Fund under age sixty-five, if disability shall have been evident for a period of not less than one hundred eighty days, and the member shall have submitted to such examinations as may be required by the Board of Pensions and Relief, and it shall appear from the reports that his health shall have failed as a result of disease or injury, and that presumably he is totally and permanently incapacitated for both ministerial work and the support of his family.

The annual Disability Allowance shall not exceed one-third of the average "Support" of the members of his Conference who shall have been members of the Fund during the preceding Annual Conference year.

At the discretion of the Board of Pensions and Relief, the initial payment of the Disability Allowance may be made to cover all or any part of the waiting period of one hundred eighty days, or only the period of disability following the termination of the waiting period.

§ 2. During the continuance of his disability, a member of the Fund shall receive an annual allocation to be applied on his "Service Annuity" credit, equivalent to the current "Service Annuity" credit in the Annual or Mission Conference of which he is a member, said allocation to be provided from the Disability Fund.

§ 3. When recommended by the Board of Pensions and Relief, the continuation of the above Disability Benefits (§§ 1, 2) shall be subject to the yearly approval of the member's Annual or Mission Conference.

§ 4. During the continuance of his disability, a member of the Fund shall be exempt from the requirement to contribute to the Fund, but when his disability has been terminated and he has entered into a salaried relationship with a Pastoral Charge, District, or "Employer," he shall resume contribution to the Fund.

§ 5. If a disabled member of the Fund recover sufficiently to resume ministerial work or to engage in a remunerative occupation, his disability allowance may be reduced or terminated by the Board of Pensions and Relief at its discretion.

§ 6. During the continuance of his disability, the member may be required, at the discretion of the Board, while still under the age of sixty-five years, to have a medical examination at any time by a physician appointed to act in behalf of the Board of Pensions and Relief.

§ 7. If disability continue until age sixty-five be attained, the Disability Benefits shall terminate and thereafter a disabled member of the Fund shall receive his "Pension," according to the provisions of ¶ F.

XII. Funds

¶ L, § 1. The annual contributions required in ¶ D, § 1, shall be appropriated for the purposes of the Fund according to the following ratios:

Service Annuity Fund	70%
Disability, Widows', and Children's Funds	27%
Contingent Fund	3%

§ 2. The seventy per cent of the contributions of an Annual or Mission Conference for the Service Annuity Fund shall be apportioned equally among its members in the Effective Relation who shall be also members of the Fund, except as provided in ¶ D, §§ 5, 6, and shall be allocated to each of them annually. The amounts so allocated together with the "Regular Interest" thereon shall be trusteed by the Board of Pensions and Relief for the Service Annuities described in ¶ F, § 1.

§ 3. The twenty-seven per cent of the contributions of the Annual or Mission Conference for the Disability, Widows' and Children's Funds shall be administered by the Board of Pensions and Relief as indicated in ¶¶ J, G, H, I, respectively.

§ 4. The three per cent of the contributions of the Annual or Mission Conferences for the Contingent Fund shall be administered by the Board of Pensions and Relief, as hereinafter provided.

§ 5. A Contingent Fund shall be created and administered by the Board of Pensions and Relief to which shall be credited:

(a) The three per cent of the Annual or Mission Conference contributions provided in §§ 1, 4 of this Paragraph;
(b) The excess interest earnings above "Regular Interest" in any of the other Funds;
(c) The "Service Annuity" credits released when a minister ceases to be a member of the Fund;
(d) Any resources of the Ministers' Reserve Pension Fund not otherwise designated or allocated.

§ 6. The Contingent Fund shall be used at the discretion of the Board of Pensions and Relief in such ways and for such purposes as in the judgment of the said Board shall best serve the interest for which the Ministers' Reserve Pension Fund is created.

XIII. Relation of the Fund and the "Original Pension System"

¶ M, § 1. The provisions of the *Discipline* regarding the "Original Pension System" and the acts of the General Conference amendatory thereof, shall not govern the Fund nor have any application thereto, except as may be expressly provided in the legislation pertaining to the Fund.

§ 2. Until the General Conference shall order otherwise, all members of Annual and Mission Conferences except "New Entrants" shall be beneficiaries under the "Original Pension System" as provided in the *Discipline;* but an Annual or Mission Conference shall have the right to purchase annuities from the Fund for "Previous Entrants" and enter them as members therein, as provided in ¶ C, § 3, and ¶ O, § 2.

§ 3. "New Entrants" shall not be entitled to make any claim

upon the annuity funds of the "Original Pension System" for years of service rendered in Annual or Mission Conferences participating in the Fund, but may be granted relief from the Necessitous Fund by action of the Annual or Mission Conference.

XIV. Guaranty Reserve Fund

¶ N, § 1. In order that the revenue from Pastoral Charges and other sources for Conference Claimants who remain under the "Original Pension System" may not be diminished by the adoption of the Plan herein set forth, each Annual or Mission Conference entering the Fund shall be required to set up a satisfactory and sufficient Guaranty Reserve Fund to cover liabilities assumed on account of "New Entrants."

The amount of such Guaranty Reserve Fund, the conditions for its actuarial calculation, and the manner of financing the liabilities shall be determined by the Board of Pensions and Relief in conjunction with the Annual or Mission Conference concerned.

§ 2. The Guaranty Reserve Fund of an Annual or Mission Conference shall be placed in trust with a Corporate Trustee previously approved by the Board of Pensions and Relief.

The Guaranty Reserve Fund and the interest thereon shall be used exclusively for the object provided in the *Discipline* of 1928, ¶ 603, § 2.

XV. Authorization

¶ O, § 1. The Ministers' Reserve Pension Fund Plan herein set forth shall take effect one year after the date of its publication in the official papers of the Church, and the Board of Pensions and Relief is hereby authorized, instructed, and empowered to put the Plan into operation in any Annual or Mission Conference after such Conference shall have decided to enter, and shall have made provision for the requisite Guaranty Reserve Fund specified herein; provided, however, that if there be too few Conferences to secure a proper distribution of risks at the beginning of operations, the Board of Pensions and Relief may provide from its general funds a temporary subvention in amount sufficient to protect the Fund from actuarial deficit which might be caused by early claims.

§ 2. The Board of Pensions and Relief is hereby authorized to act as a Reserve Funding Agency for such Annual or Mission Conferences as may desire to transfer to it any or all of their obligations for "Previous Entrants" under the "Original Pension System" at a fixed rate of annuity per year of service.

§ 3. The Board of Pensions and Relief is hereby authorized to administer the Fund and to adopt such rules and regulations

as may be necessary for the efficient operation of the Fund, subject to the limitation that this power shall not be exercised so as to nullify any of the provisions of the Plan.

At the meeting of the Commission in Chicago, January 2, 1930, the following action was taken:

"On motion of George H. Haigh, it was unanimously resolved that the Text of the Plan for the Ministers' Reserve Pension Fund Plan of the Methodist Episcopal Church, as revised and as shown herein be, and it hereby is adopted and that the same be prepared and published in the 'Official Papers of the Church' by the first of February, 1930, or as soon thereafter as possible."

5. *The Plan* including its Introduction appeared in the "Official Papers of the Church" and in other periodicals, on or about March 13, 1930.

6. *The Expenses* of the Commission were paid by the Board of Pensions and Relief as authorized in ¶ 603. The expense of final publication in the "Official Papers of the Church" was not deemed by that Board to be authorized by the above action, but is held by that Board to belong in the usual channels of such expenditure. In that opinion your Commission concurs.

7. *The Commission,* therefore, presents its report of completed work, and recommends that the Reserve Pension Fund Plan be inserted in the forthcoming book of *Discipline* immediately following what is now ¶ 392, as an alternative Pension Plan available for adoption by the Annual Conferences.

Respectfully submitted,

THE COMMISSION ON RESERVE PENSION FUND PLAN.

BISHOP EDGAR BLAKE
BISHOP WALLACE E. BROWN
BISHOP H. LESTER SMITH
JOHN J. BUSHNELL
JAMES W. COLONA
GEORGE H. HAIGH
ARTHUR M. WELLS
MANFRED C. WRIGHT
THOMAS J. SARE
WILLIAM A. WALLS

COMMISSION ON REVISION OF THE HYMNAL AND PSALTER

The General Conference of 1928 instructed the Bishops to appoint a Commission of fifteen to revise the Hymnal and the Psalter. This Commission, it was stipulated, was to consist of five Bishops, five other ministers, and five laymen. The Methodist Episcopal Church, South, was invited to co-operate and the Commission was forbidden to proceed with the revision of the hymnal until the invitation was passed upon by their General Conference of 1930. It being understood that the Church, South, was satisfied with its own Psalter, the Commission was ordered to revise our Psalter forthwith.

As members of the Commission the Bishops appointed:

W. F. Anderson	Oscar T. Olson
E. H. Hughes	Earl E. Harper
F. D. Leete	James R. Houghton
Titus Lowe	Albert Riemenschneider
H. L. Smith	R. G. McCutchan
Joseph M. M. Gray	Howard Lyman
H. H. Crane	Karl P. Harrington

John W. Langdale

The Commission met in Chicago on January 4, 1929. The work of providing suitable responsive readings was begun but in harmony with the request of the General Conference the Committee awaited the action of the General Conference of the Church, South, before considering any change in the Hymnal.

The General Conference of the Church, South, in May, 1930, accepted the invitation to unite in revising the hymnal. The two Commissions met in Washington on January 6, 1931, and organized by electing Bishop W. F. Anderson and Bishop W. A. Candler as Joint Chairmen, and Doctors John W. Langdale and Fitzgerald S. Parker as Joint Secretaries.

It was announced that the Methodist Protestant Church desired to unite with the other two churches in the preparation of the Hymnal and had appointed a provisional Commission of six members. These were welcomed as associates of the Joint Commission in the confident expectation that the two General Conferences would extend an official invitation to them to participate.

The Commission of the Methodist Episcopal Church, South, stated that it was receptive to an invitation to participate in

providing Responsive Readings. Such an invitation was wholeheartedly extended and was accepted with the understanding that the Southern Commission was acting without specific authorization, which could not be obtained before their next General Conference. This joint editorship has necessarily delayed the completion of the Responsive Readings, but has enriched their quality.

It was agreed that the Authorized Version of the Scriptures should be used in the Responsive Readings. In their preparation three tentative reports have been printed and distributed for criticism and suggestions. The Responsive Readings were adopted unanimously at Cincinnati on March 8, 1932. Among their features are a large number of New Testament readings, the elimination of the "hate" passages of the Old Testament, an emphasis upon the values of adoration, praise and penitence, increased attention to antiphony, an unobstrusive attention to the Church Year, a wider selection of special readings, and the provision of several indices which permit intelligent use of the Readings.

Dean Robert G. McCutchan, of the School of Music of DePauw University, has been unanimously elected Editor-in-Chief of the Hymnal.

The Commission has met five times and will meet again in June. Gratifying progress has been made. The utmost harmony prevails. The hymns which it is proposed to exclude are those rarely, if ever, used. It is proposed to have a special section of the best gospel songs. New hymns dealing with social obligation and stimulating to an active Christian life are being added. The revision was undertaken and is being carried on with prayer and painstaking devotion. The work is being pressed with all diligence but the new Hymnal may not be ready before 1935.

WILLIAM F. ANDERSON, *Chairman.*
JOHN W. LANGDALE, *Secretary.*

COMMISSION ON REVISION OF RITUAL

Dear Members of the General Conference of 1932:

By a quite unanimous vote the General Conference of 1928 ordered a Revision of the Ritual. Dr. George Elliott was named among the Commissioners who were entrusted with the task. In two of its meetings the Commission profited by his unsurpassed knowledge of our liturgy. After his translation the Bishops appointed Dr. Gilbert S. Cox to the Commission.

Before beginning its work the Commission requested the Bishops to appoint one of their number to co-operate in the Revision. Bishop Herbert Welch was designated. He was elected Honorary Chairman and has been of inestimable value.

The Commission has given devoted attention to its duties. Five formal meetings have been held. The many memorials asking for a revision have been studied. The rituals of other branches of Methodism and of other Evangelical Churches have been consulted. An earnest though only partially successful attempt has been made to secure the guidance of the Church.

Following the decision of the Hymnal Commission to use the Authorized Version of the Scriptures for the Responsive Readings, the Commission decided to use the same with an occasional variation in the interest of textual clarity.

There has been nothing iconoclastic in the attitude of the Commission. Its members have been ever conscious that the Ritual they were revising was that which had been touched by Wesley, Coke and Asbury, which had been loved by their forbears, and by which they themselves had been recognized as they passed through the successive developments of their church life.

While eliminating words and forms which have become unmeaningful to the present generation, the Commissioners have sought to preserve the timeless spirit of the liturgy which Methodists have used from the beginning and which privileges us to share in the worship life of the universal church of Jesus Christ.

Though every change has been tested by the mind of Christ, it is not expected that anyone will find everything entirely acceptable. Such is the sanctity which association lends to old forms that to many, for a while, changes will seem superficial and ephemeral. Amid the harmony which has characterized the work of the Commission throughout differences of opinion have been advocated tenaciously before agreements were reached.

We do venture to hope that here will be found a congenial instrument of devotion for the expression of the vital faith of our people.

HERBERT WELCH, *Honorary Chairman,*
JOHN W. LANGDALE, *Chairman,*
FRED WINSLOW ADAMS, *Secretary,*
LINDSAY B. LONGACRE
A. E. PIPER
GILBERT S. COX

NOTE.—We call upon all our ministers to make faithful use of the forms and orders here provided, and without other deviation than that here indicated as permitted.

We urge all pastors to encourage and train their congregations to participate audibly in those portions of the service provided for this purpose, particularly in the celebration of the Lord's Supper. The portions to be used by the Congregation are specially indicated by **black face type.**

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THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

The Sacrament of the Lord's Supper

[The Lord's Table should have upon it a fair white linen cloth.

Let the pure unfermented juice of the grape be used.

It is our custom to receive the Sacrament of the Lord's Supper kneeling, but if persons so desire, they may receive the elements while seated or standing.

Upon entering the church let the communicants bow in prayer and in the spirit of prayer and meditation approach the blessed Sacrament.

The Responses throughout may be sung if desired.

The following order is prepared to take the place of the regular order of morning worship. Everything preceding the Invitation may be omitted if the occasion demands such brevity. If further straitened for time as in the sickroom the minister may omit any part of the service except the Invitation, the Confession, the Prayer of Consecration, the usual sentences for the distribution of the bread and wine, and the Benediction. But it is highly to be desired that the longer form be followed for Public Worship.]

The people shall stand and join in singing the hymn, "Holy,

Holy, Holy, Lord God Almighty" or other suitable hymn and remain standing until after the singing of the Gloria.

God is a Spirit, and they that worship him must worship him in spirit and in truth.

Glory be to God on high.

God is Light. If we walk in the light as he is in the light, we have fellowship one with another; and truly our fellowship is with the Father and with his Son, Jesus Christ.

Glory be to God on high.

God is power. They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk and not faint.

Glory be to God on high.

God is Love. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Hereby perceive we the love of God, because he laid down his life for us.

Glory be to God on high.

Then shall be said or sung:

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

Then shall the Minister say:

Let us pray.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. Amen.

Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

[Then the Minister may read the Ten Commandments, and the people, still in the attitude of prayer, shall after each commandment ask God's mercy for their transgressions in times past and grace to keep the law in time to come. In place of or in

addition to the Ten Commandments the Minister may read the summary of the Divine Law in the words of Jesus, and the people in the attitude of prayer, shall ask God's mercy and gracious aid.]

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22. 37-39.)

Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.[1]

Then may the Minister read the Beatitudes of the Lord Jesus, and the People, still in the attitude of prayer, shall, after every Beatitude, humbly ask God that it may be fulfilled in their hearts.

Hear the Beatitudes of our Lord Jesus Christ.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Lord be gracious unto us, and help us to obtain this blessing.

. . . . . .

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Grant unto us thy Holy Spirit, O God, and enable us to obtain all these blessings, through Jesus Christ our Lord. Amen.

[Then may the Minister read the Epistle, to be followed by the Gospel.

Here may the Minister and People repeat the Apostles' Creed or some other of the authorized affirmations of Faith.

Then may follow the sermon or communion meditation and the Hymn, "Bread of the World in Mercy Broken" or other suitable hymn.]

After the Hymn has been sung, the Minister, standing by the Lord's Table, shall announce the Offering for the needy, using one or more of the following groups of sentences.

I

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. [Acts 20. 35.]

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matthew 5. 16.]

[1] The Commission advises the printing of the Commandments and the Responses, now printed separately in the Hymnal, at this place.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matthew 7. 21.]

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [Matthew 25. 40.]

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matthew 7. 12.]

II

They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. [Deuteronomy 16. 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psalm 41. 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land. [Deuteronomy 15. 11.]

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. [Tobit 4. 8-9.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Proverbs 19. 17.]

III

To do good and to communicate forget not: for with such sacrifices God is well pleased. [Hebrews 13. 16.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Galatians 6. 10.]

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Corinthians 9. 6-7.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? [1 John 3. 17.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Hebrews 6. 10.]

IV

Offer unto God thanksgiving; and pay thy vows unto the Most High. [Psalm 50. 14.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. [Matthew 6. 19-21.]

Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give unto the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke 19. 8.]

Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life. [1 Timothy 6. 17-19.]

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. [1 Timothy 6. 6-7.]

As the Minister receives the Offering, the People shall stand, and there may be said or sung:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. [1 Chronicles 29. 11.]

All things come of thee, O Lord, and of thine own have we given thee. [1 Chronicles 29. 14.]

The people shall remain standing while the Minister reads the Invitation.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort; and devoutly make your humble confession to Almighty God.

Then shall this General Confession be made by the Minister and those who are minded to receive the Holy Communion, the Minister kneeling, and all the People in the attitude of prayer.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed,

against thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ, our Lord. Amen.

Then shall the Minister offer this prayer:

Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say:

Hear what the Scripture saith to those of a humble and contrite heart:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [1 John 2. 1-2.]

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. [1 Timothy 1. 15.]

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [John 3. 16.]

Come unto me, all ye that labor and are heavy laden, and I will give you rest. [Matthew 11. 28.]

After which the Minister and People may say:

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto the Lord.
It is meet and right so to do.

Then the Minister, facing the Lord's Table, shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

Then shall the Minister, kneeling at the table, offer the Prayer of Consecration:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there by the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy gospel command us to continue this memorial of his precious death: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving this bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may also be partakers of the divine nature through Him, who in the same night that he was betrayed took bread; [here may the Minister take the Plate in his hands]; and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup [here he may take the cup in his hands]; and when he had given thanks, he gave it to them, saying, Drink ye, all, of this, for this is my blood of the New Covenant which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

Then shall the Minister, kneeling before the Lord's Table, offer this prayer in the name of all those who shall receive Communion.

We do not presume to come to this, thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table, but thou art the same Lord, whose mercy is unfailing. Grant us, therefore, gracious Lord, so to partake of these memorials of thy Son Jesus Christ, that we may be filled with the fullness of his life, may grow into his likeness and may evermore dwell in him, and he in us. **Amen.**

Then shall the Minister first receive the Holy Communion in both kinds himself, after which he shall proceed to deliver the same to other Ministers in like manner, if any be present, and after that to the People, all devoutly kneeling:

[Before giving the bread, the Minister may say:]

Jesus said, "This is my body which is given for you." Take and eat this in remembrance that Christ died for you and feed on him in your heart by faith, with thanksgiving.

[Likewise, before giving the wine he may say:]

Jesus said, "This cup is the new Covenant in my blood, which

is shed for you." Drink this in remembrance that Christ died for you, and be thankful.

[When all have communed, the Minister shall place upon the Lord's Table what remains of the consecrated elements, covering the same with the linen cloth.]

Then shall the Minister and the People say:

O Lord, our Heavenly Father, we, thy humble servants, desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall be said or sung, the People standing, the Gloria in Excelsis:

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that taketh away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord, thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen.

Then the Minister shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. **Amen.**

THE ORDER FOR THE ADMINISTRATION OF BAPTISM

The Sacrament of Baptism

[Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion.]

[It is proper and desirable that this sacrament should not only be accompanied by prayer, admonition, and the reading of Scripture, as herein provided, but that it should be administered in the presence of the congregation, and most suitably in the house of God.]

[We will make no charge for administering the sacrament of baptism.]

The Order for the Baptism of Children

[This form shall be used until the child shall have reached the age when he "shall understand the obligations of religion, and shall give evidence of piety." *Discipline,* Par. 53.]

The Minister, coming to the font, which is to be filled with pure water, shall say:

Dearly Beloved, forasmuch as all children are members of the kingdom of God and therefore graciously entitled to Baptism, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant that *this child,* being baptized with water, may also be baptized with the Holy Spirit, and become *a* worthy *member* of Christ's holy Church.

Then shall the Minister pray:

Almighty and Everliving God, we beseech thee, that of thine infinite goodness thou wilt look upon *this child* and grant that by the aid of thy Holy Spirit *he* may be steadfast in faith, joyful through hope, and rooted in love, and that he may so live the life which now is, that *he* may enter triumphantly the life which is to come; through Jesus Christ our Lord. **Amen.**

Then shall the Minister address the Parents or Sponsors as follows:

Dearly Beloved, forasmuch as *this child is* now presented by you for Christian baptism, and *is* thus consecrated to God and to his Church, it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the meaning and purpose of this holy Sacrament; that *he* be instructed in the principles of our holy faith and the nature of the Christian life; that *he* shall be trained to give reverent attendance upon the public and

private worship of God and the teaching of the Word, and that in every way, by precept and example, you shall seek to lead *him* into the love of God and the service of our Lord Jesus Christ.

Do you solemnly engage to fulfill these duties so far as in you lies, the Lord being your helper?

Answer. **We do.**

Then shall the People stand and the Minister shall say:

Hear the words of the Gospel written by Saint Mark. [Chapter 10. 13-16.]

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Let the little children come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them.

Then the Minister, who may here take the Child in his arms, shall say to the Parents or Sponsors:

What name shall be given to this Child?

And then, repeating the name, he shall baptize the Child, saying:

N., I baptize thee in the name of the Father, and of the Son and of the Holy Spirit. **Amen.**

Then shall the Minister pray:

O God, our Heavenly Father, grant that *this Child,* as *he grows* in years, may also grow in grace and in knowledge of the Lord Jesus Christ, and that by the restraining and renewing influence of thy Holy Spirit *he* may ever be *a true child* of God serving thee faithfully all *his* days, through Jesus Christ our Lord. **Amen.**

Almighty God, fount of all love and wisdom source of all power, so guide and uphold the Parents [or Sponsors] of *this Child,* that, by loving care, wise counsel and holy examples, they may lead *him* into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. **Amen.**

Or the Minister may offer extemporary Prayer.

Then may be said by the Minister and the People:

Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

Then may be sung one or more stanzas of a hymn such as the following:

"Shepherd of Tender Youth."
"See Israel's Gentle Shepherd Stands."
"Saviour, Like a Shepherd Lead Us."

Then may the Minister say:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

A Briefer Order for the Baptism of Children

The Minister, addressing the Parents or Sponsors, shall say:

Dearly Beloved, forasmuch as *this child* is now presented by you for Christian Baptism, it is your part and duty to see that *he* be brought up in the nurture and admonition of the Lord; and that in every way, by precept and example, you shall seek to lead *him* into the love of God and service of our Lord, Jesus Christ.

Do you solemnly engage to fulfill these duties so far as in you lies, the Lord being your helper?

Answer. **We do.**

The People shall stand and the Minister, who may here take the Child in his arms, shall say to the Parents or Sponsors:

What name shall be given to this child?

Repeating the name, he shall baptize the Child, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then shall the Minister pray:

Let us pray.

O God our Heavenly Father, grant that *this child*, as *he grows* in years, may also grow in grace and in the knowledge of the Lord Jesus Christ; and that, by the restraining and renewing influence of thy Holy Spirit, *he* may ever be *a true Child* of God, serving thee faithfully all *his* days, through Jesus Christ our Lord. **Amen.**

Almighty God, fount of all love and wisdom source of all power, so guide and uphold the Parents [or Sponsors] of *this child* that, by loving care, wise counsel, and holy examples, they may lead *him* into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. **Amen.**

Then may be said by the Minister and the People:

Our Father, who art in heaven:
Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever. Amen.

THE ORDER FOR THE BAPTISM OF SUCH AS ARE OF RIPER YEARS

The Minister, addressing the Congregation, shall say:

Dearly Beloved, from apostolic times the Church has regarded Baptism as the sign of God's renewing grace in the heart of the believer, and has recognized that Baptism signifies the acceptance of Jesus Christ as Saviour and Lord. Let us therefore offer our praise and gratitude to the Heavenly Father for *this person* who *has* heard the Master's call, and let us invoke God's blessing upon *him* as *he* presents *himself* to receive this holy Sacrament, praying that *he,* being baptized with water, may also be baptized with the Holy Spirit.

Let us pray.

Glory be to thee, O blessed Lord God, for all that thou hast done in showing unto men the way of eternal life, and awakening in their hearts a desire to walk therein. Thanks be to thee, and praise, for *this* thy *child* who now *stands* before thee desiring a place in the innumerable company of those who have borne thy holy Name. May *he* be filled with thy Holy Spirit; and may *he* find thee, as thy people always have found thee, *his* refuge, *his* strength, *his* wisdom, and *his* joy. May *he* on *his* part, be faithful to thee all the days of *his* earthly life, and in the life to come may *he* attain the fellowship of those who through thy heavenly grace have triumphed over sin and death; through Jesus Christ our Lord. **Amen.**

Then may the Minister read one or more of the following Lessons:

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and

ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. [Acts 2. 38-42.]

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came upon them. [Acts 19. 1-6.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [John 3. 1-8.]

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. [Ephesians 3. 14-19.]

Then shall the Minister say to the Persons to be baptized:

Dearly Beloved, who have come hither desiring to receive holy Baptism, you have heard the Congregation give thanks to God for your coming, and pray that the Holy Spirit may dwell within you, and that your faith may not fail. In the hearing of this Congregation you should now make known your purpose to accept the obligations of this holy Sacrament.

Question. Will you by the help of God turn from all sin?

Answer. **I will.**

Question. Do you accept and confess Jesus Christ as your Saviour and Lord?

Answer. **I do.**

Question. Will you earnestly endeavor to keep God's holy will and commandments?

Answer. **I will.**

Question. Do you desire to be baptized in this faith?

Answer. **I do.**

Then shall the Minister pray:

O merciful God, grant that all sinful affections may die in *this person,* and that all things belonging to the Spirit may live and grow in *him.* **Amen.**

Almighty, Everliving God, regard, we beseech thee, our supplications, and grant that *this person* may receive the fullness of thy grace, and ever remain in the number of thy faithful and beloved children, through Jesus Christ our Lord. **Amen.**

Then the Minister, asking the name of each Person, shall baptize him, repeating the name and saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then may the Minister offer extemporary Prayer.

Then may be said by the Minister and the People:

Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

Then may be sung one or more stanzas of a hymn such as the following:

"Take My Life, and Let It Be."
"O Jesus, I Have Promised."
"Lord, in the Strength of Grace."

Then may the Minister say:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, now and evermore. **Amen.**

THE ORDER FOR THE RECEPTION OF MEMBERS

Reception of Members

THE ORDER FOR RECEIVING PERSONS AS PREPARATORY MEMBERS

[The use of this form is optional.]

Those who are to be received as Preparatory Members shall be called forward by name, and the Minister, addressing the Congregation, shall say:

Dearly Beloved, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us into a preparatory membership; in which they may be properly instructed, and also give proof both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

Then, addressing the Persons seeking admission as Preparatory Members, the Minister shall say:

Beloved in the Lord, you have by the grace of God made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in *yourselves,* but on the gracious promise of God, through our Lord Jesus Christ, who loved us and gave himself for us.

That the Church may know your purpose, you will answer the following questions:

Question. Have you an earnest desire to be saved from your sins?

Answer. **I have.**

Question. Will you guard yourself against all things con-

trary to the teachings of God's Word, and endeavor to lead a holy life, following the commandments of God?

Answer. **I will.**

Question. Will you give reverent attendance upon the private and public worship of God and the teaching of the Word?

Answer. **I will.**

Then shall the Minister welcome the Candidate, saying:

On behalf of the Church, and in the hope that you will go forward to complete membership therein, I give you cordial welcome.

Then may the Minister offer extemporary prayer.

The Order for Receiving Persons into the Church

[This Form shall be used in receiving Persons from Preparatory Membership (*Discipline,* Par. 48. Secs. 3 and 4), or from other Evangelical Churches or on Confession of Faith.]

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

Dearly Beloved, the Church is the household of God, the body of which Christ is the Head, the habitation of the Holy Spirit, the fellowship of those who believe and obey the gospel. It is expected of those who unite in this fellowship that they will not only share in its privileges, but that they will also fulfill its duties in which, by word and deed, the beauty and power of the Christian life will be exemplified in themselves and commended to others.

Into this holy fellowship the *persons* before you, who *have* received the Sacrament of Baptism, who *have* learned the nature of these privileges and these duties, and who *have* also been instructed in the teachings and the aims of the Methodist Episcopal Church, *come* seeking admission. We now propose in the fear of God to question *them* as to *their* faith and purpose, that you may know that *they are* proper *persons* to be admitted into this Church.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Inasmuch as they should find in you holy examples of life and loving help in the true serving of their Lord and ours, I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking admission, the Minister shall say:

Beloved in the Lord, you are come hither seeking union with the Church of God. We rejoice that you have heeded the call to be Christ's *followers;* and are minded to undertake the privileges and the duties of membership in the Church. Before you are fully admitted thereto, you should here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Question. Do you confess Jesus Christ as your Saviour and Lord, and pledge your allegiance to his kingdom?

Answer. **I do.**

Question. Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?

Answer. **I do.**

Question. Will you be loyal to the Methodist Episcopal Church and uphold it by your prayers, your presence, your gifts, and your service?

Answer. **I will.**

[In receiving persons from other Evangelical Churches, the following prayer may be offered.]

Our Heavenly Father, we give Thee thanks for the unity in spirit of all believers in Christ Jesus our Lord. We thank Thee for these persons who, coming from another communion of believers, desire to-day to enter into the fellowship of worship and service of this Church. We pray that Thy constant blessing may rest upon the Church from which they come and the whole family of believers everywhere, and that these persons as they enter into new fellowships here, may find increasing joy and satisfaction in the worship and activities of their new Church home. **Amen.**

Then shall the Candidates kneel and the Minister, laying his hand upon the head of every one severally, shall pray:

The Lord defend thee with his heavenly grace and by his Spirit confirm thee in the faith and fellowship of all true disciples of Jesus Christ. **Amen.**

The Candidates shall then rise, and the Minister, extending to each the right hand of fellowship, shall say:

We welcome you to the fellowship of the Church. May God grant that you may be a faithful and useful Member of the Church on earth until you are called to the fellowship of the Church in heaven.

The Minister addressing the congregation shall say:

Brethren, I commend to your love and care those persons whom we this day have received as members of our Church and

call upon you to do all in your power to increase their faith, confirm their hope and perfect them in love.

Then may be sung one or more stanzas of a hymn such as the following:

"I Love Thy Kingdom, Lord."
"The Church's One Foundation."
"Oh where Are Kings and Empires Now?"

Then may the Minister say:

The blessing of God Almighty; the Father, and Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

THE ORDER FOR THE SOLEMNIZATION OF MATRIMONY

Matrimony

THE ORDER FOR THE SOLEMNIZATION OF MATRIMONY

At the time appointed, the persons to be married—having been qualified according to law—standing together facing the Minister, the Man at the Minister's left hand and the Woman at the right, the Minister shall say:

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join this man and this woman in holy matrimony. This honorable estate was instituted of God, and was adorned and beautified by the presence of our Lord Jesus Christ at the marriage in Cana of Galilee. The family is the foundation and consummation of human fellowship. Therefore, marriage is not to be entered into by any unadvisedly, but reverently, discreetly, and in the love of God.

Speaking to the persons to be married, the Minister shall say:

I charge you both, as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy and enduring home. If the solemn vows which you are about to make be kept inviolate and if steadfastly you seek to do the will of your Heavenly Father, your life will be full of peace and joy, and the home which you are establishing will abide through every vicissitude of life.

The Minister shall say to the Man, using his Christian name:

Wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

The Minister shall say to the Woman, using her Christian name:

Wilt thou have this man to be thy wedded husband, to live together in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health; and forsaking all other keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

Then may the Minister say:

Who giveth this woman to be married to this man?

The Minister, [receiving the hand of the Woman from her Father or other Sponsor], shall cause the Man with his right hand to take the Woman by her right hand, and say after him:

I,———, take thee,———, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, and thereto I plight thee my faith.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I,———, take thee,———, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, and thereto I plight thee my faith.

Then shall they again loose their hands; and the Man may give unto the Woman a Ring, on this wise: the Minister taking the Ring shall say:

The wedding ring is the outward and visible sign of an inward and spiritual bond which unites two loyal hearts in endless love.

The Minister shall then deliver the Ring to the Man to put it upon the fourth finger of the Woman's left hand. The Man holding the Ring there, shall say after the Minister:

In token and pledge of our constant faith and abiding love, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

In case of a double ring ceremony, the Minister shall deliver the other Ring to the Woman to put upon the fourth finger of the Man's left hand, and the Woman holding the Ring there shall say after the Minister:

In token and pledge of our constant faith and abiding love, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then shall the Minister say:

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. **Amen.**

Then shall the Minister join their right hands together and with his hand on their united hands shall say:

Forasmuch as ———, and ———, have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands, and by giving and receiving a ring; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. **Amen.**

The Husband and Wife kneeling the Minister shall say, Let us Pray:

Our Father, who art in heaven:
Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our tres-

passes as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

Then shall the Minister say:

God the Father, the Son, and the Holy Spirit, bless, preserve, and keep you; the Lord graciously with his favor look upon you; and so fill you with all spiritual benediction and love, that you may so live together in this life, that in the world to come you may have life everlasting. **Amen.**

THE ORDER FOR THE BURIAL OF THE DEAD

Burial of the Dead

[We will make no charge for burying the dead.]

THE ORDER FOR THE BURIAL OF THE DEAD

The Minister shall begin the service by reading one or more of the following sentences from the Holy Scriptures:

The eternal God is thy refuge, and underneath are the everlasting arms. [Deuternomy 33. 27.]

Our help is in the name of the Lord, who made heaven and earth. [Psalm 124. 8.]

Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John 11. 25, 26.]

The righteous live forever, and the care of them is with the Most High: with His right hand He shall cover them, and with His arm shall He shield them.

For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heaven. [2 Corinthians 5. 1.]

Then shall the Minister say:

Let us pray.

[Here the Minister may offer one or both of the following Prayers, ending with the Lord's Prayer:]

Almighty God, Fount of all life, thou art our refuge and strength, thou art our help in trouble. Enable us, we pray thee, to put our trust in thee, that we may obtain comfort, and find grace to help in this and every time of need; through Jesus Christ our Lord. **Amen.**

Our Heavenly Father, we beseech thee to solace us thy children in our sorrow. As thou didst send the Holy Spirit to be the Comforter of thy people, strengthen them by his gracious indwelling, that they may be enabled to contemplate the joy of that better home where thou art seen and worshiped as the Light of all whom thou keepest in thine everlasting love: through Jesus Christ our Lord. **Amen.**

Our Father, who art in heaven:
Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever. Amen.

Here may be read Lessons from the Old Testament:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever. [Psalm 23.]

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

So teach us to number our days,
That we may apply our hearts unto wisdom.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it. [Psalm 90. 1-2, 4-6, 12, 14, 16, 17.]

Here shall be read Lessons from the New Testament:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come unto you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [John 14. 1-6a, 15-20, 25-27.]

As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And we know that all things work together for good to them that love God.

What shall we then say to these things? If God be for us who can be against us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. [Romans 8. 14-19, 28, 31, 35, 37-39.]

Now is Christ risen from the dead, and become the first fruits of them that slept.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. [1 Corinthians 15. 20, 41-44, 49, 53-58.]

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [Revelation 21. 2-4.]

Here may follow music and an address closing with extemporary or the following prayer.

Eternal God, who committest to us the swift and solemn trust of life: since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy Holy Will: not waiting for to-morrow, but yielding to-day. Consecrate with thy presence the way our feet may go; and the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again, and thou mayest own us as at one with Him and thee. **Amen.**

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

At the Grave, when the People are assembled, the Minister shall say:

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come and save you.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. [Isaiah 35. 4, 10.]

Forasmuch as the departed has entered into the life immortal we therefore commit *his* body to its resting place, but *his* spirit we commend to God, remembering how Jesus said upon the Cross, "Father, into thy hands I commend my spirit."

Then may be said:

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Then shall the Minister say:

Let us pray.

Almighty God, with whom do live the spirits of those who depart hence in the Lord and with whom the souls of the faithful after death are in strength and gladness, we give thee hearty thanks for the good examples of all those thy servants, who having finished their course in faith, do now rest from their labor. And we beseech thee that we, with all those who have finished their course in faith may have our perfect consummation and bliss in thy eternal and everlasting glory, through Jesus Christ our Lord. **Amen.**

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him, and may receive that blessing which thy well-beloved Son shall pronounce to all that love and fear thee, saying, "Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. **Amen.**

Here the Minister and the People may unite in the Lord's Prayer.

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

The Order for the Burial of a Child

The Minister shall begin by saying:

Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." [John 11. 25-26a.]

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. [Isaiah 40. 11.]

Then shall the Minister say:

Let us pray.

Here the Minister may offer one or both of the following Prayers:

Our Loving Father, comfortingly look upon us in our sorrow and abide with us in our loneliness. O thou who makest no life in vain and lovest all that thou hast made, lift upon us the light of thy countenance and give us peace. **Amen.**

We pray that thou wilt keep in tender love the life which we shall hold in blessed memory. Help us who continue here to serve thee with constancy, trusting in thy promise of eternal life, that hereafter we may be united with thy blessed children in glory everlasting, through Jesus Christ our Lord. **Amen.**

Here may be read these Psalms:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.

He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever. [Psalm 23.]

I will lift up mine eyes unto the hills.
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore. [Psalm 121.]

Here shall be read Lessons from the Gospels:

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. [Matthew 18. 1-5, 10.]

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there

ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come unto you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [John 14. 1-6a, 15-20, 25-27.]

Here may follow music and an address, after which the Minister shall say:

Let us pray.

Here the Minister may offer extemporary prayer or the Prayer following:

O God, who art the Father of the families of earth, look with compassion upon this bereaved family, and pour thy heavenly comfort into their hearts. Help them by faith to see this child, over whom they grieve, safe in that home where sin and sorrow cannot enter. Enrich with thy presence those who mourn; abide in their home, lift up their hearts; bless them with thy favor, which is better than life; and so guide them through the trials and temptations of this world, that their reunited family may know fullness of joy in thy presence for evermore. Grant this through Him who loved little children and blessed them even thy Son Jesus Christ, our Lord. **Amen.**

The Benediction

At the Grave, when the People are assembled, the Minister shall say:

Jesus saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. [John 16. 22.]

Forasmuch as the departed has entered into the life immortal, we therefore commit *his* body to its resting place, but *his* spirit

we commend to God, remembering how Jesus said upon the Cross, "Father, into thy hands I commend my spirit."

Then shall the Minister say:

Let us pray.

Almighty God, Father of our Lord Jesus Christ, who gave his life for our redemption and who promised the Holy Spirit, the Comforter, strengthen, we beseech thee, the faith of these bereaved ones, that they may contemplate with peace the blessedness of that eternal home which thou hast prepared for all who love and serve thee. Grant that they, and all others whose joy is turned into mourning, cleaving more closely unto him, who is the resurrection and the life, may be led by thy Holy Spirit through this uncertain life, till the day break and the shadows flee away. **Amen.**

Here the Minister and the People may unite in the Lord's Prayer.

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

THE ORDERS FOR CONSECRATION AND ORDINATION

Consecration and Ordination

THE ORDER FOR THE CONSECRATION OF DEACONESSES

[When the time appointed by the Bishop is come, with such other exercises as may be desired, a sermon or an address may be given, declaring what is the office and duty of a Deaconess.]

After which the President of the Conference Deaconess Board, or someone named, shall present those to be consecrated Deaconesses to the Bishop or other Consecrator, saying:

I present unto you these persons to be consecrated as Deaconesses.

Then shall be sung Hymn 423 or other appropriate Hymn.

Then shall the following Scripture be read by the Leader, or by the Leader and Congregation responsively:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink?

And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [Matthew 25. 31-40.]

Then shall be sung or said this or other hymn:

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only, for my King.

Take my will, and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.
Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

After which the Consecrator shall say:

Let us pray.

O eternal God, the Father of our Lord Jesus Christ, who

didst call Phœbe and Dorcas into the service of thy Church, look upon *these thy servants* who *are* now to be set apart to the office of Deaconess.

Give to *them,* we pray thee such understanding of thy holy Gospel, such firmness of Christian purpose, such diligence in service and such beauty of life in Christ, that *they* may be to all whom *they* teach or serve, a worthy revelation of the meaning and power of the Christian life. May *they* so order *their* time and nourish *their minds* and *hearts* that *they* may constantly grow in grace and the knowledge of our Lord Jesus Christ and steadily increase in power to lead others unto him.

Grant that *they* may have strength of body, mind, and soul for the fulfillment of thy will in the holy task to which thou hast called *them,* and grant *them* thy Holy Spirit, that *they* may worthily discharge the work committed to *them,* to the blessing of mankind and the praise of the Christ, our adorable Saviour. **Amen.**

Then shall the Consecrator address the Candidates, saying:

Dearly Beloved, we rejoice with you, that in the good providence of God a door of usefulness has been opened for you in the service of the Church of Christ. To you are accorded peculiar privileges and priceless opportunities. Released from other cares, you are to give yourselves without reservation to the service of the Lord, ready for any duty which may fall to your lot. Like our gracious Master, you will go about doing good, ministering to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for this special service. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, and lead the sinning to their Saviour. Such service is one which confers a great honor, but also lays upon you a solemn responsibility. What you have done alone with God, in consecrating your *lives* to this service, you are now to do formally and publicly in the presence of the Church.

Consecrator. Do you believe that you have been led by the providence of God to engage in this work, and to assume the duties of this office?

Answer. **I do.**

Consecrator. Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Answer. **I do.**

Consecrator. Will you be diligent in prayer, in the reading

of the Holy Scriptures, and in such other study as will help you to grow in your Christian life and in the knowledge of God and of his Kingdom?

Answer. **I will.**

Consecrator. Will you strive so to live that you may convey the blessed sense of God's presence, love, and power to the hearts and homes of those to whom you minister?

Answer. **I will.**

Consecrator. Will you cheerfully accept the direction of those whom the Church may place over you in the doing of your work?

Answer. **I will.**

Then shall the Candidates kneel for a brief season in silent Prayer, after which the Consecrator shall say:

May the Spirit of the Living God descend upon you and abide with you evermore. May he impart to you grace for every trial, and strength for every service. May his presence be to you a pillar of cloud by day, and a pillar of fire by night; and may the blessing of God, the Father, the Son, and Holy Spirit be with you now and evermore. **Amen.**

Then the Consecrator, laying his hand upon the head of every one severally, shall say:

I admit thee to the office of a Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then shall be given the Deaconess Pin and the Consecrator shall say:

This pin is presented to you in the name of the Methodist Episcopal Church. It symbolizes your call and commission as a servant of the Lord Christ. It is a visible expression of the confidence the Church has in you. May you wear it worthily.

Then may be sung the Deaconess Hymn of Service:

We thank thee, God our Father,
For all thy love and grace,
That service in thy kingdom
Finds everyone a place.
We thank thee for the favor
That marks our work and call,
That makes our life vocation
A ministry to all.

We pray thee give us guidance
To save lives gone astray;
And strength to share with others
The burdens of their day;
And music for the children
Their songs of life to sing;
While to the homes of sorrow
May we thy comfort bring.

In homes and halls of mercy
Where love with knowledge shares
The joy of healing bodies,
And sickened minds, of cares;
We pray! O Great Physician,
Thy knowledge of man's needs;
That service be made perfect
And faith be crowned with deeds.

To thee, O gracious Master,
Thou Christ of Calvary—
This life of love and service
Our off'ring glad shall be.
Be thou our guide and pattern,
Be thou our strength and stay,
Till earth shall end in heaven,
And time, in endless day.

Benediction

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. **Amen.**

THE ORDER FOR THE ORDINATION OF DEACONS

[When the time appointed by the Bishop is come, a sermon or address may be given, declaring what is the office and duty of a Deacon.]

After which, one of the Elders shall present unto the Bishop all who are to be Ordained, and say:

I present unto you these persons to be ordained as Deacons.

Their names having been read aloud, the Bishop shall say to the People:

Dearly Beloved, these are they whom we purpose, God willing, this day to ordain Deacons. For, after due examination, we find that they are lawfully called to this office and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any valid reason, for the which any one of them ought not to be received into this holy Ministry, let him come forth in the name of God, and disclose what the impediment is. [If any impediment be alleged, the Bishop shall desist from ordaining that person until he shall be found to be innocent.]

Then shall be read the Collect:

Almighty God, who by thy Holy Spirit hast appointed the Ministry of thy Church, graciously behold these thy servants, now called to the Office of Deacon and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the advancement of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

Then shall be read the Epistle:

See then that ye walk circumspectly, not as fools, but as wise, wherefore be ye not unwise, but understanding what the will of the Lord is. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. [Ephesians 5. 15, 17, 20-21; 6. 10-18.]

Then shall the Bishop, in the presence of the People, examine every one of those to be Ordained, after this manner:

The Bishop. Do you believe that you are inwardly moved by the Holy Spirit to take upon you the office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answer. **I do so believe.**

The Bishop. Do you unfeignedly accept the Scriptures of the Old and New Testaments?

Answer. **I do accept them.**

The Bishop. Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

Answer. **I will.**

The Bishop. It appertaineth to the office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And, furthermore, it is his office to search for the needy, that they may be visited and relieved. Will you do this gladly and willingly?

Answer. **I will do so, by the help of God.**

The Bishop. Will you apply all your diligence to order your own lives and the lives of your families according to the teachings of Christ?

Answer. **I will, the Lord being my helper.**

The Bishop. Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?

Answer. **I will so do.**

Then those to be ordained shall kneel and the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to preach the Word of God, to administer the Sacrament of Baptism and to assist in administering the Holy Communion; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then shall the Bishop deliver to every one of them the Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word.

Then one appointed by the Bishop shall read the Gospel:

Luke 12. 35-38

Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept these thy servants into the office of Deacon in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this office that they may be found worthy to be called into the higher Ministry in thy Church, through thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. **Amen.**

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

The Order for the Ordination of Elders

[When the time appointed by the Bishop is come, a sermon or address may be given, declaring what is the office and duty of an Elder.]

After which one of the Elders shall present unto the Bishop all who are to be Ordained, and say:

I present unto you *these persons* to be ordained as Elders.

The names having been read aloud, the Bishop shall say to the People:

Brethren, these are they whom we purpose, God willing, this

day to ordain Elders. For, after due enquiry, we find that they are lawfully called to this office and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any valid reason for the which any one of them ought not to be received into this holy Ministry, let him come forth in the name of God, and disclose what the impediment is. [If any impediment be alleged, the Bishop shall desist from ordaining the accused until he shall be found to be innocent.]

Then shall be read the Collect as followeth:

Almighty God, who by thy Holy Spirit hast appointed the ministry of thy Church: graciously behold these thy servants now called to the Office of Elders, and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the advancement of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

Then shall be read the Epistle and the Gospel as followeth:

I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. **Amen.** [Ephesians 3. 7-9; 4. 11-13; 3. 14-21.]

Jesus said, I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. [John 10. 9-16.]

Then shall the Bishop say unto the Persons to be Ordained Elders:

Dearly Beloved, you have heard, in your private examination and in the Holy Scriptures, how exalted and important is this office whereunto you are called. And now again we remind you, in the name of our Lord Jesus Christ, that you are to be messengers, watchmen, and stewards of the Lord; to teach and to admonish, to feed and to provide for the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the gospel of reconciliation with God.

Have always therefore in your remembrance how great a treasure is committed to your charge. For they unto whom you are to minister are the sheep of Christ, for whom he gave his life. The Church which you must serve is his Bride and his body. And if it shall happen, the Church, or any member thereof, take any hurt or hindrance by reason of your negligence, you know the greatness of the fault. Wherefore see that you never cease your labor, your care, and diligence until you have done all that lieth in you, according to your bounden duty, to bring all such as shall be committed to your charge unto perfectness in Christ.

Forasmuch then as your office is both of so great excellency and of so great difficulty, consider how you ought to forsake, as much as you can, all worldly cares, and be studious in learning the Scriptures, and in acquiring such knowledge and skill as may help you to declare the living word of God.

We have good hope that you have weighed and pondered these things with yourselves long since: and that you have clearly determined, by God's grace, to give yourselves wholly to this work, whereunto it has pleased God to call you. Also that you will continually pray that the Holy Spirit may assist

you to order the lives of you and yours after the rule and doctrine of Christ, that you may grow riper and stronger in your ministry and be godly and wholesome examples for the people to follow.

And now, that this congregation of Christ here assembled may also understand your purpose in these things, and that this your promise may the more move you to perform your duties, you shall answer plainly to these things which we, in the name of God and his Church, shall ask of you touching the same:

The Bishop. Do you believe in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of Elders?

Answer. **I do so believe.**

The Bishop. Are you persuaded that the Holy Scriptures contain all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

Answer. **I am so persuaded, and determined, by God's grace.**

The Bishop. Will you give your faithful diligence duly to minister the truth, the sacraments, and the discipline of Christ and in the spirit of Christ to defend the Church against all doctrine contrary to God's Word?

Answer. **I will so do, by the help of the Lord.**

The Bishop. Will you be diligent in prayer, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of God and of his kingdom?

Answer. **I will, the Lord being my helper.**

The Bishop. Will you apply all your diligence to frame and fashion your own lives and the lives of your families, according to the teachings of Christ?

Answer. **I will, the Lord being my helper.**

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that shall be committed to your charge?

Answer. **I will so do, the Lord being my helper.**

The Bishop. Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?

Answer. **I will so do.**

Then shall the Bishop pray:

Almighty God, who hath given you this will to do all these things, grant also unto you power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. **Amen.**

[Then the Congregation shall be requested to make their earnest supplications in silent Prayer to God for those who are to be ordained as Elders, and entire silence shall be maintained for several minutes.]

After which, the Persons to be ordained Elders all kneeling, shall be said the Veni, Creator Spiritus, *the Bishop beginning, and all others answering as followeth:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;

Anoint and cheer our soilèd face
With the abundance of thy grace;

Keep far our foes, give peace at home;
Where thou art Guide no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;

That through the ages all along
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

The Bishop. Lift up your hearts.
Answer. **We lift them up unto the Lord.**

The Bishop. Let us give thanks unto our Lord God.
Answer. **It is meet and right so to do.**

Then the Bishop shall pray:

Almighty God, our Heavenly Father, we bless and magnify thy holy name for the gift of thy most dearly beloved Son, Jesus Christ, our Redeemer, and for all his Apostles, Prophets, Evangelists, Teachers, and Pastors, whom he has sent abroad into the world. For these here present whom thou hast called

to the same holy Office and Ministry, we render unto thee our most hearty thanks. And now, O Lord, we humbly beseech thee to grant that by these thy Ministers, and by those over whom they shall be appointed, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. **Amen.**

Then the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elder: the Receivers kneeling, and the Bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the Word of God, and to administer the Holy Sacraments in the Congregation.

Then the Bishop shall offer the following Prayer:

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by them may never be spoken in vain. Grant also that we may have grace to receive what they shall deliver out of thy Word as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. **Amen.**

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

Holy Spirit of God, may thy celestial fire that came upon the Apostles in Pentecostal power, so baptize these elders into a true apostolic ministry that they may kindle in many hearts conviction of sin, desire for new life, and longing for perfect love. Grant this, we pray thee, in the name of the Risen Christ, our Lord and Saviour. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of

his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

[If on the same day the Order of Deacon be given to some, and that of Elder to others, the Deacons shall be first presented, and then the Elders. The Collect shall be said and the Epistle read, immediately after which, they who are to be ordained Deacons shall be examined and ordained as is elsewhere prescribed. Then the Gospel having been read, they who are to be ordained Elders shall likewise be examined and ordained, as in this office before appointed.]

The Order for the Consecration of Bishops

[This service is not to be understood as an Ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a Consecration for the sacred duties of Superintendency in the Church.]

When the time appointed for the Consecration of Bishops is come, the service shall begin with a Hymn, such as "The Church's one foundation is Jesus Christ her Lord," after which shall be said:

The Collect

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may faithfully follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. **Amen.**

Then one of the Elders shall read:

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them:

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth

in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. [Acts 20. 17-35.]

Then another Elder shall read:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen.

The Gospel. John 21. 15-17; Matthew 28. 18-20.

The Elected Person shall then be presented by two Elders unto the Bishop, the Elders saying:

We present unto you this Elder chosen to be consecrated a Bishop.

Then the Bishop shall call upon the Congregation present to pray, saying:

Dearly Beloved, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve apostles. It is written

also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray, before they laid their hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ, and his Apostles, give ourselves to prayer, before we admit and send forth *this person* presented to us, to the work whereunto we trust the Holy Spirit hath called *him.*

Then shall the following Prayer be offered by the Bishop:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy church; graciously behold *this thy servant* now called to the Office and Ministry of a Bishop. So replenish *him* with the truth of thy doctrine, and adorn *him* with innocency of life, that both by word and deed *he* may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

Then the Bishop shall say to him that is to be Consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in admitting any person to government in the Church of Christ, before you are admitted to this administration, you will, in the fear of God give answer to these questions:

The Bishop. Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Answer. **I am so persuaded.**

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

Answer. **I am so persuaded and determined, by God's grace.**

The Bishop. Will you then faithfully exercise *yourself* in the Holy Scriptures, and call upon God that through study and prayer you may have true understanding of the same?

Answer. **I will so do, by the help of God.**

The Bishop. Are you ready with all faithful diligence to seek and to promote the truth of Christ and to defend the Church against all doctrine contrary to God's Word?

Answer. **I am ready, the Lord being my helper.**

The Bishop. Will you live soberly, righteously, and devoutly in this present world, that you may show *yourself* in all things an example of good works unto others, to the honor and glory of God?

Answer. **I will so do, the Lord being my helper.**

The Bishop. Will you show *yourself* gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. **I will by the help of God.**

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, love, and peace among all men; and faithfully exercise such discipline in the Church as shall be committed unto you?

Answer. **I will so do, by the help of God.**

The Bishop. Will you be faithful in ordaining and appointing others; and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?

Answer. **I will so do, by the help of God.**

Then the Bishop shall pray:

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish in you the good work which he hath begun, and you may be found blameless, through Jesus Christ our Lord. **Amen.**

[Then the Congregation shall be requested to make their earnest supplications in silent Prayer to God for those who are to be consecrated as Bishops, and silence shall be kept for a space.]

[After which shall be said the Veni, Creator Spiritus, the Bishop beginning and all others answering as followeth.]

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life and fire of love.

Enable with perpetual light
The dullness of our blinded sight;

Anoint and cheer our soilèd face
With the abundance of thy grace;

Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;

That through the ages all along
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

The Bishop. Lift up your hearts.
Response. **We lift them up unto the Lord.**

The Bishop. Lord, hear our prayer.
Response. **And let our cry come unto thee.**

Then the Bishop shall say:

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer; and hast made some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers, to the edifying and making perfect of thy Church: grant, we beseech thee, to *this thy servant,* such grace that *he* may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and to use the authority given *him,* not to destruction, but to salvation; not to hurt, but to help; so that as *a* wise and faithful *servant,* giving to all their portion in due season, *he* may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. **Amen.**

Then the Bishops and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the consecrating Bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of a Bishop in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son and of the Holy Spirit. And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. **Amen.**

Then shall the Bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and teaching. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto yourself, and to your teaching; for by so doing

you shall save both thyself and them that hear thee. Be to the flock of Christ a shepherd. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; faithfully minister discipline but forget not mercy; that the kingdom of God may come upon the earth and when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. **Amen.**

Then shall be offered the following Prayers:

Send, O Lord, on these thy servants, bishops of the Church, thy Holy Spirit, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, that through their sacred service the devotion of all our ministers and members may increase and that the salvation of the flock may be the joy and crown of all thy shepherds, through Jesus Christ our Lord. **Amen.**

Direct us, O Lord, in all our doing with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

THE ORDER FOR LAYING THE CORNER STONE OF A CHURCH

Corner Stone

Hymn "The Church's one Foundation is Jesus Christ her Lord," or other Hymn may be sung, all the People standing, after which the Minister shall say:

Our help is in the name of the Lord, who made heaven and earth.

Except the Lord build the house, they labor in vain that build it.

Dearly beloved, we are assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly pur-

pose, and let us now devoutly invoke his blessing on this our undertaking.

The Minister shall then offer this Prayer:

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house, then, can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the assembly of the saints on the earth. And now, especially, we render thanks unto thy holy name, that thou hast put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name; and we pray thee to continue thy blessing upon this their undertaking. **Amen.**

Let thy blessing rest upon those who labor in erecting this house; shield them from all harm, and grant unto them, and all of us here present, thy heavenly grace, that our gifts and all our service may be sanctified, and we may become in soul and body living temples of the Holy Spirit. **Amen.**

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee that in the end they may come to that temple, whose builder and maker is God. This we ask through Jesus Christ our Lord. **Amen.**

Then may be read responsively by the Minister and People the following lesson from the Old Testament, the People standing:

Blessed be thou, O Lord God, forever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all.

For all things come of thee, and of thine own have we given thee.

O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness.

As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. [1 Chronicles 29. 10, 11, 14, 16, 17.]

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning is now, and ever shall be, world without end. Amen.

Then shall be read the Lesson from the New Testament the People being seated:

We are laborers together with God: ye are God's husbandry, ye are God's building.

According to the grace of God which was given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man buildeth upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. [1 Corinthians 3. 9-17.]

[Then shall the Minister, standing by the stone, exhibit to the Congregation a box to be placed in the stone. It may contain such articles as a *Bible, Methodist Hymnal,* the latest *Discipline,* the current Church *Yearbook,* Church periodicals, name of the Pastor, Official Board, and Building Committee of the Church, with such other documents as may be desired. The Minister may read the list of articles so deposited in the box. Then with the aid of the Builder, the Minister shall lay the stone in its place and shall say:]

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this Corner Stone for the foundation of a house to be builded and consecrated to the worship and service of Almighty God according to the order and usages of the Methodist Episcopal Church. **Amen.**

Here may follow an address and an offering may be received.

Then may be sung a Hymn such as "On this Stone now laid with prayer."

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

THE ORDER FOR THE DEDICATION OF A CHURCH

Dedication of a Church

The Order for the Dedication of a Church

After an Organ Prelude shall be sung a Processional or Opening Hymn, such as "Holy, Holy, Holy, Lord God Almighty."

Then shall the Minister say, the Congregation standing and responding:

Dearly Beloved, as we learn from the Holy Scriptures, it is meet and right that houses erected for the worship of God should be specially set apart and dedicated to religious uses. We are, therefore, now assembled for the purpose of dedicating this house to the worship and service of Almighty God.

The Call to Worship

The Lord is in his holy temple.
Let all the earth keep silence before him.

I saw the Lord sitting upon a throne high and lifted up; and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another:

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high. Amen.

Here may be sung an Anthem.

Then shall be read responsively; the people standing:

The earth is the Lord's and the fullness thereof;
The world, and they that dwell therein.

For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face. O Lord.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors.

And the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors.

And the King of glory shall come in.

Who is this King of glory?

The Lord of hosts, he is the King of glory. [Psalm 24.]

Then may be sung the Gloria Patri after which shall be read a Lesson from the New Testament:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. [Luke 4. 16-21.]

And the Jews' passover was at hand, and Jesus went up to Jerusalem.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. [John 2. 13-17.]

Here may be offered extemporary Prayer followed by the Lord's Prayer. Then may be sung a suitable Hymn or an Anthem. Afterward the Sermon may be delivered. An Offering may then be received.

Then shall the Trustees stand before the Altar, and one of them, or someone in their behalf, say unto the Minister:

We present unto you this building, to be dedicated as a Church for the worship and service of Almighty God.

Thereupon the Minister shall say these words of Dedication, all the People standing and uniting in the response:

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this Church to Christian Worship.

God is a Spirit, and they that worship him must worship him in spirit and in truth.

We dedicate this Church to the training of children in faith and knowledge and to the summoning of youth to the life of service.

Remember now thy Creator in the days of thy youth.

We dedicate this Church to the cure of souls that doubt and to the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered and the consolation of the dying; to the ennobling of this life and to confidence in the life eternal.

All souls are mine, saith the Lord. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.

We dedicate this Church to the unfinished task of the Church of Christ through Evangelism and Education; through Philanthropy and Social Justice; through National Probity and Honor; through Christian Unity and International Good Will.

Glory to God in the highest, and on earth peace, good will toward men.

We dedicate this Church in loving memory of all those who have gone before, and of all whose hearts and hands have served this church; with deep gratitude for loyal comrades who have made with us this spiritual adventure; and with high hope for those who shall walk this way in days to come.

The People:

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee.
Heaven and earth are praising thee,
O Lord most high!

Minister and People: **We dedicate this house to the glory of God, our Father, by whose favor it has been builded; in the honor of Jesus Christ, the Son of the living God our Lord and Saviour; to the praise of the Holy Spirit, the source of light and life. Except the Lord build the house, they labor in vain that build it.**

Minister and People: **We the minister and the people of this Church and Congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of his kingdom among men everywhere.**

Response: **Therefore with angels and archangels, and with all the company of heaven,**

We laud and magnify thy glorious name,
Evermore praising thee and saying:
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord most high. Amen.

Then shall the Minister say:

Let us pray.

O Eternal God, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, graciously accept the dedication of this house to thy honor and glory. **Amen.**

Grant, O Lord, that all who here share in the Sacraments, the ministry of the Word, and the fellowship of praise and prayer may know God is in this place, may hear his voice within their hearts and may go forth to extend to the uttermost bounds of life the Lord Christ's kingdom. **Amen.**

Now, therefore, O Lord, let thine eyes be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions, do thou hear them and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. **Amen.**

Here may be sung a suitable Closing or Recessional Hymn:
Then may the Minister say:

Now unto Him that is able to keep you from falling, and

to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

[The Commission advises that the following five orders of dedication be included in the Book of Ritual, but be not printed in the Hymnal.]

THE ORDER FOR THE DEDICATION OF AN ORGAN

Dedication of an Organ

THE ORDER FOR THE DEDICATION OF AN ORGAN

After the Organ Prelude shall be sung a Processional or Opening Hymn, such as "Rejoice Ye Pure in Heart, Rejoice, Give Thanks and Sing."

Then shall the Minister say, the Congregation responding:

Dearly Beloved, we learn from the Holy Scriptures, that devout men set apart temples for the worship of God, and used musical instruments therein for his praise and adoration. We therefore assemble here for the purpose of dedicating this organ for service in the worship of Almighty God.

The Call to Worship

Surely the Lord is in this place.

This is none other than the house of the Lord: this is the gate of heaven.

Enter into his gates with thanksgiving and into his courts with praise

O Magnify the Lord with me; let us exalt his name together.

Then shall follow the Gloria Patri and the Collect for Purity by the Minister and People.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. Amen.

[The Organ may then be presented for dedication by one of the trustees, or someone designated for that purpose, in some such phrasing as:]

We present this organ for dedication (if a gift or memorial so stating) the gift of ———— for the glory of God and in loving memory of ————.

Then shall the Minister say these words of Dedication, all the People standing and uniting in the response:

In the name of the Father, and of the Son, and of the Holy Spirit we dedicate this organ to the praise of Almighty God.

Praise God in his sanctuary: Praise him in the firmament of his power. Praise him with the sound of the trumpet; Praise him with the psaltery and harp.

We dedicate this organ to the cultivation of a high art: to the interpretation of the message of the Masters of music, to an appreciation of the great doxologies of the Church, and to the development of the one language of praise common to all men and angels.

Praise him with stringed instruments and organs. Let everything that hath breath praise the Lord. Praise ye the Lord.

We dedicate this organ to the wedding march, to thanksgiving on festal occasions, and to leading and inspiring in the service of song that all people may praise the Lord.

O Sing unto the Lord a new song: sing unto the Lord all the earth, in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord.

We dedicate this organ to the healing of life's discords, and the revealing of the hidden soul of harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries and the lifting of the soul to abiding beauty and joy by the gospel of infinite love and good will.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Then shall the Minister say:

Let us pray.

Our God and Father, whom the generations have worshiped with concord of sweet sound, be pleased to accept this organ as a song of praise unto Thee. **Amen.**

Grant that its music, with accompanying singers, may come as a blessed benediction upon all who worship here. **Amen.**

May this organ become undying music in the world as its notes of cheer, comfort, communion and courage are modulated into human lives for daily task and noble service. **Amen.**

To all organists who shall sound its notes, and to all worshippers who shall be lifted Godward by its voice, may there come

at times the sweep of hallelujah from the throne of the Redeemed until earth below shall be attuned to heaven above in singing hallelujah to Him who reigneth, Lord of Lords, and King of Kings. **Hallelujah! Amen.**

[An offering may here be received, after which may follow an organ recital, to be concluded with a hymn and benediction.]

THE ORDER FOR THE DEDICATION OF A PARISH HOUSE

Dedication of a Parish House

THE ORDER FOR THE DEDICATION OF A PARISH HOUSE

The People being assembled, the Minister shall say:

Dearly Beloved, by the favor of God and the labor of man, this building has been so far completed. It is to be a place where men and women, boys and girls, may find opportunities for instruction, for recreation, and for ministries of fellowship.

Let us therefore bring to the Heavenly Father our praises for his guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purposes of love and good will for which this building is prepared.

Let the hymn "For the beauty of the Earth," or some other suitable hymn, be sung. After which an invocation may be offered, closing with the Lord's Prayer.

Then shall the Minister, or someone appointed by him, read:

Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house

for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me in the uprightness of mine heart I have willingly offered all these things and now have I seen with joy thy people, which are present here, to offer willingly unto thee. [1 Chronicles 29. 10-17.]

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love. [1 Corinthians 13.]

Let the hymn "O Master, let me walk with Thee," or some other suitable hymn, be sung; after which may be delivered an Address. An offering may then be received. Then shall the following Psalm be read by the Minister and People responsively; the People standing:

Psalm 111 (in part)

I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.

The works of the Lord are great,
Sought out of all them that have pleasure therein.

His work is honor and majesty;
And his righteousness endureth forever.

He hath made his wonderful works to be remembered:
The Lord is gracious and merciful.

He hath given food unto them that fear him.
He will ever be mindful of his covenant.

He hath showed his people the power of his works,
In giving them the heritage of the nations.

The works of his hands are truth and justice;
All his precepts are sure.

They are established forever and ever;
They are done in truth and uprighteousness.

Then shall be said or sung:

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.

Then let the Trustees or the proper Committee stand up before the People, and one of them say to the Minister:

We present unto you this building to be dedicated to the service of Almighty God and the fellowship of his people.

Then shall the People stand while the Minister pronounces the following Declaration:

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of God and the advancement of his kingdom.

Then shall the Minister say these words of Dedication, the People standing and responding:

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a Parish House to the service of God and the uses of Christian fellowship.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

We dedicate this building to the purpose of religious education: to the work of the Church School, to the Study of the Scriptures, and to the development of Christian character.

Whatsoever things were written aforetime were written for our learning: blessed are they that hear the word of God and keep it.

We dedicate this building to the broadening of mental horizons and the deepening of knowledge, that young and old may be awakened and informed.

A man's wisdom maketh his face to shine, and the hardness of his face is changed.

We dedicate this building to those tasks and aims in which the Christian serves his place and time: to the cause of missions, of Christian citizenship, and the broad field of social relations.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

We dedicate this building to Christian recreation of mind and of body.

Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore.

Minister and People:

We dedicate ourselves anew to that service of our fellow men, wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

Then shall the Minister pray; the people being seated:

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous, and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service, and to thy glory, that in it love and wisdom may unite to bring joy and strength to those who gather here; and we beseech thee, receive us thy servants who here dedicate ourselves anew to thee and to those offices of fellowship and good will in which thou art well pleased. Grant that those who come here may be cheered and quickened in mind and body, and that they may be stirred in spirit to serve thee wisely and steadfastly; and the praise shall be thine forever, through Jesus Christ our Lord. **Amen.**

O Lord, we desire to place ourselves and what we here undertake in thy hands. Direct us in this and all our doings with thy most gracious favor, and further us with thy continual help,

that in all our works, begun, continued, and ended in thee, we may glorify thy name; through Jesus Christ our Lord. **Amen.**

O God, who by the grace of thy Holy Spirit, hast poured the gifts of love into the hearts of thy people, grant unto all thy servants health of body and soul, that they may love thee with all their strength, and with perfect devotion do thy most holy will; through Jesus Christ our Lord. **Amen.**

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. **Amen.**

THE ORDER FOR THE DEDICATION OF A HOSPITAL

Dedication of a Hospital

THE ORDER FOR THE DEDICATION OF A HOSPITAL

The People being assembled, the Minister shall say:

Dearly Beloved, this building which, by the favor of God and the labor of man has been so far completed is a symbol of that care for the sick and the suffering which was supremely exemplified in the Lord Jesus and which has always inspired those who follow him. We believe that the Heavenly Father not only desires but gladly accepts the service of comfort and healing for which this building is to provide, and that he looks with favor upon the dedication of the building to himself and to the welfare of his children.

Let us therefore bring to him our praises for his guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling those purposes of love and skill for which this building is prepared.

Let the hymn "We may not climb the heavenly steeps," or some other suitable hymn, be sung. Afterward an invocation may be offered, closing with the Lord's Prayer.

Then shall the Minister, or someone appointed by him, read:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart. Be strong, fear not; behold, your God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. [Isaiah 61. 1-3; Isaiah 35 (in part).]

And the disciples of John showed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. [Luke 7. 18-23.]

Let Hymn 411 from the Methodist Hymnal, or some other suitable Hymn, be sung; after which may be delivered an address. An offering may then be received.

Then shall the following Psalm be read by the Minister and the People responsively, the People standing:

Psalm 103 (in part)

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion:

Bless the Lord, O my soul.

Then shall be said or sung:

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then let the Trustees or the proper Committee stand up before the People, and one of them say unto the Minister:

We present unto you this building to be dedicated to the service of Almighty God in the relief of the sick and the suffering.

Then shall the People stand while the Minister pronounces the following Declaration:

Dearly Beloved, it is right and proper that buildings erected for such service, in the name of our Lord and Saviour Jesus Christ, should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of God and the advancement of his kingdom.

Then shall the Minister say these words of Dedication, the People standing and responding:

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a hospital to the holy ministry of healing.

Blessed are the merciful; for they shall obtain mercy.

We dedicate this building to Christian helpfulness.

Whosoever shall give to drink unto one of these little ones a cup of cold water only, shall in no wise lose his reward.

We dedicate this building to the sustaining power of the Holy Spirit in times of pain and suffering.

In all their afflictions he was afflicted, and the angel of his presence saved them.

We dedicate this building to the skill and wisdom that bring relief and cure; and to the patient research that uncovers fresh resources with which to serve the public health.

Happy is the man that findeth wisdom; length of days are in her right hand; she is a tree of life to them that lay hold upon her.

Minister and People together:

We dedicate ourselves anew to that service of our fellow men wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

Then shall the Minister say:

Let us pray.

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service, and to thy glory, that in it skill and tenderness may unite to bring health and cure to those who come for aid; and we beseech thee, receive us thy servants who here dedicate ourselves anew to thee and to those offices of love and good will in which thou art well pleased. Grant that those who come here in weakness may be made strong, that those who come in pain may find relief, and that those who come in sorrow may find joy and gladness; and the praise shall be thine forever, through Jesus Christ our Lord. **Amen.**

O Blessed Lord, who hast power of life and death, of health and sickness, give wisdom and gentleness to all thy ministering servants, all physicians and surgeons, nurses and watchers by the sick, that, always bearing thy presence with them, they may not only heal but bless, and shine as lamps of hope in the darkest hours of distress and fear. Through Christ our Lord. **Amen.**

O most merciful Father, we look to thee for thy grace on behalf of those who, coming here in grievous illness, may not return to earthly joys and sorrows, but pass from here into that life immortal where thou dost receive all who put their trust in thee. As the heavens are higher than the earth, so are my ways higher than your ways, saith the Lord, but we know that all thy children are in thy tender and unfailing love

which passes our understanding, and we pray that the blessed ministry of thy Holy Spirit may sustain them, and that light eternal may shine upon them. **Amen.**

And now, O loving Father, we bow before thee of whom every family in heaven and earth is named, praying that thou wouldst grant us according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. **Amen.**

Then may the Minister say:

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

THE ORDER FOR THE DEDICATION OF AN EDUCATIONAL BUILDING

Dedication of an Educational Building

THE ORDER FOR THE DEDICATION OF AN EDUCATIONAL BUILDING

The People being assembled, the Minister shall say:

Dearly Beloved, this building which, by the favor of God and the labor of man has been so far completed, embodies the obligation of each generation to impart its treasures of wisdom and knowledge to the generation following. For the fulfillment of this task we need not only the best that men can do but above all the blessing of Almighty God.

Let us therefore bring to him our praises for his aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purposes for which this building is prepared.

Let the hymn "The Lord our God alone is Strong," or some other suitable hymn, be sung. Afterward an invocation may be offered, closing with the Lord's Prayer.

Then shall the Minister, or someone appointed by him, read:

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in

her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. [Proverbs 3. 13-23.]

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. [Matthew 7. 13, 14, 24-28.]

Let hymn "Walk in the Light," or some other suitable hymn, be sung; after which may be delivered an Address. An offering may then be received.

Then shall the following Scripture be read by the Minister and the People responsively, the People standing:

Wisdom hath builded her house, she hath hewn out her seven pillars.

Doth not wisdom cry? And understanding put forth her voice?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of men.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomination to my lips.

Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

But where shall wisdom be found? And where is the place of understanding?

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. [Proverbs 9. 1; 8. 1-7, 10, 11; Job 28. 12, 28.]

Then shall be said or sung:

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then let the Trustees or the proper Committee stand up before the People, and one of them say unto the Minister:

We present unto you this building to be dedicated to the service of Almighty God in the enlightenment of his children.

Then shall the People stand while the Minister pronounces the following Declaration:

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of his name and the advancement of his Kingdom.

Then shall the Minister say these words of Dedication, the People standing and responding:

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building to the holy ministry of education.

Take fast hold of instruction; let her not go: keep her, for she is thy life.

We dedicate this building to the spiritual enrichment of all who shall come here in the pursuit of knowledge.

Happy is the man that findeth wisdom, and the man that getteth understanding.

We dedicate this building to the loyal service of those whose training and devotion have prepared them to lead students toward the truth.

The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary.

We dedicate this building to that ministry of administration upon whose ability and faithfulness depend the wise conduct of its affairs.

Who, then, is that faithful and wise steward, whom his lord shall make ruler over his household? Blessed is that servant whom his lord, when he cometh, shall find so doing.

Minister and People together:

We dedicate ourselves anew to that service of our fellow men, wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

Then shall the Minister say:

Let us pray.

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service and to thy glory, that in it love and wisdom may unite to make plain the path of knowledge to those who gather here; and we beseech thee to receive us thy servants who here dedicate ourselves anew to thee and to those offices of fellowship and good will in which thou art well pleased. Grant that those who come here, whether as administrators, teachers, or students, may come with pure minds, upright purpose, and steadfast endeavor, to learn and to do thy holy will; through Jesus Christ our Lord. **Amen.**

God of our Fathers, we offer thee our heartfelt thanks for all thy servants: the parents and teachers, the benefactors and friends, by whose love and devotion we have come into our great inheritance of health, truth, and piety. Help us to guard faithfully this great boon, to profit by it, to augment it, and loyally to pass it on to the coming generation, that they through us may rise up to serve thee; through Jesus Christ our Lord. **Amen.**

Grant, O Lord, to all teachers and students, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most. Grant us with true judgment to distinguish truth from error, to dislike whatever

is evil in thine eyes, and above all to search out and to do those things which are right in thy sight; through Jesus Christ our Lord. **Amen.**

Then may the Minister say:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

THE ORDER FOR THE DEDICATION OF A HOME

Dedication of a Home

THE ORDER FOR THE DEDICATION OF A HOME

At the time appointed, when the Minister and People have assembled in the Home, the Minister shall say:

Peace be to this house.

Dearly Beloved, members and friends of this household, it is written that, "except the Lord build the house, they labor in vain that build it." We have therefore met here to invoke the divine blessing on this home, that its ties of love may be strong and beautiful through the blessing and the inspiration of the Heavenly Father.

Then may be sung the hymn, "Father of all, thy care we bless," or some other suitable hymn.

This shall be followed by extemporary prayer, closing with the Lord's Prayer.

Then shall the words of Dedication be spoken by the Minister, the People standing and responding.

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, committing to his loving care this house and all who dwell in it.

Have thou respect unto the prayer of thy servant, O Lord, my God, which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day.

We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities.

Now God himself, and our Father, and our Lord Jesus Christ make you to increase and abound in love.

We dedicate this home to the courage, patience, and self-control which make life cheerful and serene.

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and to higher aims.

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise."

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be, to those whose home it is, a dear haven of peace and joy.

"Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security."

Then shall the Minister say:

Let us pray.

O God, our Heavenly Father, Giver of life, we pray thee make this home an abode of light and love. May all that is pure, tender, and true, grow up under its shelter. May all that hinders godly union and concord be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom for life, and discretion in the guidance of affairs.

Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. And the praise shall be thine forever. **Amen.**

Here may be sung the hymn, "O Happy Home."

Then shall the Minister say:

The Lord bless us and keep us, the Lord cause his face to shine upon us and be gracious unto us, the Lord lift up the light of his countenance upon us, and give us peace, now and forevermore. **Amen.**

COMMISSION ON CELEBRATION OF SESQUI-CENTENNIAL OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH

The organization of the Methodist Episcopal Church is one of the greatest events in the history of the American people. It occurred just when the struggle for national self-government had attained its victorious objective in the peace of 1783. The Declaration of Independence (1776) was to realize constitutional permanence in 1789. These political factors left the people without any religious establishment whatever. The English preachers fled the country. In vain Wesley had appealed for ordination for his preachers. Now that America was a sovereign people he felt called to establish firmly the churches his itinerants had built up. Hence Thomas Coke and the Christmas Conference. Sixty-one preachers were assembled at Lovely Lane at Christmas time (1784) and achieved the organization of the Methodist Episcopal Church. The scattered societies were transformed into an efficient organism with all the powers and privileges of a Church of Christ. Its efficiency and adequacy are seen in the world expansion of organized Methodism.

To recall the history of the great men and the great events of that time and to re-emphasize the spiritual principles which have made and shall make us great is the purpose which created the Sesqui-Centennial Commission. This body herewith makes its report.

We would report:

The Commission met upon adjournment of the last General Conference and organized with Charles F. Eggleston of Philadelphia as chairman, and Rev. Alfred H. Backus, of Indiana Conference, secretary. The Commission has held five meetings, and its executive committee a number of others.

Your Commission requested the bishops to appoint the three bishops resident in the New York, Philadelphia and Washington Areas, as additional members of the Commission, which has been done by them.

Your Commission early requested the Methodist Episcopal Church, South, and the Methodist Protestant Church to appoint similar Commissions, which they have graciously done. The three Commissions have held a meeting in Baltimore and organized a Joint Commission, with Bishop McDowell chairman thereof, and have appointed seven standing committees, for the purpose of arranging a joint celebration.

Your Commission would recommend:

1. That a central celebration of the Sesqui-Centennial of the organization of the Methodist Episcopal Church be held in Baltimore in the fall of 1934, under the direction of the Joint Commission, with a suitable program provided, including, as well as addresses, a musical festival and an historical pageant, and such other suitable features as the Joint Commission may arrange, such as an international radio hook-up for part of the program, etc.

2. That all branches of American Methodism represented in the Sixth Ecumenical Conference be invited to participate in the celebration.

3. That local celebrations be held in each Annual Conference or Episcopal Area, as in each case may be deemed most advisable, with the co-operation of local schools and colleges; and a Joint Celebration with other branches of Methodism, in recognition of a common ecclesiastical ancestry, be urged wherever deemed possible. That the bishop presiding be requested to appoint a committee at each of the next ensuing Annual Conferences to prepare for such celebration. To this end a list of keymen has been secured in the various Conferences. That the organization and active participation of Conference Historical Societies be encouraged, that they may conserve the results of these celebrations. That a Sunday or week be set aside in which each local church be requested to commemorate this anniversary with a program in which the youth of the church may have a part. That whatever pageant may be put on at Baltimore, there should be placed within reach of the Annual Conferences and local groups a simple and picturesque pageant which would represent the more dramatic features of the Christmas Conference.

4. That in all our colleges and schools special lectures shall be given suitable to the historical significance of the organization of the Methodist Church.

5. That we approve the action of our Board of Education, taken at the suggestion of our Commission, in appointing a committee consisting of Doctors Bugbee, Eiselen and Hawk, who are now making definite plans for embodying in our Church School literature for the year 1934 articles and courses of lessons relating to the history of American Methodism.

6. That special recognition be given to the Sesqui-Centennial in the *Year Book, The Christian Advocate, The Annual Conference Minutes,* and other publications of The Methodist Book Concern for the year 1934.

7. That publication be encouraged of such manuscript journals of the fathers and of other historical matters as shall be deemed suitable by the Book Committee.

We heartily commend the promised publication of *Joseph*

Pilmore's Journal, as edited by Dr. W. W. Sweet, and also of *Methodism in American History,* in a Sesqui-Centennial Edition, by the same historian. We also urge the publication of the *Journal* of Thomas Haskins, a member of the Christmas Conference, but recently discovered in the library of Congress.

We would also report as in preparation a Methodist Historical Guide Book, giving locations and routes to the various sites of historic interest, with brief descriptions, edited by Dr. A. H. Backus.

A promotional pamphlet called the *Broadcaster* has been issued by the Secretary of the Commission, which will be followed by future numbers.

8. We suggest that suitable markers be placed upon the various historical sites of Methodism, and that our people be encouraged to preserve in some permanent form all places of historic interest, and that local pilgrimages be invited.

9. That each local church be urged to prepare a history of its own life and accomplishments if not already undertaken, and that copies of these histories be placed in the Conference Historical Society for preservation.

10. That co-operation of the Commission for the celebration of the Jason Lee Centennial (1934) be invited and that joint celebrations in the several Conferences be held where possible.

11. That in all, we urge our people, as they study our history and honor the heroes of the past, to look to the future with renewed vigor and determination to carry on the torch, hitherto so worthily borne, to the end that our celebration may not be merely a parade but a forward march, a challenge that the spirit of the fathers shall find expression in the heroic living of their sons.

12. That we extend our thanks to the Association of Methodist Historical Societies, which has aided materially in working out the suggested program.

13. That the Commission be continued with power to add to its number, and to carry out the program as herein outlined, and that an appropriation not to exceed twenty-five thousand dollars be made for expenses of the Commission.

CHARLES F. EGGLESTON,
Chairman.

ALFRED H. BACKUS,
Secretary.

THE COMMISSION ON METHODIST UNION IN KOREA

In the General Conference of 1928, Memorial No. 493 from the Korea Annual Conference, requesting permission to unite with the Korea Annual Conference of the Methodist Episcopal Church, South, in order to form one Korean Methodist Church, was received and referred to the Committee on Temporal Economy. On May 18 that Committee presented its report (No. 17. See *General Conference Journal,* pp. 581-2) which, with slight amendments, was adopted (*Journal,* pp. 353-4). In substance this action (1) authorized the proposed union; (2) provided for a Commission to be appointed with power, acting with like Commissions from the General Conference of the Methodist Episcopal Church, South, and the Korea Annual Conferences of the two uniting Churches; (3) instructed the Joint Commission to arrange for continued organic relationship with the Mother Churches; and (4) permitted the Commission to draw on the General Conference Fund for its expenses.

In accordance with this action and on nomination of the bishops, the following Commission was appointed: Bishop Herbert Welch, Rev. John R. Edwards, Miss Florence Hooper, Rev. William E. Shaw, Mr. Edgar T. Welch. Since some of those named were unable to take the necessary trip to Korea, substitutions were later made by the Commission itself.

After the General Conference of the Methodist Episcopal Church, South, had appointed a similar Commission, the two Commissions met in Washington, D. C., July 1, 1930, and agreed upon a method of procedure. One member of each Commission sailed for Korea early in the following September, and met with the Korean Commissioners and co-opted members October 1-3 and November 12. Through five sub-committees material was prepared covering various phases of a basis of union. These meetings were only partial (so far as the Commissioners from America were concerned) and were understood to be unofficial. The result of the work of these weeks was then submitted to a full and official meeting of the Commissioners and the co-opted members.

This began on the morning of Tuesday, November 18, 1930, at the Union Methodist Woman's Bible School in Seoul; and continued with morning and afternoon sessions until Saturday, November 29, inclusive. Those present and duly credentialed were:

Representing the General Conference of the Methodist Episcopal Church:

Bishop Herbert Welch, Bishop Thomas Nicholson, Mrs. O. C. Avann, Rev. W. E. Shaw, Rev. G. F. Sutherland.

Representing the General Conference of the Methodist Episcopal Church, South:

Bishop P. B. Kern, Rev. W. G. Cram, Miss Mabel K. Howell, Rev. J. W. Moore, Mr. P. D. Madden.

Representing the Korea Conference of the Methodist Episcopal Church:

Hugh Heungwo Cynn, Rev. Oh Kui Sun, Rev. Pyun Sung Ok, Rev. W. A. Noble, Rev. Kim Chong Oo.

Representing the Korea Conference of the Methodist Episcopal Church, South:

Rev. Ryang Ju Sam, Rev. Chung Choon Soo, Yun Tchi Ho, Rev. C. N. Weems, Miss Ellasue Wagner.

Co-opted members of the Methodist Episcopal Church in Korea:

Bishop James C. Baker, Rev. Kim Yung Sup, Mrs. A. B. Chaffin, Kim Tuk Soo, Miss Pauline Kim, Choi Chai Hak.

Co-opted members of the Methodist Episcopal Church, South, in Korea:

Rev. Oh Wha Yung, Rev. Kim In Yung, Hong Pyung Sun, Yi Man Kyu, Mrs. Eleanor Yohn.

There were thus twenty Commissioners, and eleven co-opted members without vote but with the full privileges of the floor. Sixteen of the total thirty-one were Koreans, fifteen "foreigners"; six were women, twenty-five men. Never once was there a division in voting between the Korean and the foreign members, or between the representatives of the two uniting churches.

Formal organization was effected by the election of the following officers:

Chairman, Bishop Herbert Welch.
Vice-Chairman, Baron Yun Tchi Ho.
Korean Secretary, Rev. Pyun Sung Ok.
English Secretary, Miss Ellasue Wagner.
Treasurers, Rev. G. F. Sutherland, Rev. Ryang Ju Sam.
Official Interpreter, Dr. Hugh H. Cynn.

The reports prepared by the several sub-committees were freely and fully discussed, some adopted with small changes, others radically modified. Some of the detailed legislation, since there was no time for its careful consideration, was referred as it stood to the General Conference, there to be worked over by the Standing Committees.

In this way there were prepared a Historical Statement, a Doctrinal Statement, a Proclamation, a Constitution, and a

body of legislation to form the *Discipline* of the new Church. All of these, however (with the single exception of the Proclamation), were clearly understood not to be final and authoritative enactments but merely recommendations to the delegated General Conference, which was to have full "authority to act upon the formulated basis of union," and to accept, reject, or revise the documents presented by the Joint Commission.

The formal Proclamation was as follows:

PROCLAMATION

To All to Whom These Presents Shall Come, Greeting:

WHEREAS, In September, 1927, the Korea Annual Conference of the Methodist Episcopal Church memorialized the General Conference of the Methodist Episcopal Church asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church, South, and to be organized into a Korean Methodist Church; and the General Conference of the Methodist Episcopal Church in May, 1928, agreed thereto and appointed a Commission of five to meet with a like Commission from the Methodist Episcopal Church, South, and from each of said Annual Conferences to that end; and

WHEREAS, The Korea Annual Conference of the Methodist Episcopal Church, South, in September, 1927, adopted a memorial to the General Conference of the Methodist Episcopal Church, South, asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church and to be organized into a Korean Methodist Church; and the General Conference of the Methodist Episcopal Church, South, in May, 1930, agreed thereto and appointed five Commissioners to act with a like Commission of five from the Methodist Episcopal Church and from each of the Annual Conferences in Korea; and

WHEREAS, Said Annual Conferences each appointed five Commissioners to represent it and also appointed five Co-opted Commissioners from each to sit with the Commission without vote; and

WHEREAS, In obedience to their instructions, the said Commissioners and co-opted members did all meet in the City of Seoul (Keijo), Korea (Chosen), on Tuesday, November eighteenth, in the Year of Our Lord One Thousand Nine Hundred and Thirty, and days following; and, having deposited their credentials, were duly organized and have performed the duties assigned them; now

Therefore, By virtue of the Premises and of the Authority vested in and of the proceedings taken by them,

Be it Resolved:

I. That the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Meth-

odist Episcopal Church, South, are hereby declared to be united into and become the Korean Methodist Church, which shall be an autonomous Methodist Church, and said two Annual Conferences as such shall cease to exist; effective upon the delivery of this Instrument to the Korean Methodist Church upon the convening of its first General Conference.

II. That the first General Conference of the Korean Methodist Church shall consist of the members who have already been duly chosen thereto;

That it be convened in the City of Seoul, Korea, on Tuesday, December second, in the Year of Our Lord One Thousand Nine Hundred and Thirty, at ten o'clock forenoon, in the Union Methodist Theological Seminary;

That it is hereby authorized to perfect its organization and to transact all business presented.

III. The Joint Commission has agreed upon a Constitution for the Korean Methodist Church and herewith submits the same, together with certain suggested legislation.

Finally, We give thanks to Almighty God for His guidance throughout our deliberations.

And we pray His richest blessings upon the Korean Methodist Church.

The Commission, having completed its work, has adjourned without date.

The General Conference of the Korean Methodist Church began its first meeting on December 2, 1930, at the Union Methodist Theological Seminary in Seoul. It was opened with extended devotional exercises and with fraternal messages from the Mother Churches presented by Bishop Thomas Nicholson and Miss Mabel K. Howell. The proclamation constituting the new Church and authorizing its General Conference was read in English and Korean by the chairman and the vice-chairman of the Joint Commission, after which the chairman stated:

"In accordance with this proclamation, I hereby declare that the Methodist Episcopal Church and the Methodist Episcopal Church, South, as organizations have ceased to exist in Korea; that they have been merged into the Korean Methodist Church; that the ministers and members of those two Churches are now the ministers and members of the Korean Methodist Church; and that this is its first General Conference, duly constituted and with power to complete its organization and to transact all appropriate business."

The General Conference continued in session until December 12. It pursued its work diligently. Its debates were able and brotherly, and its entire proceedings were marked by a high sense of the importance of the occasion and a fine spirit of unity

and devotion. Its membership of 100, elected by the Annual and Lay Conferences, included equal representation from the two uniting Churches and equal numbers of ministers and laymen. There were nine men and seven women missionaries, fourteen Korean women and twenty-nine other Korean laymen, forty-one Korean ministers. There were thus twenty-one women and seventy-nine men; sixteen missionary and eighty-four Korean members.

On December 8, the Constitution having then been adopted, Rev. J. S. Ryang was elected General Superintendent of the Korean Methodist Church, and two days later was formally inducted into his office by a beautiful and impressive ceremony, participated in by laymen, including women.

Thus there came into being a new Methodist Church, including about 150 Conference members, 350 pastoral charges, 22,000 full active members and 39,000 additional enrolled constituents. These worship in more than 900 church buildings, with nearly 1,000 Sunday schools and 46,000 pupils. About 200 primary schools and kindergartens, a dozen higher schools and colleges, including some union institutions, ten hospitals, and total properties estimated at more than $2,000,000 furnish instrumentalities for service which promise well for the future. The larger half of the membership and equipment comes from our side, but the two combining Churches have entered into this union on terms not only of amity, but also of complete equality. The territory for which they bear the religious responsibility covers nearly one third of Korea, with a population of approximately 6,000,000.

THE CONSTITUTION OF THE KOREAN METHODIST CHURCH

Article I—Name

This Church shall be called Ki Dok Kyo Chosun Kam Ni Hoi (Korean Methodist Church).

Article II—Origin

This Church is established by the union of the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Methodist Episcopal Church, South, under the authority of the General Conferences of these two Churches to form an autonomous Church which shall be vitally related to the Mother Churches.

Article III—Basis of Union

The doctrinal basis of union is the common evangelical faith of Protestantism, as interpreted in Methodist preaching, Methodist hymnology, and the Doctrinal Statement adopted by this Church.

Article IV—Membership of the Church

The conditions of membership shall be such as shall be prescribed by the General Conference.

Article V—Organization

The Conferences of the Korean Methodist Church shall be: Church, Charge, District, Annual, and General.

The duties and powers of these Conferences shall be such as are defined by the General Conference of the Korean Methodist Church.

A.

(*1*) *Church Conference*

A Church Conference shall be composed of all full members of that church, and the members of the Annual Conference who are officially related to that church.

(*2*) *Charge Conference*

A Charge Conference shall be organized in each Pastoral Charge, and shall be composed of such persons as the General Conference may direct.

(*3*) *District Conference*

A District Conference shall be organized in each District, and shall be composed of such persons as the General Conference may direct.

(*4*) *Annual Conference*

One or more Annual Conferences shall be organized by the General Conference. An Annual Conference shall be composed of an equal number of ministers and laymen. There shall also be included in an Annual Conference an Associate Membership under such conditions as the General Conference may determine.

B. General Conference

(*1*) *Membership*

The General Conference shall be composed of an equal number of Ministerial and Lay Delegates, to be chosen as prescribed by the General Conference itself.

(*2*) *Presiding Officer*

a. The chief officer of the General Conference shall be the Chong-Ni-Sa (General Superintendent).

b. The General Conference shall elect from among the ministers a General Superintendent who is at least thirty-six years of age and has been in the Conference work continuously for at least six years.

c. His powers, the manner of election, and the term for which elected shall be determined by the General Conference.

d. The General Superintendent shall preside in the General Conference: but if the General Superintendent is not present, the General Conference shall elect one of its members to preside *pro-tempore.*

(*3*) *Sessions*

a. The General Conference shall meet in the month and year to be determined by the General Conference. It shall meet once in four years in such place or places as shall be fixed by the General Conference.

b. The method of calling special sessions shall be determined by the General Conference.

c. When a special session of the General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference.

Article VI—The Relation of the Korean Methodist Church to the Mother Churches in America

The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information, and to render assistance on legislation relating to their respective Churches and to world brotherhood.

The representatives of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the power to vote in the General Conference of the Korean Methodist Church.

Article VII—Ritual

The Ritual of the Korean Methodist Church shall be such as shall be prescribed by the General Conference of the Korean Methodist Church.

Article VIII—Amendments

The concurrent recommendation of two thirds of all the members of the several Annual Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this

Constitution; and also, whenever such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote, then so soon as two thirds of all the members of the several Annual Conferences present and voting shall have concurred therein, such alteration and amendment shall take effect; and the result of the vote shall be announced by the General Superintendent.

The Doctrinal Statement adopted by the new Church aimed at brevity, simplicity, and adaptation to the people so that it might be understood even by those of limited education. There was no attempt to include a full statement of the common Christian faith but only a few great fundamentals. It is a declaration of Christian belief but not a condition of membership.

DOCTRINAL STATEMENT

1. The fundamental principles of Christianity have been set forth at various times and in various forms in the historic creeds of the Church, and have been interpreted by Mr. Wesley in the *Articles of Religion* and in his *Sermons* and *Notes on the New Testament.* This evangelical faith is our heritage and our glorious possession.

2. Upon those persons who desire to unite with us as members, we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and a purpose to follow Him. With us, as with Mr. Wesley in the earliest *General Rules* of the United Societies, the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness.

3. It is fitting, however, that we should state the chief doctrines which are most surely believed among us:

We Believe in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty, all truth and love.

We Believe in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

We Believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

We Believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We Believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

We Believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

We Believe in the Kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.

We Believe in the final triumph of righteousness, and in the life everlasting. Amen.

To the extension of this Gospel of life and freedom and joy and power to all people and to all realms of thought and action, our Church is consecrated.

The status of the more than 120 missionaries of the co-operating Churches and the attitude of the Koreans toward those Churches are thus defined:

RELATIONSHIPS BETWEEN THE KOREAN METHODIST CHURCH AND THE MOTHER CHURCHES IN AMERICA

I

The Relation of the Korean Methodist Church to the Mother Churches

1. Legislative:

The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information, and to render assistance on legislation relating to their respective Churches and to world brotherhood.

Such representatives in each case shall have the privileges of the floor and membership on General Conference committees. The representatives of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the power to vote in the General Conference of the Korean Methodist Church.

2. Administrative:

The officially assigned Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and the General Superintendent of the Korean Methodist Church may advise and counsel one another on Church matters of common interest and benefit.

II

The Relation of the Korean Methodist Church to the Missionaries of the Mother Churches

1. A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Churches shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

2. A clerical missionary who is unable to accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of Associate Membership.

3. It is understood that a clerical missionary, in addition to the regular or Associate Membership in an Annual Conference of the Korean Methodist Church, may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

4. A lay missionary shall be accorded the privilege of Associate Membership in an Annual Conference of the Korean Methodist Church.

III

The Relation of the Korean Methodist Church to the Mission Institutions of the Mother Churches

All the existing mission institutions shall continue for the present as heretofore in their ownership and maintenance, and only such changes shall be made as the normal development of each may require.

The Central Council shall investigate the whole question of a better arrangement of the existing holding bodies and make recommendations to the Board or Boards concerned.

IV

The Central Council

In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

A. Composition of the Central Council

The Central Council shall be composed of thirty-five members:

1. Ex-officio, the General Superintendent of the Korean Methodist Church, and the Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, officially appointed to Korea.

2. Sixteen members from the Korean Methodist Church, in-

cluding ministers, lay men, and lay women, to be elected as the General Conference of said Church may direct.

3. Sixteen missionaries, eight of the Methodist Episcopal Church, South, four men and four women, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the bishops officially assigned to Korea and the missionaries may determine.

4. As soon as practicable after the adjournment of the first General Conference, the whole number of elected members of the Central Council shall be divided into four classes: eight to serve for four years, eight to serve for three years, eight to serve for two years, and eight to serve for one year.

5. Vacancies among the Korean representatives shall be filled by the General Superintendent of the Korean Methodist Church. Vacancies among the missionary representatives shall be filled by the same procedure by which the original elections are made.

B. Functions of the Central Council

1. To pass upon all estimates for grants-in-aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

2. To receive the appropriations from the Boards and to distribute to the work, through the Treasurer of the Council, observing such designations as are made by the Boards.

3. To appoint a Committee on Appointments to confer with the General Superintendent of the Korean Methodist Church and, when practicable, with the officially appointed Bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

4. To appoint the members of the Boards of Managers or Trustees of institutions heretofore appointed by the Annual Conferences or the Missions, and to formulate and approve new constitutions for such Boards.

5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

6. To pass upon the acceptability and return of missionaries at the beginning of each furlough period.

7. To integrate as far as possible all institutional work, educational, medical, and social-evangelistic, with the general policies of the Korean Methodist Church.

8. To choose a Treasurer of the Central Council, the same to be confirmed by the co-operating Boards.

9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Con-

ferences, to the General Conferences of the three co-operating Churches, to the three Bishops, and to the supporting Mission Boards.

This Central Council is the chief formal bond of connection between the Korean Church and its Mother Churches, and has been duly organized. The first Annual Conferences under the new regime have also been held.

Some other important items of General Conference legislation should be noted. In many features the organization follows the lines of our own, but some significant differences may be set down. The General Superintendent is elected for four years and is eligible to a second term of the same length, but no more. The district superintendents are nominated by the Annual Conference and appointed by the General Superintendent and the Committee on Appointments. This committee is composed of Korean laymen and foreign missionaries, both men and women, in addition to the district superintendents. Its approval must be had for a transfer *into* the Conference. Local church officers are elected by the Quarterly (or Charge) Conference upon nomination, not of the pastor or a committee, but of the whole body of full church members meeting in the Church Conference.

There is but one order in the ministry in place of the traditional deacons and elders. Probationers, before being ordained and admitted into the Annual Conference, must serve four years and complete the Course of Study. Clerical missionaries may become full or associate members of the Annual Conference, and lay missionaries who have served in Korea more than eight years are eligible to ordination and full membership up to 1932. All these provisions apply equally to men and to women, the distinction between the sexes having been wholly eliminated from the Korean *Discipline*. Already nine of our women missionaries have been ordained and admitted as regular members of the Annual Conference. Besides the ministers in the Annual Conference, that body contains lay members equal in number to the ministerial members and elected by the District Conferences. There are to be three Annual Conferences, in addition to a Mission Conference covering the Korean work in Manchuria.

The missionary and benevolent interests of the Church are placed in the hands of one General Board, of which the General Superintendent is President, and which consists of twenty-four Managers chosen by the General Conference. These are divided into three groups of eight each, constituting the three Departments of Evangelization, Education, and Social Service, each of which has a non-salaried President elected by the Gen-

eral Conference. The Department of Evangelization supervises the establishment, maintenance, and extension of Church work both in Korea and abroad, with a branch for Woman's Work, operating under its own constitution. The Department of Education covers both general and religious education, with sections on Sunday Schools, Day Schools, and Young People's Societies. The Department of Social Service cares for all questions of philanthropy and reform. There is also a Department of Finance to oversee the general property and financial interests of the Church. Provision is made for retiring or death allowances for Annual Conference members by a fund to which both ministers and churches contribute.

FURTHER LEGISLATION NEEDED

The perusal of the preceding paragraphs will make clear that, while minor adjustments are being worked out by the Central Council in Korea and the Mission Boards at home, some matters not within their control demand the consideration of this General Conference.

The Board of Foreign Missions, the Woman's Foreign Missionary Society, the Joint Committee on Religious Education in the Foreign Field, and the Commission on Conference Courses of Study (to assist in holding an annual Ministerial Institute) are all, in co-operation with the Methodist Episcopal Church, South, continuing their help to Korea as before the union. The Book Committee has also made a grant for the publication in English of the *Discipline* of the Korean Methodist Church. Probably no authorization by the General Conference is necessary, but a resolution sanctioning the continuance of such help might be wise.

Requests touching other relationships come with the backing of both the Joint Commission and the General Conference of the Korean Church.

1. *Official relations.*

(a) It is desired that the Methodist Episcopal Church shall send to the General Conference of the Korean Methodist Church one or more representatives, who by the Constitution will be seated as regular delegates and have power to vote. We recommend that the Bishops of our Church be authorized to appoint two such representatives—with expenses paid from the General Conference Expense Fund.

(b) The Korea Annual Conference has hitherto been represented in our own General Conference by two ministerial and two lay delegates. The plan of union provides for one or more representatives from the Korean Methodist Church to our General Conference, and to the General Conference of the Methodist Episcopal Church, South. The latter Church at its

General Conference of 1930 adopted a plan by which, whenever a Central Council is established in a mission field where the Methodist Episcopal Church, South, is at work, two delegates may be appointed by that Central Council to the General Conference of the Methodist Episcopal Church, South, who shall have the status of delegates from Missions of their own Church. That is, their expenses will be paid and they will have seats in the General Conference but without vote.

It is recommended that at least equal privileges be granted by our Church in this case. The commission, indeed, would go further and ask that, if possible, the Korean representatives in our General Conference be given full status with voting power, as our representatives are to have in their General Conference.

2. *Personal relations.*

Our missionaries in Korea, as seemed to be desirable and essential to a full union, have been completely absorbed into the Korean Methodist Church, and by the act of union have technically ceased to be members or ministers of the Methodist Episcopal Church. Obviously, that connection should be restored and maintained.

(a) We recommend that present or former missionaries of the Methodist Episcopal Church in Korea, who have now become ministers or members of the Korean Methodist Church, be, by act of the General Conference, restored to their former standing in our own Church, this action to become retroactive to the time of the union, so that their record in our Church may show no break.

(b) We recommend that, as in the case of ministerial missionaries in Japan (*Discipline,* 470. 1), our missionary ministers and members in Korea be hereafter allowed to maintain a double membership in the churches or Conferences of the Korean Methodist Church and our own.

(c) We recommend that a plan be established for the free transfer of members or ministers between the two Churches, as between churches or Conferences of our own body.

3. *Financial relations.*

The operations of the missionary agencies referred to above are comparatively simple and well understood. The question of ministerial pensions presents more difficulties. The commission recommends that the most liberal interpretation allowable be put upon the power of our Church to continue to contribute to the support of Conference Claimants in Korea. The Methodist Episcopal Church, South, has determined that those who were already on the list of Claimants in their Korea Annual Conference before the union shall continue to receive help from their Book Concern and their General Board of Finance,

just as if the relation had remained the same. A similar plan might be adopted by our Board of Pensions and our Book Committee (or the Board of Foreign Missions, if such funds for Claimants outside the United States are handled through its treasury). Or, if it is thought best not to assume a liability indefinite in its duration, and not wholly clear in its application, these pensioning organizations might be authorized and requested to continue through the next quadrennium their appropriations to the Korean Church on the same basis as before the union, with the understanding that the whole matter will be again reviewed in 1936. By that time the young Church will have had five years of experience and we will be better able to determine its ability to meet all or a larger part of these responsibilities.

EXPENSES

The expenses of the Commission on Methodist Union in Korea have been considerably less than was estimated. They are as follows:

Expenses of Washington meeting	$106.80
Expenses of five Commissioners to Korea	5,057.65
Commission meetings and General Conference in Korea (our share)	1,155.96
Printing reports (our share)	72.12
Total expense	$6,392.53

This has been paid, as ordered, from the General Conference Expense Fund.

Respectfully submitted,

HERBERT WELCH,
THOMAS NICHOLSON,
ORPHA C. AVANN,
WILLIAM E. SHAW,
GEORGE F. SUTHERLAND,
Commissioners.

THE JOINT COMMISSION ON UNIFICATION IN MEXICO

To the General Conference of the Methodist Episcopal Church
Dear Fathers and Brethren:

The General Conference of 1928 held at Kansas City, Missouri, appointed a Commission of Five to represent the Methodist Episcopal Church to meet with a similar number of representatives from the Methodist Episcopal Church, South, and a similar representation from the Annual Conferences of the two Churches in Mexico for the purpose of uniting the two Methodisms in Mexico into one autonomous Church.

This Joint Commission on Unification met in Mexico City, D. F., July 7-8, 1930. After presenting the terms of reference for the Commission and after the members had deposited their credentials, the Commission proceeded to draw up a plan for the unification of the two Annual Conferences in Mexico into the Methodist Church of Mexico. The Commission also authorized the call for the first General Conference of the Methodist Church of Mexico. This Conference was held on September 16-22, 1930, in Mexico City, at which time the organization of the Methodist Church in Mexico was perfected and Juan N. Pascoe was elected its first Bishop.

All of the official documents connected with the work of this Joint Commission have been duly signed and deposited with the Secretary of the General Conference of the Methodist Church of Mexico. Copies of these same documents have been sent to the Secretaries of the General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South. These copies are available for review by the General Conference of the Methodist Episcopal Church at its session at Atlantic City, New Jersey, in May, 1932.

Reports of the meetings in Mexico City were sent to the Church papers of both denominations and a rather complete account of the proceedings was made to the Annual Meeting of the Board of Foreign Missions in November, 1930, and is found in the report of the Corresponding Secretaries for that year.

RALPH E. DIFFENDORFER,
English Secretary of the Joint Commission on Unification in Mexico.

THE PROCLAMATION REGARDING UNIFICATION AND THE ORGANIZATION OF THE METHODIST CHURCH OF MEXICO

To Whom It May Concern:

Whereas, The Central Conference of the Latin-American Area of the Methodist Episcopal Church in session in the city of Panama, after instructing their delegates to the General Conference of 1924 to vote for the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, passed a resolution on April 12, 1924, as follows:

> "In case it is not possible to bring about the union between the Methodisms of the North and South, that the General Conference grant to this Central Conference full powers to work towards the union of these two churches in Latin America."

And;

Whereas, The general attitude toward the union of the two Methodisms was again expressed when the Mexico Conference of the Methodist Episcopal Church in session in Mexico City, on January 23, 1925, voted unanimously to approve the proposed union of the two Methodisms, the Lay Conference taking a similar vote at the same time.

And;

Whereas, The Mexico Conference of the Methodist Episcopal Church meeting in Puebla, Mexico, on February 26, 1926, received a delegation from the Methodist Episcopal Church, South, consisting of:

Bishop James Cannon, Bishop of the Mexico Area.
Dr. E. H. Rawlings, Executive Secretary of the Missionary Society.
Miss Esther Case, Secretary of Women's Work.
Rev. J. B. Cox, Presiding Elder of the Monterrey District.
Rev. E. B. Vargas, Presiding Elder of the Chihuahua District and pastor in the city of the same name,

and following an extended conference, appointed a committee which became the first official body in the Methodist Episcopal Church to consider the problems of union of the two Methodisms in Mexico.

And;

WHEREAS, The Mexico Conference of the Methodist Episcopal Church in session in the City of Mexico on January 23, 1928, continued their Committee on Unification.

And;

WHEREAS, The General Conference of the Methodist Episcopal Church meeting in Kansas City in May, 1928, adopted Memorial No. 1208, "Methodist Federation in Mexico," from the delegates of the Mexico Conference, amended and reading in part as follows:

"The Methodist Episcopal Church and the Methodist Episcopal Church, South, are represented in Mexico by one Annual Conference each, under the comity agreements of 1919, occupying separate territories, but carrying on educational, evangelistic and social work identical in spirit and purpose.

"It has long been the desire of the people of the two Methodisms in Mexico to enter upon closer organic relations, as was evidenced by the strong vote in favor of unification. The existence of a division into two separate camps of our common Methodism is a distinct disadvantage to the entire work. The constitution of Mexico and conditions there make a change advisable, not to say imperative."

In view of these and other related facts, we respectfully memorialize the General Conference:

1. To authorize the Mexico Annual Conference of the Methodist Episcopal Church to be united with the Mexico Annual Conference of the Methodist Episcopal Church, South, and to be organized into the Methodist Church of Mexico, provided such authorization is also given by the General Conference of the Methodist Episcopal Church, South, to its Mexico Annual Conference.

2. To request the Bishops to appoint a commission to meet with a like commission of the General Conference of the Methodist Episcopal Church, South, and with a similar commission from the two Annual Conferences in Mexico, which Joint Commission shall be authorized to formulate a basis of union, to call an autonomous Conference in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico. It is recommended that all possible preliminary steps be taken in this direction prior to the next session of the General Conference of the Methodist Episcopal Church, South.

3. To instruct the Joint Commission, in preparing the basis of union and planning the organization of the Methodist Church of Mexico, to provide for continued organic relationship of the present Conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively.

4. To authorize the Commission to draw on the General Conference Expense Fund for the expenses incurred.

And;

WHEREAS, The Bishops of the Methodist Episcopal Church appointed to the Commission authorized by the General Conference, the following persons:

Bishop George A. Miller, Buenos Aires, South America.
Bishop Francis J. McConnell, New York, N. Y.
Dr. R. E. Diffendorfer, New York, N. Y.
Mr. F. S. Wallace, Altadena, California.
Miss Juliet H. Knox, Pittsburgh, Pa.

And;

WHEREAS, The Mexico Conference of the Methodist Episcopal Church in session in Mexico City on March 9, 1929, voted that their Committee on Unification take all necessary steps looking toward unification with the Methodist Episcopal Church, South.

And;

WHEREAS, The Mexico Conference of the Methodist Episcopal Church in session in Puebla on February 24, 1930, heard the report of their Special Committee on Unification and after full discussion appointed the following persons as their official representatives to meet with others concerned to discuss all matters relating to unification of the two Methodisms:

Rev. E. Velasco, Puebla, Mexico.
Rev. J. T. Ramírez, Mexico City, Mexico.
Rev. V. Mendoza, Mexico City, Mexico.
Rev. V. D. Báez, Mexico City, Mexico.
Rev. J P Hauser, Mexico City, Mexico.

And;

WHEREAS, The Central Conference of the Methodist Episcopal Church, South, meeting in San Antonio, Texas, in February, 1928, unanimously passed the proposed union of the two Methodisms in Mexico.

And;

WHEREAS, The Mexico Conference of the Methodist Episcopal Church, South, in session in Saltillo, on October 13, 1928, received the action of the Central Conference approving union and appointed a special committee on unification, as follows:

Rev. J. N. Pascoe, Monterrey, N. L., Mexico.
Rev. Benjamin Fernández, Allende, Coah., Mexico.
Rev. F. S. Montelongo, Monterrey, N. L., Mexico.
Rev. Edelmiro J. Espinoza, Torreon, Coah., Mexico.
Rev. Josué de la Fuente, Montemorelos, Tama., Mexico.

And;

WHEREAS, The Mexico Conference of the Methodist Episcopal Church, South, in session in Nuevo Laredo, October 20, 1929, heard the report of their special committee which presented a definite plan for unification and which is printed in full in the *Minutes* of the Conference of that session.

And;

WHEREAS, The Central Conference of the Methodist Episcopal Church, South, meeting at El Paso, Texas, on March 27, 1930, approved again the plan for unification which had been discussed the year before at San Antonio.

And;

WHEREAS, The Commission on Nationalism appointed by the 1926 General Conference of the Methodist Episcopal Church, South, reported all these recommendations to the General Conference of that church in Dallas, Texas, on May 14, 1930, and, after full discussion, gave unqualified endorsement to unification in Mexico in a unanimous vote in the following resolutions:

"First, That the General Conference authorize the Mexico Annual Conference of the Methodist Episcopal Church, South, to be united with the Mexico Annual Conference of the Methodist Episcopal Church and to be organized into the Methodist Church of Mexico.

"Second, That we request the General Conference to provide for the appointment of a setting-up Commission of five to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with a similar Commission composed of five members from each of the two Annual Conferences in Mexico, which Joint Commission shall be authorized to establish an autonomous Church in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico.

"Third, We herewith present the foregoing recommendations, the work of representative leaders of our two Methodisms, as a general basis of the union, it being understood that the Joint Commission shall have authority to revise the same as the needs for the field may appear.

"Fourth, To authorize the Commission to draw on the General Conference Expense Fund for the expenses incurred."

And;

WHEREAS, The General Conference of the Methodist Episcopal Church, South, in session in Dallas, Texas, in May, 1930, appointed the following persons as their Commission on Uni-

fication in Mexico, with the understanding that the Board of Missions shall fill any vacancies which might occur:

Bishop Warren A. Candler, Atlanta, Ga.
Rev. F. S. Onderdonk, San Antonio, Texas.
Judge M. A. Childers, San Antonio, Texas.
Rev. O. E. Goddard, Nashville, Tenn.
Mrs. W. J. Piggott, Irvington, Kentucky.

And;

WHEREAS, The Commissioners appointed as indicated above, having been duly called, convened in Mexico City, on July 7, 1930, and having deposited their credentials were duly organized, the roll call showing the following present:

From the General Conference of the Methodist Episcopal Church

Bishop Francis J. McConnell.
Rev. R. E. Diffendorfer.
Miss Juliet H. Knox.

From the Mexico Conference of the Methodist Episcopal Church

Rev. E. Velasco.
Rev. J. T. Ramírez.
Rev. V. Mendoza.
Rev. V. D. Báez.
Rev. J P Hauser.

From the General Conference of the Methodist Episcopal Church, South

Bishop Warren A. Candler.
Dr. F. S. Onderdonk.
Bishop S. R. Hay (For Judge M. A. Childers).
Rev. O. E. Goddard.
Rev. C. A. Bickley (For Mrs. W. J. Piggott).

From the Mexico Conference of the Methodist Episcopal Church, South

Rev. J. N. Pascoe.
Rev. Benjamin Fernández.
Rev. F. S. Montelongo.
Rev. Edelmiro J. Espinoza.
Rev. Josué de la Fuente.

Be It Therefore Resolved, That the Mexico Conference of the Methodist Episcopal Church and the Mexico Conference of the Methodist Episcopal Church, South, be now duly declared united into THE METHODIST CHURCH OF MEXICO.

And;

Be It Further Resolved, That the first General Conference of the Methodist Church of Mexico be composed of the effective full members of the Mexico Conference of the Methodist Episcopal Church and the Mexico Conference of the Methodist Episcopal Church, South, together with one lay delegate from each Quarterly Conference now being served by a member of an Annual Conference and four laymen at large from the Mexico Conference of the Methodist Episcopal Church and four laymen at large from the Mexico Conference of the Methodist Episcopal Church, South, these laymen at large to be appointed by the District Superintendents of the two Conferences respectively, thereby providing an equal number of lay and ministerial delegates.

And;

Be It Further Resolved, That the first General Conference of the Methodist Church of Mexico be duly and legally assembled in the City of Mexico in the Church of the Holy Trinity, Gante No. 5, on September 16, 1930, at 10 A. M., the Conference being authorized to perfect its own organization.

And;

Be It Further Resolved, That the first General Conference of the Methodist Church of Mexico be empowered to elect a Bishop from among the effective elders and shall arrange for the ordination of said Bishop in such manner and at such time as the General Conference may determine.

And;

Be It Further Resolved, That the General Conference of the Methodist Church of Mexico shall be empowered to send fraternal delegates to the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and to such other denominations as it may desire, and to receive fraternal delegates from sister churches.

And;

Be It Further Resolved, That there shall be established a Council of Co-operation between the Methodist Church of Mexico and the Methodist Episcopal Church and the Methodist Episcopal Church, South, as hereinafter provided.

And;

Be It Further Resolved, That in accordance with the powers conferred upon us by our authoritative Church bodies, we, the members of the Joint Commission on Unification, hereby ordain, establish and set forth as the fundamental law and Constitution of the Methodist Church of Mexico, the Articles of Religion, the General Rules and the Articles of Organization and Gov-

ernment herewith following, to which we have attached our signatures on this eighth day of July, 1930, in Mexico City, D. F., Mexico.

From the General Conference of the Methodist Episcopal Church

(Signed) Francis J. McConnell.
Ralph E. Diffendorfer.
Juliet Helen Knox.

From the General Conference of the Methodist Episcopal Church, South

(Signed) Warren A. Candler.
Sam R. Hay.
O. E. Goddard.
C. A. Bickley.
Frank S. Onderdonk.

From the Mexico Conference of the Methodist Episcopal Church

(Signed) Epigmenio Velasco.
Vincente Mendoza.
J. T. Ramírez.
V. D. Báez.
J P Hauser.

From the Mexico Conference of the Methodist Episcopal Church, South

(Signed) Benjamin Fernández.
Josué de la Fuente.
Juan N. Pascoe.
Francisco S. Montelongo.
Edelmiro J. Espinoza.

ARTICLES OF ORGANIZATION AND GOVERNMENT

Chapter I

Pastoral Charges, Quarterly and Annual Conferences

Article I. *Pastoral Charges*

¶ 34. Members of the Church shall be divided into local Societies, one or more of which shall constitute a Pastoral Charge.

Article II. *Quarterly Conferences*

¶ 35. A Quarterly Conference shall be organized in each Pastoral Charge, and shall be composed of such persons and have such power as the General Conference may direct.

Article III. *District Conferences*

¶ 36. A District Conference shall be organized in each District as the General Conference may provide.

Article IV. *Annual Conferences*

¶ 37. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

Chapter II

The General Conference

Article I. *How Composed*

¶ 38. The General Conference shall be composed of Ministerial and Lay Delegates to be chosen and organized as the first General Conference may provide.

Article II. *Powers and Restrictions*

¶ 39. The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall organize such Annual Conferences as may be necessary.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy.

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

§ 5. The General Conference shall not deprive our Ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

Article III. *Amendment*

¶ 40. The General Conference shall make provision to alter or amend any of the provisions of this Constitution except Article II, Section 1.

Article IV. *The Council of Co-operation*

¶ 41, § 1. There shall be a Council of Co-operation between the Methodist Church of Mexico, and the Board of Missions of the Methodist Episcopal Church, South, and the Board of

Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

§ 2. This Council shall consist of eight representatives elected by the General Conference of the Methodist Church of Mexico, including ministers, laymen and lay women, two representatives appointed by the Woman's Foreign Missionary Society, two representatives appointed by the Board of Foreign Missions of the Methodist Episcopal Church, and four representatives appointed by the Board of Missions of the Methodist Episcopal Church, South, two of whom shall be women.

The members of the Council of Co-operation shall be appointed quadrennially. Vacancies in the Mexican membership may be filled by the Bishop of the Methodist Church of Mexico, and vacancies in the missionary representatives shall be filled by the Boards concerned.

§ 3. To this Council of Co-operation shall be referred all matters of financial co-operation between the Methodist Church of Mexico and the Boards of Missions of the co-operating churches, with the exception of the salaries and allowances of missionaries. The Council shall also receive from all schools, hospitals, social centers and other institutions, denominational and union, estimates of financial needs and make recommendations to the Boards.

§ 4. The Council shall also provide such local advisory boards, or boards of trustees, or boards of managers as the local needs may require for educational and other institutions.

§ 5. The Council shall also study and make recommendations for new phases of work in which financial co-operation is desired.

§ 6. All recommendations with reference to missionaries and property belonging to the co-operating Boards shall be made to the co-operating Boards by the Council of Co-operation.

§ 7. The Bishop of the Methodist Church of Mexico shall be the Chairman of the Council of Co-operation, ex-officio, with the right to vote only in case of a tie.

§ 8. Any change in this plan of co-operation shall be subject to concurrent action by the General Conferences of the Methodist Church of Mexico, the Methodist Episcopal Church and the Methodist Episcopal Church, South.

THE CALL FOR THE FIRST GENERAL CONFERENCE OF THE METHODIST CHURCH OF MEXICO

July 14, 1930.

To Whom It May Concern:

In accordance with the action of the Commission on Unification at its meeting in Mexico City, on July 7-8, 1930, we hereby call the first General Conference of the Methodist Church

of Mexico to meet in the Church of the Holy Trinity, Mexico City, D. F., at 10 A. M., September 16, 1930.

The action of the Commission provides that the first General Conference of the Methodist Church of Mexico shall consist of:

> "The effective full members of the Mexico Conference of the Methodist Episcopal Church and the Mexico Conference of the Methodist Episcopal Church, South, together with one lay delegate from each Quarterly Conference now being served by a member of an Annual Conference and four laymen at large from the Mexico Conference of the Methodist Episcopal Church and four laymen at large from the Mexico Conference of the Methodist Episcopal Church, South, these laymen at large to be appointed by the District Superintendents of the two Conferences respectively, thereby providing an equal number of lay and ministerial delegates."

The General Conference is authorized to perfect its own organization and to proceed to such business as may be necessary. The Conference is authorized to elect one Bishop from among the effective elders and to consecrate him on Sunday, September 21, 1930.

Will all District Superintendents of the Methodist Church of Mexico and all members in full connection of the Annual Conferences, and all Quarterly Conferences served by full members of Annual Conferences, please take notice and regard this announcement as the legal call for the first session of the General Conference of the Methodist Church of Mexico?

By authority of the Commission on Unification, duly and legally constituted,

(Signed) WARREN A. CANDLER,
Chairman, Commission on Unification.
(Signed) R. E. DIFFENDORFER,
English Secretary.
(Signed) JUAN N. PASCOE,
Spanish Secretary.

COMMISSION ON ORGANIZED WORK OF WOMEN

1. Continuation, Enlargement and Personnel of the Commission.

The Commission on Organized Work of Women was originally appointed at the General Conference of 1924 at Springfield, Massachusetts, for the purpose of studying the entire subject of Women's Activities of the Church as related to Deaconess Work.

During the quadrennium of 1924-1928 a very extensive program of study and research was undertaken. Eighteen meetings of the Commission were held during the four years. A carefully compiled report of sixty pages dealing particularly with "Women's Work in the Church as related to Deaconess Work" was prepared and presented to the General Conference of 1928.

As the result of recommendations and questions raised through the committees, it was obvious that the work of the Commission was not completed, so by special resolution, the Commission was continued and enlarged in scope and purpose. The new Commission included not only the representatives of the three Deaconess Administrations and the Board of Hospitals, Homes and Deaconess Work but also two members each from the Board of Home Missions and Church Extension and the Board of Education.

Pursuant to this action of the General Conference, the following members were selected by the Board of Bishops, and with the exception of Mr. J. T. Bradley, deceased, have served through the quadrennium. Following the death of Mr. Bradley, Miss Alice P. Thatcher, a member of the former Commission, was selected to fill the vacancy thus created.

MEMBERS OF GENERAL CONFERENCE COMMISSION ON ORGANIZED WORK OF WOMEN

Bishop Charles Edward Locke, 1000 Portland Avenue, St. Paul, Minn.
Dr. N. E. Davis, 33 North High Street, Room 601, Columbus, Ohio.
Dr. J. A. Diekmann, Reading Road and Oak Street, Cincinnati, Ohio.
Mrs. M. L. Woodruff, 122 Lake Avenue, Ocean Grove, N. J.
Miss E. Jean Oram, 1831 East 93rd Street, Cleveland, Ohio.
Dr. E. D. Kohlstedt, 1701 Arch Street, Philadelphia, Pa.
Dr. Merle N. English, Board of Education, 740 Rush Street, Chicago, Ill.

Dean T. F. Holgate, Northwestern University, Evanston, Ill.
Miss Alice P. Thatcher, 231 South Madrieau, Bellefontaine, Ohio.
Miss Muriel Day, 420 Plum Street, Cincinnati, Ohio.
Professor Albert Z. Mann, Garrett Biblical Institute, Evanston, Ill.

2. Reasons for Continuation of the Commission.

In order that the aim of the Commission should be perfectly understood the following objectives were reviewed at the first meeting held December 12, 1928, in Chicago, Illinois.

(1) *The Recommendation of the Commission in Report of 1928*

"So many important problems have been raised in the progress of this study which, due to the lack of time and facilities at the disposal of the Commission, have not been thoroughly investigated, that it seems wise on the part of all concerned to suggest that the study be continued in order to gather more information concerning the whole woman's movement in the church and to point the way to more constructive legislation and direction in time to come.

"With this in view the Commission most heartily recommends the continuation of a similar Commission for this purpose."

(2) *Record of the General Conference of 1928*

On Wednesday, May 9, 1928, the first Report of the Commission was presented to the General Conference by the Chairman, Bishop Thomas Nicholson. Record of this presentation is found on pages 212-213 of *The Daily Christian Advocate.*

"That a Commission similar to this be continued, to be nominated to you (the General Conference) by the Bishops and continued for the next quadrennium, to make a full report and bring the matter down to date at the General Conference of 1932" (p. 213, *General Conference Advocate,* 1928).

(3) *Legislation Relating to Pensions for Deaconesses*

After lengthy discussion of several plans for pensioning deaconesses the Committee on Hospitals, Homes and Deaconess Work in Report No. 4 recorded on page 352 in the *General Conference Advocate* of Wednesday, May 16, 1928, made the following recommendation:

"We suggest that the Commission on Deaconess Work make a further study of this problem and bring in recommendations for a permanent plan four years hence."

This recommendation was approved by the General Conference and appears as Paragraph 538, Section 1, Discipline of 1928.

"The Commission on Deaconess Work is instructed to con-

tinue the study of Pensions for Deaconesses, and make recommendations to the General Conference of 1932."

(4) *The Need as Indicated by the Agencies Represented*

It was agreed by the several agencies dealing with organized work for women that "in addition to the study of pensions for Deaconesses and other matters referred to the Commission, a more extensive investigation should be made with a view of securing accurate and valid information as to the number, scope, classification and general trends of employment of women by the church and of the various agencies supervising the same."

(5) *Standards and Qualifications*

The standards of employment of women were also pointed out as significant since many of the women employed as Directors of Religious Education and in other responsible positions in the church were reported either as inadequately trained for their tasks or were competing with deaconesses and other qualified persons in some recognized official relationship with the church.

3. The Practical Results of the Work of the Commission to Date

The following practical results are noted as significant contributions of the Commission to date:

(1) *Counselling with the Board of Hospitals, Homes, and Deaconess Work*

In 1924 the Board of Hospitals and Homes was combined with the General Deaconess Board and there was much need for counsel in correlating the interests of employed women in the new Board, which included 2,000 Deaconesses, 3,500 Nurses, and many other women employed under church auspices. The three administrations represented in this Commission co-operated in developing plans for Deaconess supervision, recruiting, personnel work and general standardization and regulation of those interests which employed the largest number of professionally trained women serving in the full time service of the church.

(2) *Closer Co-operation of the Deaconess Administrations*

For many years previous to the work of this Commission, the Deaconess Administrations had not co-operated closely in their work due to inherited differences developed in the early practices of the various groups. There was considerable misunderstanding which is recorded in the history of the movement and which this Commission was instrumental in removing with the result that a new sense of unity in the whole move-

ment now prevails. The Commission provided for such new phases of co-operation as the inter-conference and inter-administration transfer of workers, the uniform consecration and appointment of deaconesses, standard courses of study, and the reclassification and redefinition of deaconess service to meet the new demands of the modern church.

(3) *The Combination and Stabilization of Pension Funds*

Under the combined auspices of this Commission, the Board of Hospitals, Homes, and Deaconess Work and the three Deaconess Administrations, the various pension funds for the deaconesses were combined into the Deaconess Pension Fund, and established as a permanent trust fund, thus releasing for deaconess pensions the interest on $500,000 per year for current use. This united effort alone, with the accrued results in the payment of pensions, has been an achievement of profound significance without which the payment of pensions for deaconesses on the present basis would have been impossible.

(4) *The Standardization of Training Schools and Courses of Study*

For several years, there was a recognized need for the standardization of Training Schools. In co-operation with the Board of Education and the University Senate a Joint Committee was raised for the survey of these institutions established for training women workers for service in the church. Deaconess Courses of Study were also standardized under the supervision of this Commission with the result that a much more effective program of training has been accomplished through the established training agencies.

(5) *Personnel Work for Employed Women*

For many years there was a recognized need for a better organized personnel system adequate to meet the demands of agencies employing women workers and deaconesses in the philanthropic institutions of the Church. The policies and practices established by the Life Service Commission were no longer effective in dealing with the recruiting, placement and maintenance of women workers. The Personnel Department of the Board of Hospitals, Homes, and Deaconess Work was reorganized in counsel with this Commission and set to work at once to meet these needs.

(6) *The Immediate Value of the Findings*

The immediate practical value of the work of this Commission has been one of the most significant features of the results accomplished. In many instances legislative action has not

been necessary. Immediate releases have been planned and put into operation by the various Boards, Administrations and Agencies having official responsibility for the supervision, regulation or administration of Women's Work.

4. Meetings, Investigations, Expenses of the Present Commission

(1) *Meetings of the Commission*

Five meetings of the Commission have been held during the past four years, 1928-1932, all of which have been incidental to other meetings, due to the change of policy of the Treasurer of the General Conference Expense Fund who refused to pay additional expenses.

In these five official meetings, and several incidental sub-committee sessions, the general principles, policies and objectives were outlined and the work delegated to various individuals, and sub-committees to compile and report back for further action. Due to the necessity of fewer meetings, the program of the Commission has been much less extensive than during the previous four years of service but the processes of stabilization, unification and co-operation have moved steadily forward throughout the quadrennium.

(2) *The Expenses of the Commission*

a. The expenses of the previous quadrennium.

During the period 1924-1928, requisitions for the expenses of this Commission were never questioned by the Treasurer of the General Conference Expense Fund. The eighteen meetings of the Commission, the extensive research of the sub-committees and the publication of the sixty-page report were considered legitimate obligations and all expenses were refunded for travel, clerical work, printing and other essential items. The total amount used from 1924-1928 was about $2,800.

b. Expenses refused for present quadrennium.

At the beginning of the present quadrennium, the Commission anticipated that the same policy would be continued. However, after the first meeting for which certain small items for travel were refunded, the Commission was notified that the Treasurer of the General Conference Expense Fund, and later the Book Committee, had ruled that no funds would be available for the work of the Commission. This change of policy was said to be due to certain remarks made on the General Conference floor but not recorded in General Conference legislation. The Commission filed a vigorous protest against this ruling and decided to go forward with the task as assigned to it by the General Conference confident that the minimum expense necessary to the work of the Commission would be paid.

(3) *The Underwritings for the Commission*

By special agreement, the various agencies represented on the Commission were requested to underwrite certain minimum amounts necessary to meet the expenses of compiling and publishing this report. The underwritings were made and sufficient funds were guaranteed to go forward with the report as planned. The Boards and Agencies underwriting the expenses of the Commission did so with the understanding that a request for refunds of the amounts advanced be made to the General Conference. Since no stated limitations or special instructions as to expenses were placed upon the Commission in the legislation of 1924 or of 1928, and it was assumed that the same policy would carry forward as during the previous quadrennium, the members of the Commission are unanimous in the conviction that the expenses advanced for this work should be refunded by the General Conference to the co-operating agencies advancing the same. A detailed report of the necessary expenses will be filed with the formal report to General Conference including the special recommendation of the amounts to be refunded.

5. The Findings of the Commission

(1) *The Transition from "Promotion" to "Service."*

After careful review of the agencies employing women workers in the church and as the result of study of the economic trends and obvious financial difficulties, the Commission sees the need for policies of service and adjustment rather than promotion of new institutions without sufficient promise of support to maintain them. The hospitals, homes, schools, deaconess institutions, and churches employing the major portion of women workers have been unusually successful in weathering the current depression and comparatively few workers have been dismissed. However, this condition is due to strenuous sacrificial contributions on the part of both individuals and institutions. The Commission counsels against the promotion of new institutions for the training and service of women workers and advises that the recruiting of such workers be carefully limited to the actual needs until such a time as more prosperous conditions justify the return to the promotional policies of a decade ago.

(2) *The Number and Classification of Employed Women in the Methodist Episcopal Church*

When this Commission began operations in 1924 there were absolutely no available statistics as to the number or classification of employed women workers in the full time service of the Methodist Episcopal Church. The reports of 1928 and 1932 now serve as indications of the various trends in this field. Wherever possible the sources are given but the Commission

assumes responsibility for the data only as the compiling agent for the organizations reporting.

The reports of the following agencies are quoted from the data sent to the Commission as of January 1, 1932, unless otherwise indicated. The summaries appear in the table compiled from these reports and other reliable sources which have been open to the Commission.

A. BOARD OF FOREIGN MISSIONS

Reported by William B. Tower, Recording Secretary

(1) The Board of Foreign Missions employs 324 married women, of whom 11 are nurses, 3 are doctors; 83 single women, of whom 25 are nurses, 2 are dietitians, 50 are teachers, 1 is a doctor, and 5 are secretaries.

(2) No women are employed as part time workers in any capacity as Church or Mission Workers.

B. WOMAN'S FOREIGN MISSIONARY SOCIETY

Reported by Mrs. Harry E. Woolever, Recording Secretary.

(1) In all Departments—including Missionaries and Nationals	6,289
(2) The wives of Missionaries of the Board of Foreign Missions serving without salary	73
Total	6,362

(3) Missionaries.

Full time Missionaries and others.

Teachers	356	
Doctors	16	
Nurses	33	
Evangelists	72	
Others	245	
		722

Part time American Workers and Full time Foreigners—not Missionaries.

Teachers and Evangelists	101	
Full time Workers—not Missionaries. Teachers, Doctors and Nurses	23	
		124

(4) Nationals.

Teachers	3,000	
Doctors	33	
Nurses	423	
Bible Women	2,000	
Deaconesses	60	
		5,516
Total		6,362

(5) Sixty deaconesses in the Philippine Islands serve on a fixed allowance of $100 a year.

C. DEACONESSES SERVING IN EUROPE

Reported by Board of Hospitals, Homes, and Deaconess Work.

(1) Deaconesses in Germany and Switzerland

	Licensed	Probationers	Total
Frankfurt Motherhouse	154	64	218
Hamburg Motherhouse	183	84	267
Nuernberg Motherhouse	215	77	292
Zuerich Motherhouse	152	62	214
Total	704	287	991

(2) Swedish, Danish and other groups 106

Total Deaconesses in Europe 1,097

D. THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Reported by Elsie R. Scott, Secretary to Miriam V. Ristine, Director of Women's Work.

This Board employs no mission workers. Our appropriations to districts and conferences provide for support of something over two hundred women workers, but these women are employed either by the local churches or missions with which they are connected.

According to our records we are providing support for 207 full time women workers and 9 part time. The classifications are as follows:

Deaconess	40
Directors of Religious Education	33
Social Service Workers	11
Teachers	17
Women Workers	25
Girls' Workers	4
Pastors' Assistants	10
Secretaries	4
Kindergarten and Primary	7
Nurses and Day Nursery Workers	12
Parish Workers	5
Community Workers	4
Young People's Workers	3
Other Workers	32
Part Time Workers	9
Total Workers	216

E. THE WOMAN'S HOME MISSIONARY SOCIETY

Reported by Miss Grace G. Steiner, Secretary of Deaconess Work. Deaconesses listed with The Woman's Home Missionary Society:

Active	338
Leave of Absence	48
Retired	50
Total	436

CLASSIFICATION OF DEACONESSES IN ACTIVE SERVICE

Superintendents	26
Dean	1
President	1
Nurses	6
Pastors Directors of Religious Education Pastor's Assistants	158
Social Service	88
Dietitians	2
Occupational Therapy	1
Chaplains	4
Matrons	12
Evangelists	2
Teachers	24
Promotional Work	4
Office Secretaries	6
Immigration Work	1
Prison and Hospital Work among Soldiers and Sailors	1
Wesley Foundation	1
Total	338

Reported by Muriel Day, Secretary of Education and Personnel. Vocational Analysis of Employed Women (Not including Deaconesses).

MISSIONARIES IN NATIONAL INSTITUTIONS

Dean of Women	2
Superintendents	
Home and Schools	38
Settlements	11
Assistant Superintendents	26
Principals	8
Teachers of Advanced and High School Work	65
Grade Teachers	45
Teachers of Home Economics or Industrial Arts	44
Technicians	3
Religious Education (Directors or Teachers)	13
Kindergartner or Nursery School Teachers	26
Nurses	59
Social Workers	32
Matrons	61
Secretarial Workers	16
Music Teachers	17
Total	466

MISSIONARIES IN CONFERENCE INSTITUTIONS

Superintendents	20
Matrons	44
Nurses	8
Social Workers	10
Kindergartner or Nursery School Teachers	12
Religious Educational Workers	3
Industrial Arts	5
Secretarial Worker	1
Total	103

F. THE BOARD OF EDUCATION

Reported by William S. Bovard, Corresponding Secretary.
Women employed in General Administration and Accounting 8

Division of Educational Institutions, Albert E. Kirk, Secretary.

(1) Women employed in this Division, including the Student Loan Department, as secretaries and stenographers. 12

(2) Employed as workers in the Wesley Foundations.. 9

Total employed in General Educational Work..... 29

(3) Women serving in Universities, Colleges and other Educational Institutions of the Methodist Episcopal Church. (Not including schools for Negroes). Compiled from *The College Blue Book,* and Reports of the Division of Educational Institutions.

Teachers in 49 Colleges, Universities and Seminaries...	968
Librarians, Secretaries, and other positions.....	295
Teachers and other workers in 32 Junior Colleges, and Secondary Schools. (Minimum estimate from available reports)	480
Total women employed in Educational Institutions under the supervision of this Board.....	1,743

(4) Department of Schools for Negroes.

Employed as teachers and full-time workers in schools and Colleges for Negroes.....	129
Stenographers, bookkeepers, and other employees.....	9
Total reported for this Department.....	138

Division of Religious Education in the Local Church
Merle N. English, Secretary.

(1) Employed in General Offices of the Division.

Director of Religious Education of Children.....	1
Part-time worker in Religious Education of Adults.....	1
Conference Directors of Religious Education.....	2
Doing secretarial work for Annual Conference Boards of Religious Education (estimated).....	12
Secretaries and stenographers, including all Departments of this Division.....	30
Total reported in this Division.....	46

There are many directors of religious education in local churches who are not in the employ of the Board of Education, but whose services are related to its general work.

Grand total women reported under the supervision of this Board, 1,956.

G. BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

Reported by Margaret M. Brooks, Personnel Secretary.

(1) Total number of women including deaconesses.

79 Hospitals—Nurses, Dietitians, Technicians, etc.	1,241	
46 Homes for Children	429	
45 Homes for the Aged	250	
23 Homes for Young Women	64	
50 Deaconess and Rest Homes	104	
Deaconesses in the local churches, settlements, schools, general societies and Boards of the Church not included in the above classification	509	
Deaconesses in Europe	1,097	
Total Women exclusive of Undergraduate Nurses		3,694
Undergraduate Nurses serving in hospitals January, 1932		3,907
Total Women listed under this Board		7,601

(2) Deaconesses in the United States in active service are now serving the Church in the following capacities:

In the Pastoral ministry as pastors, pastor's assistant, directors of religious education and church secretaries	276
Welfare ministry, in settlements, homes for children, aged, and business working young men and women	227
Healing ministry in our hospitals	122
Teaching ministry in our grade, secondary and training schools and colleges	69
General ministry which included positions with boards and societies of the Church	49
	743

(3) The deaconesses in the United States including active, retired, on leave of absence, and awaiting appointment hold membership in the Deaconess Administrations as follows:

German Central Deaconess Association	83	
Methodist Deaconess Association	380	
Woman's Home Missionary Society	443	
No administration	95	
Total number of deaconesses in the United States and Mexico		1,001
Deaconesses in the Philippine Islands serving under the W. F. M. S.		60
Deaconesses serving in Europe under auspices of this board		1,097
Total number of deaconesses in Methodist Episcopal Church		2,158

H. METHODIST DEACONESS ASSOCIATION

Authorized by Flora A. Sorber, Corresponding Secretary.

(1) Entire number of deaconess members..... 380

(2) Number of women, not deaconesses working in Methodist Deaconess Association Institutions.. 325

Total 705

(3) Relationship of Deaconesses

Active	265
Leave of absence	43
Retired	72
Total	380

(4) Vocational Classification

	Deaconesses	Other Women
Superintendents	41	7
Pastors	15	
Directors of Religious Education	12	
Pastor's assistants	51	
Church secretary	4	
Evangelist	2	
Office secretary	21	89
Editor	1	
Teachers, college, training school, high school, elementary, nursing	16	31
Matron	15	9
Group mother	9	22
Social service	26	5
Children's worker	2	
Field secretary	5	6
Supervisor of nurses	7	110
Nurses in children's and old people's homes	13	4
Dietitians	2	8
Pharmacist	1	
Occupational therapy	1	
Physio therapy		4
Technicians		30
Chaplain	6	
Travelers' Aid	2	
Foreign missionary	3	
Boards and societies of the Church	8	
	265	325

Total number of women actively employed in institutions affiliated with the Methodist Deaconess Association 590

I. GERMAN CENTRAL DEACONESS ASSOCIATION

Reported by J. A. Diekmann, Cincinnati, Ohio.

Cincinnati Motherhouse Deaconesses (all full time workers)

Entire number of Deaconesses		67
Number of licensed Deaconesses	62	
Number of Probationers	5	
On leave of absence	1	
Number in retired relation	10	
Number parish workers	8	
Number Nurse Deaconesses	24	
In other than parish and nurse occupation	24	
Deaconesses listed in Cincinnati		67
Deaconesses listed in Brooklyn		16
Total Deaconesses in this Administration		83

Classification and Support of Workers

(1) Others in Cincinnati—2 Technicians, 3 Pharmacists, 3 Dietitians, 4 Office Workers, 3 Housekeepers, 6 other positions.
(2) Deaconesses in Brooklyn, N. Y., Motherhouse are all occupied in nursing and other hospital work.
(3) The Nurse Deaconesses mostly in Cincinnati. The parish workers in different parts of the country.
(4) Cincinnati—Fixed allowance $25 Probationers; $30 after three years Deaconess Service; $35 after five years of Deaconess Service.
(5) Brooklyn—The fixed allowance is $30 per month.
(6) Germany—All the Deaconesses serve for a small allowance.

J. WOMEN SERVING UNDER OTHER AUSPICES OR IN POSITIONS NOT SUPERVISED BY BOARDS AND AGENCIES

Reported by Albert Z. Mann, Secretary of Commission.

For two years careful investigation has been made as to women employed under church auspices but not listed by any Board, Agency or Administration. The number is much larger than ordinarily anticipated. The writer is assured there are still larger numbers to be located if further search were made. The following groups are noted in the summary.

Teachers—not otherwise reported	6
Secretaries—Churches, Boards and Agencies—Includes secretaries and clerical workers	228
Evangelists—Independent Workers	6
Parish Work—Widely distributed among various types of work, mostly in cities	372
Social Service—Mostly local churches	86
Superintendents and Assistants	10
Pastors—Recorded in Appointments	91
Directors of Religious Education—Includes some untrained for the position	112
Unclassified positions	82
	993

(3) SUMMARY AND CLASSIFICATION OF WOMEN'S WORK IN THE METHODIST EPISCOPAL CHURCH

(NOT INCLUDING NATIONALS IN FOREIGN MISSIONARY FIELDS)

		Unclassified Workers	Teachers	Nursing and Medical Work	Secretaries	Child Welfare	Work for Aged	Young People's Homes	Deaconess Homes	Evangelists	Parish Workers	Social Service	Superintendents and Assistants	Field Workers	Matrons	Pastors	Directors Religious Education	Totals 1928	Totals 1932	Increase 1932	Decrease 1932
Board of Foreign Missions	1928	454	61	40	5	...	...	...	...	...	...	...	...	...	...	...	...	560	....	....	....
	1932	306	53	42	5	...	...	...	...	...	...	...	...	...	...	...	...	....	406	....	154
Woman's Foreign Missionary Society	1928	139	400	55	...	...	...	...	...	175	...	...	...	...	...	...	...	769	....	....	....
(1)	1932	369	356	49	...	...	...	...	...	72	...	...	...	...	...	...	...	....	846	77	....
Deaconesses in Europe	1928	....	....	1,027	...	...	...	...	...	...	...	...	...	...	...	...	...	1,027	....	....	....
	1932	....	....	1,097	...	...	...	...	...	...	...	...	...	...	...	...	...	....	1,097	70	....
Board of Home Missions and Church Extension	1928	167	37	11	12	...	...	...	...	...	16	34	...	...	...	...	39	316	....	....	....
	1932	91	17	12	4	...	...	3	40	...	5	11	...	...	...	...	33	....	216	....	100
Woman's Home Missionary Society	1928	74	229	204	34	...	...	...	...	...	207	155	155	17	76	...	...	1,151	....	....	....
	1932	16	233	79	23	...	...	...	...	2	158	130	133	4	117	...	16	....	911	....	240
Board of Education	1928	....	953	....	29	...	...	...	...	...	...	...	...	...	...	...	...	982	....	....	....
(2)	1932	383	1,497	....	60	...	...	...	...	...	...	...	...	...	...	...	16	....	1,956	974	....
Board of Hospitals, Homes, and Deaconess Work	1928	86	....	1,158	...	483	233	52	102	...	...	...	...	...	...	...	...	2,114	....	....	....
(3)	1932	95	....	1,241	...	429	250	64	104	...	...	...	...	...	...	...	...	....	2,183	69	....
Methodist Deaconess Association	1928	17	20	43	15	26	...	...	...	2	65	12	39	5	10	17	23	294	....	....	....
(4)	1932	22	47	180	114	33	...	...	...	2	51	31	48	11	24	15	12	....	590	296	....
German Deaconess Association	1928	12	2	51	...	...	...	1	1	..	12	2	9	..	4	...	..	94	....	....	....
	1932	10	1	53	...	1	1	2	1	...	10	1	2	...	1	...	...	....	83	....	11
Other Agencies or Unsupervised	1928	....	....	....	....	...	...	...	...	...	390	68	...	...	...	95	81	634	....	....	....
(5)	1932	82	6	....	228	...	...	...	...	6	372	86	10	...	...	91	112	....	993	359	....
Total Employed in	1928	949	1,702	2,589	95	509	233	53	103	177	690	271	203	22	90	112	143	7,941	....	....	....
Total Reported in	1932	1,374	2,210	2,753	434	463	251	69	145	82	596	259	193	15	142	106	189	....	9,281	*....	*....
All Known Duplications	1932	6	53	41	12	...	...	...	15	...	5	11	2	...	...	...	8	....	153	*....	*....
Total Women Employed	1932	1,368	2,157	2,712	422	463	251	69	130	82	591	248	191	15	142	106	181	....	9,128	*....	*....
Increases Reported in	1932	419	455	123	327	...	18	16	.27	...	...	...	...	...	52	...	38	....	....	1,475	....
Decreases Reported in	1932	....	....	....	...	46	...	...	...	95	99	23	12	7	..	6	...	....	....	....	288
Total Net Increase of Employed Women in the Methodist Episcopal Church January 1, 1932	....	....	....	....	....	...	...	...	...	...	...	...	...	...	...	...	...	....	....	1,187	....

* See totals below after eliminating duplications.

(1) Includes 124 women in positions not tabulated in 1928.

(2) Includes women employed in secondary schools and Junior Colleges not reported in 1928.

(3) Does not include deaconesses serving in Europe as reported above.

(4) Includes women other than deaconesses serving in institutions who were not reported in 1928.

(5) Data compiled from all available sources during 1930 and 1931, and checked for accuracy January, 1932.

(4) Interpretations and Conclusions drawn from the Summary.

A. *Increase in the Total Number of Employed Women in 1932.*

The summary of the various reports indicate that 9,128 women were employed in the full time service of churches and institutions of the Methodist Episcopal Church on January 1, 1932, as compared with 7,941 reported in 1928, which indicates a net increase of 1,187 after all known duplications have been eliminated.

This total does not include 3,907 undergraduate nurses serving in the 79 hospitals operated by the Church. If the nurses are added, as they really should be, the grand total of employed women would reach 14,035. This number is very much larger than has been estimated previously and represents interests which should receive most careful consideration by the whole church.

B. *Number of Women as Compared with Number of Active Ministry.*

When compared with the number of active pastors serving churches, which now totals about 15,000, this study indicates there are almost as many women employed in the full time services of the church as there are men serving as active pastors in the ministry of the church.

C. *Explanation of Increases and Duplications.*

These figures are particularly significant since it has been assumed generally that the present depression has so depleted the incomes of the leading Missionary Agencies that the number of women workers had greatly decreased during the past few years.

It is also evident that some duplications were inevitable as certain women qualified for listing in more than one group. To correct this error the reports have been carefully examined and all known duplications eliminated.

D. *Agencies showing Increases and Decreases.*

In order to understand the real situation it must be explained that six of the groups of employed women show increases and four show decreases in 1932. The total increases reported are 1,475. The total decreases are 288. This leaves a net gain of 1,187 over the figure reported in 1928, after all duplications have been eliminated.

It will be of interest to note that three of the four great missionary bodies show decreases in the number of women employed and that the fourth would probably show a decrease but for a

slightly different basis of classification of certain workers in 1932.

All three Deaconess Administrations show small decreases in the number of deaconesses employed, but one Administration, the Methodist Deaconess Association, more than makes up for this loss by the increased number of women other than deaconesses employed by the 45 institutions affiliated with this group. The difference is accounted for largely by the fact that in 1928 only deaconesses were reported by this Agency. It is also true that the number of deaconesses not affiliated with any of the three Administrations, but serving directly under the Board of Hospitals, Homes, and Deaconess Work, has increased during the past quadrennium. Taking into consideration the fact that the total number of deaconesses serving in Europe is reported to be larger now than in 1928 the total deaconess group shows an increase in 1932.

The Board of Education report shows that there are 1,956 women now serving in full time positions in institutions under the supervision of that Board. The number reported in 1928 was only 982. This great gain is not due to any notable increase in the number of positions open to women, but rather to an error of reporting four years ago. In the 1928 report only women employed as teachers on faculties of colleges and universities were recorded. This year all positions in secondary schools, colleges and universities, as well as all other positions filled by trained workers are included, which accounts for the notable increases in the report of this Board.

The Board of Hospitals, Homes, and Deaconess Work also shows an increase, which is accounted for by the increased number employed in hospitals and other institutions. As indicated above the graduate nurses are also added to the grand total reported. This was not done in 1928.

Another large increase is noted in the unaffiliated or unsupervised group of women employed in the miscellaneous positions throughout the church.

Other significant trends may be pointed out from this summary but the limitations of this brief report do not permit more extensive observations.

The Commission recommends that each agency and committee involved make further comparisons, deductions and recommendations in the interest of more unified and effective administration of Organized Women's Work in the Church.

E. *Conclusions and Recommendations.*

As the result of this study the Commission seems justified in stating the following conclusions:

a. The scope and extent of Organized Women's Work in the Methodist Episcopal Church is much greater than was antici-

pated and therefore the whole question of supervision is much more significant than the church has usually been led to assume.

b. The total number of employed women in the church is increasing rather than decreasing but the largest increases are among the positions having least supervision by the agencies of the church.

c. There is an evident need for closer co-ordination and recording of Organized Women's Work. For this purpose the Commission recommends the appointment of a Joint Committee or Bureau with representatives and support from all of the agencies supervising or financing the work of employed women. Authority should be extended to this Joint Committee to conduct studies, to recommend and plan for further co-operative programs, to investigate common personnel and organizational problems, and to promote such other mutual enterprises as may produce more effective results in Organized Women's Work throughout the church.

6. Deaconess Work and Pensions for Deaconesses

(1) *The Present Status of Deaconess Work*

In as much as the earlier efforts of this Commission were given almost entirely to the problems and policies of deaconess work it will be necessary here to deal only with the special assignment covering the study of Deaconess Pensions as ordered in the *Discipline* of 1928, Paragraph 538, Section 1.

A detailed analysis of Deaconess Work appears on pages 316-326 of this Handbook in the Report of the Board of Hospitals, Homes, and Deaconess Work, and also on page 336 of this report. It is not necessary to repeat the statistics. The Commission has studied these facts showing the status of deaconess work as of January 1, 1932, and has at all times been in closest co-operation and agreement with the present policies of this Board.

The Commission looks with encouragement upon the report of the present status of deaconess work showing that there are 1,001 deaconesses listed in the United States as of January 1, 1932 with a decrease of only 52 deaconesses during the last four depression years. This loss is mostly accounted for during the last two years by the inability of the Church to employ the recent graduates of Deaconess Training Schools. There seems to be every reason to assume that deaconess work is on the same sound basis as in past years and has even a larger place now than it has ever had in the history of the church.

Deaconess Institutions in the various Administrations are mostly founded on sound financial bases and during the past four years large capital investments have been added to these institutions.

The changes in the deaconess ranks during the past quadrennium may be accounted for as follows:

Total deaconesses listed January, 1928, 1,050.

Year	*Probationers admitted annually*	*Withdrawn from Records Honorable Discharge, Deceased or married*	*Total Number listed*
1928	53	50	1,053
1929	39	47	1,045
1930	35	45	1,035
1931	15	49	1,001

As indicated above the loss of the past quadrennium is largely due to the fact that difficult financial conditions have made it impossible for the graduates of the Deaconess Training Schools to find placement in churches and church institutions employing deaconesses.

(2) *Deaconess Pensions*

The first deaconess was pensioned in 1919. During the past thirteen years a total of 158 deaconesses have been pensioned at a total cost of $383,101. The deaconesses pensioned have been affiliated as follows:

Administration Membership	*Number Pensioned*	*Total Pensions paid to Deaconesses*
Methodist Deaconess Association	79	$211,206
Woman's Home Missionary Society	61	130,079
German Central Deaconess Ass'n	13	33,654
No Administration	5	8,162
Totals	158	$383,101

There are now 126 deaconesses on the pension roll. Eight more are on the retired list without pensions. The average retired deaconess receives a pension of $32 per month. The total annual obligation at present is $49,536.

The average age of retirement of the 158 deaconesses who have been pensioned has been 58 years. The average age at death for those who have been pensioned and are deceased was 65 years. The average working career of the deaconesses now receiving pensions is 26 years.

As mentioned in the first part of this report the Deaconess Pension Fund is the result of the combination of all available Trust funds for Deaconess Pensions as follows:

The Woman's Home Missionary Society	$50,000
German Central Deaconess Association	27,000
Methodist Deaconess Association through the Harris Trust Fund	306,000
The Board of Hospitals, Homes, and Deaconess Work—Pension Funds	112,000
Total	$495,000

This amount is being increased gradually to $500,000 and all of the interest on this investment is now available for application on deaconess pensions. The balance of the present current demands for pensions is paid directly from World Service Funds, and from assessments on deaconesses in active service and the institutions which they serve. These assessments were authorized by the General Conference in 1928 (see Paragraph 538, Sections 1 and 2). The Deaconesses and Institutions have entered into the plan with hearty co-operation during the past four years. While to-day there is a need of approximately $50,000 per year, this need is gradually increasing and will reach $60,000 by 1935 or 1936. Based upon the actuarial trends and the ages of the present group of deaconesses this need will reach a peak at about $66,000 and will then grow smaller if the present policy of recruiting younger deaconesses is continued.

The Commission has thoroughly investigated all of these contingencies and recognizes that a very grave emergency now exists. In the estimation of the Commission the church must continue the pensions on the present status as the retired deaconesses have no other income and cannot possibly live on less than the pension allowances as now provided.

Taking into consideration the fact that an increased number of deaconesses nearing the age of retirement must be pensioned during the next four years, the Commission recommends the four following steps by which additional funds may be provided.

A. The Deaconess Administrations and the Board of Hospitals, Homes, and Deaconess Work should endeavor to raise through large gifts at least $100,000 to be added to the Deaconess Pension Fund as permanent endowment.

B. The deaconess assessments should be continued as provided in Paragraph 538, Section 2, *Discipline* of 1928.

C. World Service Funds must be allocated to the payment of pensions for deaconesses in such amounts as are necessary to pay pensions on the present basis for all deaconesses who through age or illness are incapacitated for further service and must be retired.

D. Some plan of group insurance should be introduced covering the deaconesses under 35 or 40 years of age, the premium charges of which may be assumed by the Board of Hospitals, Homes, and Deaconess Work, and which eventually will meet the pension needs through assessments plus the income from productive endowments available through the Deaconess Pension Fund.

7. Salaries Versus Allowances and the Deaconess Relationship

(1) *Salaries versus Allowances*

Only deaconesses work on allowances in the Methodist Epis-

copal Church, except in a few instances where missionaries choose to accept this basis of remuneration. Deaconess allowances range from $30 per month to $75 per month with an average of about $37.50 for the whole group of 743 deaconesses in active service in the United States.

In addition to the cash allowance, the average deaconess receives board and lodging and often laundry, carfare and a vacation allowance. The average estimated cost of board and lodging amounts to $40 per month which with a cash allowance of $35 makes a total of $75 per month or $900 per year. This is a larger comparative income than half of the ministry in the Methodist Episcopal Church receives at the present time.

After careful study of this problem of salaries and allowances the Commission has reached the conclusion that there is very little difference between the two plans of remuneration as to the actual income value for the worker. The difference rests largely in the freedom of the employed woman in managing her own affairs as to board and lodging. In most instances the investigations have determined that the deaconess on allowance is financially better off than the woman worker on a medium, and sometimes, an uncertain salary.

The salary range for other women workers varies so much among the different groups reported in this study that averages mean very little. However it is estimated on the available knowledge at hand that the 9,128 women employed in the Methodist Episcopal Church would fare equally well with the same number of women in other professions and with the same number of ministers in the lower salary ranges of the church.

(2) *The Advantages of the Deaconess Relationship*

As a basis of employment the deaconess movement provides standardization of training, permanency of career, personnel and placement services, reasonable assurances of regular work, an income equal to most other positions filled by women employed by the church, and relief, retirement and pension privileges not offered by any other group. There is also a basis of fellowship, morale, and professional consciousness which other groups have not yet achieved.

The Commission recommends the consideration, continuation and encouragement of the deaconess relationship as a basis of employment for women who are planning life careers in religious work.

8. The Ordination of Women

As no particular change has been noted since the filing of the 1928 report of the Commission the following statement quoted from that document is still in order:

"The question of ordination of women as Local Deacons and Elders and the relation of such orders to deaconess work, with the accompanying effect upon the privileges and prerogatives of deaconesses, has been carefully studied by the Commission. It is understood on good authority that over one hundred women now have orders in the church and that more than one third of this number are deaconesses serving under the regular license and consecration. The Commission finds considerable confusion arising as to these two relationships."

Since the above report was made the number of women ordained as Local Deacons and Elders is reported to have doubled, but the ratio of increase during the present quadrennium is not as great as during the previous four years.

It is the conclusion of the Commission that the ordination of women has had less effect upon the deaconess relationship and upon other phases of the organized work of women than was anticipated when such ordination was made possible several years ago.

(1) *Confusion as to Relationships*

The Commission finds the confusion of relationships still exists and the following action is again called to the attention of the General Conference.

"It was voted that the Commission call attention to the action of the last General Conference concerning the ordination of women and point out the confusion now existing in respect to the orders made possible under the legislation for local preachers and the licensing of deaconesses, with the suggestion that the responsibility be fixed and interpretations be made which will clear up the relationship between these two groups of women serving in the church. This is particularly needed since there is an increasing number of women serving and seeking to serve in both relations."

In as much as this question was referred back to the Commission for further study the Secretary of the Commission at the order of the first meeting during the present quadrennium undertook to clear up certain problems by correspondence.

(2) *Ruling of the Commission on Conference Courses of Study*

On inquiry of the secretary of the Commission on Conference Courses of Study as to the attitude of that Commission toward the confusion noted, we were informed that the sex of the candidate for ordination was not significant as considered by that body. That the rules and regulations for the ordination of women were the same as for men and that no distinctions were made between men and women. The power of ordination was

stated to be entirely in local hands and no records were kept as to the numbers, services, or appointments of ordained women. This information was greatly appreciated by the Commission on Women's Work, but it did not serve to relieve the confusion pointed out above.

(3) *The Ruling of the Bishops*

The secretary of the Bishops was approached as to an interpretation which might assist in clearing up the confusion but the Commission was informed that no ruling could be made except in specific instances involving individuals. As no such instance could be singled out without causing considerable embarrassment to an ordained woman in the active service of the church or to a deaconess under regular appointment the matter was indefinitely postponed.

(4) *Conclusions and Recommendations*

In the light of these experiences the Commission recommends that each separate Board or Agency dealing with the organized work of women in the church study the effect which the ordination of women may be having upon the service or effectiveness of women in that particular group and take such action encouraging or discouraging the practice of ordination of women as may seem most advantageous to the group or individuals concerned.

9. General Recommendations of the Commission

In addition to the specific conclusions and recommendations listed under the various separate assignments discussed above the Commission makes the following more general recommendations for the consideration of the appropriate Committees of the General Conference of 1932.

(1) That the present Boards and Agencies dealing with the administration and supervision of women's work in the church be retained as they are now organized without radical changes of control or policy, thus giving more adequate time and opportunity to test out the plans as established under present legislation.

(2) That a Joint Committee, as previously recommended, be raised by the various Boards and Agencies of the Church for the purpose of closer co-ordination and integration of women's work as described and classified by this Commission.

(3) That the universities, colleges, training schools and other training agencies be requested to study the needs of the Church and to prepare women for the specific types of professional services demanded by the Church at the present time.

(4) That more adequate support be secured for women workers in the church in terms of compensation for sacrificial

service. This may take the form of salaries, group insurance, relief, pensions or other forms of professional compensation. While this applies to all classes of women workers it is particularly necessary for the deaconess group at the present time as noted in the specific recommendations for deaconess pensions.

(5) The Commission recommends to the whole Church that more careful attention be given to the rapidly increasing number of employed women in the Church as indicated in this report, and that all such employment be continuously motivated and administered by the highest possible standards of Christian service.

WORLD PEACE COMMISSION

To the General Conference:

Immediately after the General Conference of 1928, the World Peace Commission held two meetings for the purpose of organization. Many names were considered for the position of Executive Secretary. After careful survey of the field the choice fell upon Dr. Alvin C. Goddard, of Portland, Maine. Doctor Goddard's varied experience as an executive, in addition to his splendid record as pastor and his wide acquaintance throughout the church, seemed to qualify him for the position. The Executive Secretary began his activities the latter part of October, 1928, with offices at 150 Fifth Avenue, New York City. Under the instructions of the General Conference the Commission conceived its function to be primarily educational. Toward this end the work described in the following paragraphs has been devoted.

LITERATURE

A. Textbooks, lessons, etc.

The commission soon found a great need for textbooks adapted to church school work. There was a great deal of lesson material available for children, juniors and intermediates, especially in the closely graded church school lessons. There was also a great deal for young people, but scarcely anything for adults.

Thinking It Through—Early in 1929, the commission brought out a new edition of *Thinking It Through,* by Evelyn Riley Nicholson, adapted to church school class needs. The study outline of lessons divides the text into thirteen divisions with subjects and scripture references.

Highways to International Good Will—The commission secured Walter W. Van Kirk to write another textbook entitled *Highways to International Good Will,* which was published in 1930. It has thirteen chapters and is adaptable for use in church school classes. A teacher's manual for this book was prepared by Dr. Albert E. Kirk, with scripture references and texts. Both these books have been approved by the Curriculum Committee as elective courses for church schools.

The curriculum Committee, at the request of the commission, gave authorization for the preparation of another elective text: an inductive study of the present world situations, the gospel message and its answer. This book is now in course of preparation.

Toward World Comradeship—Authorization has been granted

by the Curriculum Committee for the publication of a text entitled *Toward World Comradeship.* It is published as one of the Christian Comradeship Series. The plan of the book is as follows: There are seven chapters on the seven basic problems of world peace. Each chapter contains factual and resource material and is arranged for the discussion method in class work. It has grown out of a laboratory experience of teaching world peace in 152 Epworth League Institutes by trained leaders.

Peace Lessons—Through co-operation with the editors of church school literature the Executive Secretary of the commission prepared a series of peace lessons entitled *Jesus and His Principles of World Peace,* which were published parallel with the uniform lessons in the *Adult Bible Class Monthly* for April, May, and June, 1932.

Peace Plays—The commission supervised the preparation and publication of *Four Peace Plays With Worship Services.* Each play presents some phase of world peace, the aim being to dramatize the high ideals of international good will in an atmosphere of worship.

Peace Hymns—This is a collection of twenty-one hymns of world peace and the Holy Spirit written by Harry Webb Farrington, including the Airmen's hymn, a Harvard prize hymn, a *Homiletic Review* prize hymn, and a most excellent "hymn of world friendship for juniors," entitled "All the World." These were published by the commission and can be secured direct from its office.

B. Pamphlets distributed

Methodism and World Peace—This pamphlet has been published in four editions, total 48,000, and distributed free of charge. It gives an outline of the work now being done in the church for world peace, the program put forward by the Peace Commission, and suggestions for peace education in the local church. The editors of church school and Epworth League publications co-operated in the publication of this pamphlet. As this goes to press the fifth edition of 5,000 is being published for distribution at General Conference.

In Summer Conferences—During the summer of 1930, and 1931, nine different kinds of pamphlets were distributed free of charge in the Epworth League Institutes, totaling between thirty and forty thousand. Different kinds of small priced pamphlets were put on sale and several hundred copies were sold.

Miscellaneous—Thousands of pamphlets of various kinds have been sent out from the office. Many of these have been free; some have been sold for a few cents. In all cases they were sent in reply to requests for literature from pastors, Sun-

day school teachers, public school teachers, women's organizations, church school classes, colleges and individuals interested in the promotion of peace education. Upon request we have sent some material to England and some to Central American countries. Included in these were 10,000 reports of the Second and Third National Study Conferences on the Churches and World Peace, which were held respectively in Columbus, Ohio, and Evanston, Illinois.

The commission has secured and offered to the churches, peace posters, stamps, and post cards which have been sent when ordered. These included posters on the World Court, the General Disarmament Conference, and general peace subjects. A set of children's posters entitled "Children From Many Lands," including a "Goodnight Prayer," has been made available to churches desiring to use them.

C. Articles contributed

During the quadrennium the Executive Secretary and other members of the commission have contributed sixty-three articles on various phases of peace education to the *Advocates, Epworth Herald, Church School Publications,* and other church publications. The commission has also secured others to write articles which have been published in the church press. In this way the commission has kept the peace ideals before the church constantly.

D. Mailings to the pastors

During the quadrennium the commission has sent the following to every pastor in the United States:

Armistice Day Literature—Each year of the four the commission has sent a packet of Armistice literature with suggestions for Armistice Sunday observance.

Report—A summary report of the activities of the commission, November 4, 1928, to September 20, 1930.

Goodwill—A World Goodwill packet containing suggestions for observance of World Goodwill Sunday.

Collins Speech—In the early spring of 1929, 1930, and 1931, a copy of the speeches made in the House of Representatives by the Honorable Ross A. Collins, giving much factual material each year of expenditures of the War Department and military activities.

The Words of Christ—A compendium for study groups entitled "The Words of Christ Commonly Quoted for or Against War."

The World Tomorrow—A copy of the May issue, 1931, of *The World Tomorrow* including a report of a questionnaire sent by that publication to more than 53,000 ministers in this country, and giving opinions of 19,000 on the Church, War and Peace.

E. Armistice Sunday Order of Worship

An Armistice Sunday Order of Worship was prepared by the Commission for use in the churches, Armistice Sunday, 1930, and another for 1931. These were published by The Methodist Book Concern and sold by them. They were used quite extensively through the church. Another one is planned for 1932.

F. Epworth League Dated Units

In co-operation with the Epworth League Office and the *Epworth Herald,* two of our "Peace Squadron" men, Rev. Paul N. Guthrie and Rev. J. Lester Hankins, prepared units on "Disarmament" and "Patriotism," for a six weeks' course in local Epworth League Chapters.

EPWORTH LEAGUE INSTITUTES

Soon after the commission began its work the Peace Section of the American Friends Service Committee offered co-operation in a practical and material way. As a result of their offer seven young men were selected to attend a two weeks' Institute of International Relations at Haverford College, Haverford, Pennsylvania, June 9-22, 1930. Their travel expenses to the Institute were paid by the American Friends Service Committee, as well as their entertainment while there, and their salary for the entire summer. After their training they taught classes in world peace in fifty-eight Epworth League Institutes. Our commission provided them with all literature and lesson helps, and also paid their travel expenses from the time they left the training conference until their return home.

In 1931, the American Friends Service Committee paid for the entertainment of thirty-four ministers, as well as the expenses of the entire program of the Institute of International Relations held at Haverford College, June 8-20. These ministers were chosen by the commission to teach classes in international relations in Epworth League Institutes. They taught in eighty-seven. The commission paid the travel expenses of these men to and from the Haverford Institute, and in cases of long travel helped pay their expenses to the Institutes where they taught.

This program was set up in closest co-operation with the central Epworth League office, who sent representatives to the Haverford Institute each year to instruct these men in Epworth League General Methods. A class in Methods was taught by these men in many of the institutes visited.

Plans have been made for 1932 with the American Friends Service Committee, who have promised to entertain twenty to thirty of our ministers free of charge at an Institute of International Relations to be held at Haverford College, June 13-25, the travel expenses to be borne by our commission.

CIRCULATING LIBRARY

The commission has accumulated several very choice books on various phases of world peace which it loans to pastors, church school teachers, and church workers in general for the mere price of postage both ways.

BROADCASTING

The commission has for the past several months been broadcasting every two weeks over Station WEVD of New York City. The program of fifteen minutes is devoted to peace education addresses.

PETITIONS

The commission circulated petition blanks and secured signatures for the ratification of the Paris Peace Pact, the ratification of the London Naval Arms Conference Treaty, the entrance of the United States into the World Court, and for this country to stand for drastic reduction in armaments at the World Disarmament Conference, Geneva, February, 1932. These signatures ran into many thousands. We have reasons to believe that they had an influence on our government at Washington.

OTHER PEACE ORGANIZATIONS

The commission has co-operated closely with other peace organizations in such matters as the ratification of the Paris Peace Pact, the World Court, the London Naval Arms Conference, and the General Disarmament Conference at Geneva, particularly with the Commission on International Justice and Goodwill of the Federal Council of Churches, the Committee on Militarism in Education, the National World Court Committee, and the Interorganization Council on Disarmament whose particular interest was the General Disarmament Conference at Geneva.

The commission has given special co-operation to the Committee on Militarism in Education in various campaigns throughout the country in an effort to rid our educational institutions of military training.

STUDY CONFERENCES

The commission co-operated with the National Study Conference Committee in setting up the Second and Third National Study Conferences on the Churches and World Peace, which were held in Columbus, Ohio, March 6-8, 1929, and in Evanston, Illinois, February 25-27, 1930, respectively. At the first conference we were allowed fifteen delegates, and at the third, twenty-five. We filled our quota in each case, the commission paying the travel expenses of all delegates attending. From each of these conferences came "The Message to the Churches,"

and suggestions for local church programs, which our commission distributed as already noted.

FIELD WORK

During the quadrennium, (to December 1, 1931) the Executive Secretary has delivered 494 public addresses to colleges, universities, local churches, Annual Conferences, men's clubs, women's clubs, Sunday School conventions, Epworth League Institutes, camp meetings, Epworth League district and group meetings, and Preachers' meetings. He has held round table discussions in colleges, universities, church schools, Epworth League Institutes, Preachers' meetings, and with many other groups under various auspices. He has attended scores of committee meetings in various parts of the country, traveling more than 79,000 miles.

RECOMMENDATIONS

The commission respectfully recommends to the General Conference the following:

1. For the creation of a new standing committee of the Quarterly Conference to be known as the Committee on World Peace. The memorial asks for legislation requiring the District Superintendents to send to the World Peace Commission names and addresses of the Chairmen of all Quarterly Conference Peace Committees.

2. "The program of education built up during the quadrennium should be carried forward. We therefore memorialize the General Conference to provide that classes assembled in the local churches and young people's Institutes may now be enrolled, over their own signatures, as members of a fellowship which may help hasten the reign of universal peace."

3. In order that these recommendations shall be put into effect and the work of peace education continued throughout the church, the commission recommends the continuance of its appropriation.

Various memorials are being presented to the General Conference, as a result of the activities of the World Peace Commission. These represent the actions of numerous Annual Conferences and cover concrete aspects of the program for peace. For this reason the commission makes no further recommendations, since these memorials in a general way put before the General Conference a program of activity for further peace education.

Respectfully submitted,

RALPH W. SOCKMAN, *Chairman,*
G. BROMLEY OXNAM, *Secretary.*

THE WORLD SERVICE COMMISSION

In accord with the requirements of the *Discipline,* the World Service Commission submits this report of its work for the quadrennium just closed and its stewardship of the responsibilities committed to it by the General Conference.

The World Service Commission has met annually throughout the quadrennium. The Executive Committee has met from two to three times each year.

The *Discipline* provides that the Commission must fix the total budget for the Constituent Boards in order to determine the amount which should be asked from the Churches each year for the support of the missionary and benevolence enterprises of the Church. For this purpose the Commission has required annually a complete statement of the appropriations, expenses, needs and program of each one of the Constituent Boards. These statements include a complete description of work of each department or division of the work of each Board, the amount actually expended for each item during the last completed fiscal year, the amount budgeted for the current fiscal year and the amount asked by the Board for the ensuing year for current work and for new work. These statements have been placed in the hands of the members of the Committee on Budgets, Askings and Ratios from thirty days to six weeks prior to the annual meeting of the Commission. The Committee on Budgets, Askings and Ratios has convened for two full days prior to each annual meeting, and, in addition to a careful review of these written statements of the Boards, has heard the oral appeals of the secretaries and other representatives of the several Boards. After deliberate counsels in the light of the appeals and with due consideration for all phases of the work of the Church, the Committee has brought to each annual meeting of the Commission a carefully prepared recommendation as to the Askings to be approved for each one of the Constituent Boards together with recommendations as to the ratios of distribution of undesignated World Service funds to the several Boards for the ensuing year.

The Commission wishes to express its appreciation of the painstaking manner in which the Boards have prepared the statements of their work and the surveys of the needs of the field as presented each year to the Commission for its consideration. The co-operation of the Boards in this respect has been above criticism throughout the quadrennium. Because of this fine co-operation of the Boards, the work of the Commission has been greatly facilitated.

The ratios for the distribution of the undesignated funds are automatically fixed by the ratio of the askings approved by the World Service Commission for the several Boards. The total Askings from the Church each year have been kept within the $10,000,000 limit suggested by the General Conference of 1928.

The World Service Commission and its Executive Committee have rendered many decisions regarding World Service credit to the Churches and the distribution of bequests and other gifts that involved certain administrative difficulties between the Boards or on the part of any one Board. The Commission has also endeavored wherever possible to suggest plans of economy and efficiency in the management and administration of the great missionary and benevolence enterprises of the Church.

The Commission, working through its Committee on Annuities, has, with the co-operation of the Boards, secured a standardization of annuity rates, and has been influential in otherwise standardizing the annuity business, not only of the World Service Boards, but of the institutions and organizations of the whole Church. On the instruction of the Commission its Committee on Annuities called a conference of the representatives of the Schools, Colleges, Hospitals, Conference Claimants Boards, Annual Conference Trustees and the World Service Boards to consider the whole subject of annuity agreements as they were being issued by the various institutions and organizations of the Church. This conference was held in Chicago on January 6, 1931. It was attended by twenty-two representatives of Schools and Colleges; fourteen from Hospitals and Homes; thirteen from Pension Boards; twenty from the World Service Boards, with a total attendance of sixty-nine. The proceedings of this conference were published for the Commission in book form by the Committee on Annuities and 474 copies were sold at $1.00 per copy.

The World Service Commission appointed a Committee on Uniform Fiscal Year in the early part of the quadrennium. This committee had several all-day meetings with the representatives of the various Boards and considerable progress was made toward an agreement on the subject. The Commission has not, however, been able to bring the Boards to an agreement as to the time when such uniform year should be put into effect. The whole matter is now in abeyance awaiting a time when the Boards will agree upon a uniform policy.

The *Discipline* provides that all cultivation of the field shall be undertaken by the Boards themselves, and that the expenses for any joint cultivation determined upon by the Board secretaries functioning as the Co-operating Staff, shall be borne by the Boards. The Staff has found during the quadrennium that considerable economy and increased efficiency could be effected by co-operation in the cultivation of the field. As a service to

the Boards the expenses of this co-operative work have been temporarily cared for by the Treasurer's office and each Board billed for its proportionate share of these expenses at the end of each month. The Discipline provides that the Commission is to decide upon questions of common policy of the Boards so as to prevent needless overlapping in the presentation of the World Service causes to the Churches. The work of cultivation of the Church by the Boards has been carried on in such a splendid spirit of co-operation and consideration for the welfare of the whole Church that few if any questions of competition or overlapping by the Boards in their field cultivation have had to come before the Commission for consideration and decision.

The General Conference laid upon the Commission the duty of encouraging the formation of World Service Councils in Areas, Districts and local Churches. Because the Commission does not engage in promotion work of any kind, and because any activity in this direction by the World Service Commission might be difficult to correlate with the field cultivation of the Boards, the Commission, by formal action in its annual meeting early in the quadrennium, referred the responsibility for the organization of World Service Councils to the Co-operating Staff to be carried on as a part of the field cultivation conducted by the Boards.

The Commission has not found it necessary at any time during the quadrennium to set up the Equalization Fund provided for by the *Discipline*. The Commission has preferred to take care of any emergency needs through a system of preferentials. A preferential of $25,000 a month or $300,000 per year has been maintained throughout the quadrennium for the Board of Foreign Missions to be applied on its indebtedness. Relief for the Department of Epworth League or young people's work has been provided for by making all contributions of the Epworth Leagues for the 24-hour-day plan a preferential to that work as was also the case with the receipts from the Rally Day offerings in the Sunday Schools, which were made a preferential for the support of the Division of Religious Education of the Board of Education. Up to the last year of the quadrennium $15,000 of the Rally Day receipts were applied to general World Service purposes before the preferential became operative. The World Service Commission, at its last annual meeting, however, made all of the Rally Day offerings a preferential without this exemption. Because of the decreasing World Service income, the Board of Hospitals, Homes and Daeconess Work reported to the World Service Commission at its last annual meeting that the finances of the Board under the prevailing income were in an extremely critical situation. In order to provide immediate relief for the work of this Board, the Commission voted a preferential of $5,000 per month for ten months or $50,000 for the year

for the work of this Board. For the first year of the quadrennium a preferential of $35,000 per year was approved by the Commission for the Commission on Conferences Courses of Study. During the remaining three years of the quadrennium a preferential of $45,000 per year has been granted for that work. The last General Conference instructed the World Service Commission to provide for some support for the Theological Schools of the Church from World Service funds. At the first annual meeting after the General Conference of 1928 the Commission established a ratio of 2.4228% of the World Service funds for these Schools. This ratio has been maintained throughout the quadrennium.

The expenses for the World Service Commission and its committees for the last completed fiscal year ending May 31, 1931, were $4,876.01, which is a very small expense for all that is involved in the correlation of the missionary and benevolence program and activities of our great Church.

The receipts for the first three years of the quadrennium were as follows:

1929	$7,961,898
1930	7,494,185
1931	6,721,299

The total for the three years and ten months of the quadrennium, June 1, 1928, to March 31, 1932, was $25,925,462.40. The average annual per capita giving for the first three years of the quadrennium was $1.86.

The decrease in World Service income, in the opinion of the Commission, has been partially but not wholly due to the prevailing financial depression. Bank failures, decreased income of the members of our Churches and unemployment have greatly reduced the giving power of the Churches. These, however, are not the most serious causes of the decreased missionary and benevolence giving of our Church. World conditions and rapid changes in world thought have had a serious effect on the religious life, missionary conviction and devotion of our people. A revolution in economic, social and religious thought and institutions is taking place in this country and around the world. This has had both a conscious and an unconscious effect upon the convictions and attitudes of our people. These influences have their effect upon Christian Education and upon Missionary and other World Service causes in this country as well as abroad. Many of those who were contributors because of the older formulated missionary convictions, are passing away and new contributors with equally clear and strong convictions are not being developed. This places upon our pulpits, our theological schools, our colleges and our Boards of Benevolence an urgent and immediate obligation to acquaint the mind of our

people with the changed and changing religious, social and economic conditions now prevailing throughout the world to the end that a new generation of givers may be raised up who shall have a profound conviction that the Church must do its utmost now to create a Christ-like world.

All other denominations are experiencing similar decreases in their missionary and benevolence funds. Dr. C. C. Merrill, Secretary of the Commission on Missions of the Congregational Church, recently analyzed the reasons for the decrease of the missionary income of his church. A brief summary of the analysis is herewith presented:

(1) That the older givers have died and their children are not taking their places. (2) A great decrease in church attendance the country over makes impossible the giving of missionary information and the rousing of missionary interest as used to be the case. (3) In recent years there has been a great development of expensive church plants. Debts for these plants have been incurred; interest on these debts must be paid; the principal must be paid year by year; and in order to maintain the plants there must be a considerable addition to the church budget and to the church itself.

However, no one of these factors has been the chief factor nor have all of them together been the chief factor. The main cause for the decrease of interest and decrease of contributions lies in the fundamental religious situation in our churches. The simple fact is that a missionary urge does not exist among us as it once did. We are not so keen to share Christ with other men and other nations because we are not so sure of our own possession of Him.

Several changes which were made in the World Service regulations by the last General Conference have been faithfully tried out during the quadrennium. In order to give a larger privilege of designation to donors and at the same time credit all gifts from the local Churches to regular first column credit on World Service apportionment, the General Conference of 1928 decreed that designated gifts from individual donors should not be charged to the Board or Boards receiving them as a part of their share in the distributable World Service income, and that Churches or groups within Churches might also designate their giving, but that such gifts should be charged against the Boards receiving them. This discrimination between the designated gifts of individuals and of Churches or groups has given rise to a great many complications with donors and local Churches. It has also been difficult for the Treasurer's office to determine the equities of the several Boards in many of the gifts of Churches and individuals on account of the twilight zone existing between individuals and groups made up of individuals. The World Service Commission is, therefore, suggesting to the

General Conference a change in the matter of designated gifts and their direct and unlimited distribution to the Boards and causes to which they may be designated. While this proposal would open the way for larger freedom in the matter of designated gifts, we earnestly urge upon our pastors and people everywhere the necessity of supporting the total benevolence program of the Church.

The World Service Commission has endeavored during the quadrennium conscientiously to meet the responsibility placed upon it by the General Conference and the Church. It has conceived of the World Service causes not as a variety of Boards, Societies or Christian enterprises, but as a single and uniform plan for a construtive and thorough-going missionary, evangelistic and benevolence undertaking of our great Church. It appears that these agencies and causes are but the expression of a single purpose on the part of our Church and that, therefore, the emphasis upon any one of them should be proportionate to its importance as a part of the whole work of the Church in its endeavor to bring about a new and Christianized world. The wisdom of the General Conference, therefore, is evident in providing for a supervising body which should have a reasonable jurisdiction over the adjustment, correlation and trends of its missionary and benevolence activities. This responsibility your Commission has endeavored faithfully to fulfill to the best of its ability.

In addition to the foregoing report of its activities, the World Service Commission submits the detailed exhibit of its work for the quadrennium contained in the Annual Reports of the Commission for the years 1928, 1929, 1930, 1931.

The Commission would not bring to a close this brief review of its work without gratefully recognizing the faithful and valuable services of Dr. Orrin W. Auman of the central treasury maintained to receive and disburse World Service funds according to the provisions of the *Discipline*. The Annual Reports of the World Service Commission make available a great variety of useful information concerning the giving of the churches helpfully illustrated with graphs and charts. The giving of Areas, Conferences and Districts is so presented, compared and analyzed as to answer quickly the multitude of questions that are asked from all over the field.

Dr. Ralph A. Ward, Executive Secretary of the Co-operating Staff, is not an officer of the World Service Commission. As the title of his office indicates, he represents the Co-operating Staff. He does, however, present on behalf of the staff an Annual Report to the Commission for its approval. It is, therefore, appropriate that the Commission should at this time testify its high appreciation of his services. He has proved to be able, resourceful, and wholly consecrated to his work. No man has given

wiser and more unselfish service than he to World Service interests.

In accordance with the Disciplinary provision, the Commission submits proposals for World Service legislation.

We further recommend that the promotion of missionary education be referred jointly to the Board of Foreign Missions, the Board of Home Missions and Church Extension and the Board of Education, and that these Boards be charged with the responsibility for promotion of this great cause.

We recommend that Christian Stewardship be separated as far as possible from money raising activities, and that a more unhindered emphasis may be given to education in its deeper social and spiritual phases, the World Service Commission shall assign to some one of the existing Agencies of the Church, or to an agency specially created for the purpose, the task of carrying out a program of education in Christian Stewardship during the quadrennium in accord with the principles and practices of Christian Stewardship as outlined in ¶ 73 of the *Discipline.*

And lastly, we recommend that all the preceding report, together with the legislative proposals, be referred by the General Conference to the Committee on Temporal Economy.

LEGISLATIVE PROPOSALS BY WORLD SERVICE COMMISSION

ARTICLE I

WORLD SERVICE AGENCIES

¶ —, § 1. CO-OPERATING CONSTITUENT BOARDS

In order the more effectually to conserve and advance the total missionary and benevolence program of the Church, there shall be the following units of service, otherwise called the Boards:

(1) Board of Foreign Missions.
(2) Board of Home Missions and Church Extension.
(3) Board of Educational Institutions.
(4) Board of Religious Education of the Local Church.
(5) Board of Pensions and Relief.
(6) Board of Temperance, Prohibition and Public Morals.
(7) Board of Hospitals, Homes and Deaconess Work.
(8) The responsibility of the Methodist Episcopal Church to the American Bible Society.

(The term "Board," as used in ¶ —, shall include the American Bible Society in its relationship to the Methodist Episcopal Church.)

§ 2. PROMOTION

The Constituent Boards through their Executive Secretaries shall jointly promote education and enlistment of the Church

in its total World Service work in such manner and by such methods as jointly they shall deem most effective. The expenses of the co-operative work of the Constituent Boards shall be borne by the respective Boards on the basis of the total amount received by each from regular and special gifts for which World Service credit is authorized.

Each Board may promote special interest in work under its direction and secure support for it from designated contributions in such manner as said Board chooses, subject to correlation of such promotion by the World Service Commission and by the secretaries of the Boards so as to avoid harmful competition among the Boards.

Jointly and severally the Boards shall promote and encourage the organization of World Service Councils in every Area, District and local Church.

ARTICLE II

WORLD SERVICE COMMISSION

¶ —, § 1. COMPOSITION AND ELECTION

There shall be a World Service Commission elected by the General Conference for the quadrennium and composed as follows: One layman and one minister from each Episcopal Area in the United States, nominated by the General Conference Delegates of the respective Areas and elected by the General Conference; and three Bishops, elected by the Bishops. The Commission shall be elected for the quadrennium. Vacancies in the Episcopal membership of the Commission shall be filled by the Bishops. Other vacancies shall be filled by the Executive Committee from the respective group or groups in which such vacancies occur.

As advisory members there shall be one representative each from the Woman's Home Missionary Society, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church to be chosen by their respective organizations; together with one Executive Secretary from each of the Benevolence Boards of the Church.

With the exception of the Bishops, no member of the World Service Commission shall be a member of any of the Constituent Boards or be employed in an administrative capacity by any institution or agency receiving financial support from a Constituent Board. The advisory members shall have the privilege of the floor, but shall not have power to vote or to make a motion.

§ 2. OFFICERS

The officers of the World Service Commission shall be a President, a Vice-President, a Recording Secretary, and a Treasurer.

The President, Vice-President and Recording Secretary shall be elected annually by the Commission from its own membership; their duties shall be such as are usually connected with these offices. The Treasurer shall be elected quadrennially by the Commission, and he shall be an advisory member of the same. His duties shall be such as are usually connected with this office; and he shall administer the central treasury and receive and distribute all World Service funds to the several Boards under the direction of the Commission. The Commission shall create such committees as it may find necessary.

§ 3. MEETINGS

The World Service Commission shall meet annually at such time and place as it may determine. Special meetings may be called by the officers and shall be called upon the request of one-fourth of the members of the Commission.

§ 4. AUTHORITY AND FUNCTIONS

The World Service Commission shall:

1. Determine what projects and activities should be included by the Church as a whole in its benevolence and missionary program.
2. Fix the total budget askings for the Constituent Boards.
3. Fix the plan and ratios for the division of funds.
4. Provide out of undesignated moneys for the relief of any Board which, through shortage of income, is suffering hardship.
5. Maintain a central treasury which shall receive all World Service funds in cash or vouchers and distribute them to the several Boards according to the ratios established by the Commission.
6. Determine questions of policy in which the several Boards do not come to agreement and decide on all complaints from the contributing field.
7. Aid in standardizing annuity rates.
8. Receive, take title to, sell, dispose of, or hold absolutely or in trust, property, real and personal, for the benefit of or for the ultimate distribution to the general benevolences of the Church.
9. Present to the next General Conference a report of its activities, with recommendations.

§ 5. BUDGETS AND ASKINGS

1. The World Service Commission, after hearing the full presentation by the several Boards of the needs of the field and estimated costs of administration, shall determine the amount to be asked of the Church for the support of the World Service work for each ensuing year.

The Commission shall then, by the most equitable method

that can be devised, allocate the proportionate shares of this total to the respective Areas, Districts and Charges. And such share to each Charge shall be preserved as a separate and distinct amount free from combination or confusion with apportionments for other causes, and so presented to the pastor and through him to his church or churches.

2. At some time during the six weeks immediately preceding the close of the fiscal year, either as a result of an every member canvass or from some other basis of judgment, each Charge shall report to the District Superintendent the amount which it is expected to pay to the support of World Service during the ensuing fiscal year. In the event of any Charge's failure to make such a report, the District Superintendent shall make such an estimate.

3. The District Superintendent shall report to the Bishop of the Area, not later than the final date of the World Service fiscal year, the amount which his District expects to pay for the support of World Service for the ensuing year, based on the reports received from the Charges of his District. Failing to receive a report from a district, the Bishop shall make such an estimate.

4. The Bishop of each Area shall, after receiving the reports from the District Superintendents, report to the Treasurer of the Commission the total which his Area expects to pay, based on the reports from the Districts. Failing to receive a report from a Bishop, the Treasurer of the World Service Commission shall make an estimate.

5. The sum of the amounts so reported shall be the legitimate World Service expectation for the year which shall be considered by the Commission and the Constituent Boards in determining their work and appropriation for the ensuing year.

6. The Bishops in their Areas, the District Superintendents in their Districts, with the co-operation of the Boards, shall encourage the pastors and the churches in making their benevolence budgets on the basis of the World Service askings to provide their proportionate amounts of the total benevolence budget of the Church, as indicated by the World Service askings, for all the Boards.

§ 6. REMITTANCES

All moneys collected for World Service in the local Church shall be remitted monthly to the central treasury.

§ 7. GIFTS AND CREDITS

1. World Service credit shall be given to the local church, unless otherwise requested by the donor, and vouchers shall be issued for any moneys received, for any of the World Service agencies or institutions under their direction, for any objects

included within the program of the Boards approved by the World Service Commission. However, such vouchers shall not be given for bequests, estate notes, gifts to permanent funds, emergency relief appeals as, for example, for flood and famine sufferers, or gifts subject to annuity contracts, but honor vouchers may be issued for moneys so received.

2. When a Bishop or any general officer or any representative of any Constituent Board or of any project or institution under the direction of any Board shall receive money for the support of the work of such Board from any member or constituent of any local Church, he shall be required to account for the gift to such Board or to the Treasurer of the World Service Commission, and shall issue a receipt for the amount to the donor, or the donor's pastor, and when the amount shall have been duly accredited by the Board to the Treasurer of the World Service Commission, a World Service voucher may be issued to the local Church.

3. All appeals for and all collection of funds, by representatives of the Boards for work of the Boards, shall be for objects specifically included in the budget of askings of such Boards approved by the World Service Commission. Annual Conferences shall not unite appeals for Conference causes with those for World Service. These provisions shall not apply to solicitations for bequests, estate notes and annuity contracts, nor to emergency relief appeals, as, for example, for flood and famine sufferers for which honor vouchers may be given.

4. Churches, individuals or groups may designate their gifts to the work of any Board or to one or more specific projects or types of work under the direction of any Board which have been included in the program of the Boards and which may be approved by the World Service Commission. Such gifts shall be applied by the Board receiving them to the work to which they have been designated and shall not be charged as a part of the ratio share of the Board or Boards receiving them in the distributable World Service funds.

The Co-operating Staff, or its successor, is instructed to give special emphasis to the need of undesignated gifts to the end that provision for the important recurring items in the programs of the Boards may be steadily maintained.

5. The minutes of the Annual Conferences shall provide columns for reporting from each Charge the total World Service receipts and also columns for the amounts received by the several constituent Boards which are included in the total for World Service.

§ 8. EXPENSES

The expenses of the World Service Commission and of the central treasury shall be paid out of World Service receipts.

ARTICLE III

LOCAL ORGANIZATION

¶ —, § 1. WORLD SERVICE COUNCILS

(a) There shall be a World Service Area Council in each Area of the United States, consisting of the resident Bishop, District Superintendents, members of the World Service Commission resident within the Area, one minister, and one layman from each District, and such other Area representatives as may be nominated by the Bishop and District Superintendents and approved by the Council. The ministers shall be elected annually by the Conferences or Districts which they represent; provided, however, that in the interest of economy in the very extensive Areas such reduced representation may be formed as may be agreed upon by the Bishop and the District Superintendent of the Area. The laymen shall be elected annually by the Laymen's Association, or in such other manner as may be locally determined, pending which election the resident Bishop may appoint members of the Area Council.

(b) There shall be a World Service Council in each District and Local Church, to be constituted as the World Service Commission may advise or the District or Church may determine. In the District Council, ministers and laymen shall be represented in equal numbers. An Annual Conference Council may be organized where desired.

§ 2. IN FIELDS OUTSIDE THE UNITED STATES

In territories that have a Central Conference, authorization is given to create a Central World Service Council. Such Council shall consist of the Bishop or Bishops, resident in the territory concerned, and at least five other members chosen in such manner as the Central Conference shall determine.

§ 3. EXPENSES

All expenses of the Area World Service Councils shall be provided for by the respective Areas.

§ 4. AREA SECRETARY FOR WORLD SERVICE

Each Area shall determine whether it desires an Area Secretary for World Service, and if one is desired he shall be supported by the Area in such manner as it may devise except that World Service funds shall not be used for the purpose.

THE GENERAL CONFERENCE COMMISSION ON WORSHIP AND MUSIC

PREPARED FOR THE MANUAL OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1932.

EXPLANATORY

This Commission was authorized by the General Conference of 1928 following the suggestion of the Commission on Music in its report to the General Conference of that year. The Commission on Worship and Music was to consist of fifteen members, divided equally among bishops, other ministers than bishops, and laymen. The instructions given the Commission will be found in Report No. 6 on "The State of the Church," page 609 in the *Journal.* These directed that at least two orders of worship should be prepared, to be printed in place of the paragraph which was No. 72 in the *Discipline* of 1924. It was further ordered that a Commission on Worship and Music be established in each Annual Conference, to co-operate with the General Conference Commission. The Commission accepted as its first task the preparation of Orders of Worship, and as its further responsibility the doing of everything in its power to help lift the standards of Worship and Music throughout the Church.

ORDERS OF WORSHIP

As a first step in the preparation of Orders of Worship, the Commission, after careful study, prepared three Orders, and an adaptation of the historic "Wesley Sunday Service," the latter being suggested for occasional use. These were printed about January 1, 1930, and were circulated for criticism among ministers and interested laymen. Valuable suggestions were received. A revision of these Orders was printed a year later, with which were included Calls of Worship, Affirmations of Faith, Prayers, and other materials for use in worship. This leaflet was mailed to every minister of our Church, that all might have the opportunity of using the services experimentally and making suggestions concerning them. Finally, that we might still further discover the mind of the Church, a questionnaire was sent to selected ministers of all types of churches and in various parts of the country. The responses received to these repeated requests for suggestions have indicated a general demand for new Orders on the part of those replying, and a cordial approval of the work of the Commission.

In the final session of the Commission the Wesley Service was retained as first presented, for occasional use; but the services for regular use were reduced to two, Order I being adapted to the church desiring the more extended service, and Order II presenting, for those who prefer it, a simpler form. To either service choral responses, etc., may be added where desired.

A study of Orders I and II reveals that nothing has been added to our present service except the Call to Worship (optional in Order II), the Words of Assurance in Order I, and an additional period of prayer. This latter is not really an addition but a division, for it separates what was formerly the "pastoral prayer" into two parts, bringing the familiar element of confession into the earlier part of the service and permitting the congregation to share in its utterance, and retaining the minister's own "pastoral prayer" in a position following his Scripture lessons and nearer the sermon. The Orders commend themselves not because of their containing things startling or new, but because they arrange the familiar items of the service in an order following as closely as is practicable the natural experience of worship. In so doing they come also into close accord with the time-honored procedure of the Christian Church in various communions. Order I gives large opportunity for active participation by the congregation.

With the Orders of Worship are to be printed opening Sentences from the Holy Scriptures, great historic prayers, such as we have always had in our Communion service, and other materials which may be used in worship. It is felt that even those who make no use of these materials in public worship will be uplifted and helped by their use in private meditation.

CO-OPERATION WITH OTHER ORGANIZATIONS

In the wider field of effort for the lifting of the standards of worship and music throughout the Church, the Commission has been in touch with various agencies of our Church seeking both to give and to receive aid. Among these have been the theological seminaries of our Church, the Commission on Courses of Study for our ministers, and the Bureau of Architecture. In every case there has been the heartiest co-operation. The Church press has given most generously of its space. We have also been in communication with the bishops and District Superintendents, requesting that the subject of worship be emphasized in their area and district meetings. The bishops who were members of the Commission were named as a committee to prepare suggested orders for the opening and closing devotional services in our Annual Conferences.

OTHER PUBLICATIONS

In this broader field of its activity the commission has pre-

pared several publications in addition to the Orders of Worship with the added materials for worship, and explanatory pages. First of these we name the pamphlet, *The Minister as Leader in Worship.* This gathered together many advices with regard to the conduct of the service of worship, helpful to choirs and choir directors as well as ministers and congregations. With this there was mailed to all our ministers a very valuable list of the best anthems and choral responses, compiled by two members of the Commission who are well known church organists. This has received very favorable comment and has been reprinted in *The Diapason.* The selections named have all been used repeatedly and can be recommended without hesitation. A far more pretentious publication is the book of *Choral Responses* for which a need was felt, and which the Commission decided to prepare. Many composers of standing have gladly contributed to this collection, which has been edited by a member of the Commission and will soon be issued by a leading music publisher. Finally, a lantern slide lecture on Public Worship has been prepared by the Commission in co-operation with the lantern slide department of the World Service Commission. This will soon be available for free rental to our churches, and should be widely used in explaining the purpose and establishing the ideals of Public Worship.

MEMBERS OF COMMISSION

BISHOPS	LAYMEN
Charles Wesley Burns	Guy Filkins
W. O. Shepard[1]	Mrs. E. S. Mills
Charles E. Locke	Paul Helms
Charles L. Mead	Paul Watkins
	Powell Weaver

OTHER MINISTERS

Wm. Wallace Youngson
L. B. Longacre
Philip S. Watters
William K. Anderson

WILBUR P. THIRKIELD, *Chairman,*
J. HASTIE ODGERS, *Secretary.*

On the following pages the Commission presents the approved Order of Worship.

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[1] Deceased.

Order of Worship I

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude — The people in devout meditation

Call to Worship, which may be said or sung

Hymn — If a Processional the hymn shall precede the Call to Worship, and the people shall then rise at the second stanza and join in singing

Prayer, — To be said by all. The following may be said, or other Prayer of Confession. The people seated and bowed or kneeling

Our Heavenly Father, who by thy love hast made us, and through thy love hast kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered thee. We have not lived by faith. We have resisted thy Spirit. We have neglected thine inspirations.

Forgive what we have been; help us to amend what we are; and in thy Spirit direct what we shall be; that thou mayest come into the full glory of thy creation, in us and in all men, through Jesus Christ, our Lord.

Silent Prayer—Words of Assurance—The Lord's Prayer

Anthem or Chant, which may be the Venite or the Te Deum, Hymnal 728, 729

Responsive Reading, followed by the Gloria Patri

Affirmation of Faith — The people standing

Lessons from Old and New Testament Scriptures

Prayer — The people seated and bowed, or kneeling

Offertory

Presentation of Offerings with Prayer or Offertory Sentence

Hymn — The people standing

Sermon

Prayer — The people seated and bowed, or kneeling

Hymn or Doxology — The people standing

Silent Prayer—Benediction — The people seated and bowed, or kneeling

Postlude

Choral responses may be sung as desired

For **Calls to Worship, Invocations** and **Confessions, Words of Assurance, Affirmations of Faith,** see WORSHIP SERVICE BOOKLET

Let the service proceed without announcement as far as possible.

When there is a Junior Sermon, it should immediately precede or follow the offertory.

Order of Worship II

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude The people in devout meditation

Call to Worship, which may be said or sung

Hymn The people standing

Prayer, to be said by all. The following may be said, or a Prayer of Confession. The people seated and bowed, or kneeling

Almighty God, from whom every good prayer cometh, and who pourest out, on all who desire it, the spirit of grace and supplication: deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind; that with steadfast thoughts, and kindled affections, we may worship Thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

SILENT PRAYER—THE LORD'S PRAYER.

Anthem

Lessons from the Holy Scriptures—If a Responsive Reading is used, to be followed by the Gloria Patri

Prayer The people seated and bowed, or kneeling

Presentation of Offerings

Hymn The people standing

Sermon

Hymn or Doxology The people standing

Silent Prayer—Benediction The people seated and bowed, or kneeling

Postlude

Choral Responses may be sung as desired

A selection of **Calls to Worship** and **Prayers** will be found in the WORSHIP SERVICE BOOKLET

Let the service proceed without announcement as far as possible

An Order for Morning or Evening Prayer

Adapted from

The Sunday Service of John Wesley*

Suggested for Occasional Use

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude (The people in devout meditation)

Scripture Sentences One or more of them to be read by the Minister. (The people standing)

The Lord is in His Holy Temple: Let all the earth keep silence before Him (Hab. 2: 20).

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer (Ps. 19: 14).

This is the day which the Lord hath made; we will rejoice and be glad in it (Ps. 118: 24).

The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth (John 4: 23).

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Ps. 51: 17).

Hymn (If a Processional the hymn shall precede the Scripture Sentences, and the people shall then rise at the second stanza and join in singing)

Call to Confession, by the Minister (The people standing)

Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God, our Heavenly Father, with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness, by His infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of the Heavenly Grace. Let us pray.

General Confession, to be said by all. (The people seated and bowed, or kneeling)

Almighty and most merciful Father: We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life; to the glory of Thy Holy Name. *Amen.*

Prayer for Pardon, by the Minister

O Lord, we beseech Thee, absolve Thy people from their offences; that, through Thy bountiful goodness, we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. *Amen.*

(The people shall answer here, and at the end of all other prayers, *Amen.*)

The Lord's Prayer, to be said by all

Minister: O Lord, open Thou our lips
Response: **And our mouth shall show forth Thy praise**
Praise ye the Lord
The Lord's name be praised

*NOTE: In commending the Sunday Service to "Our Societies in America," Mr. Wesley wrote: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree."

Venite, "O come, let us sing." Hymnal, No. 728. To be said or sung by all.

Psalter } (The people standing)

Gloria Patri

Lesson from the Old Testament

Te Deum,* "We praise Thee, O God." Hymnal, No. 729. To be said or sung by all. (The people standing)

Lesson from the New Testament

Jubilate Deo,* "O be joyful in the Lord." Hymnal, No. 730. To be said or sung by all. (The people standing)

Declaration of Faith

Minister: The Lord be with you
Response: **And with thy spirit**
Minister: Let us pray

Collect for Grace,* to be said by all (The people seated and bowed, or kneeling)

O Lord, Our Heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day: defend us in the same with Thy mighty power; and grant that this day we fall into no sin; neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight, through Jesus Christ, our Lord. *Amen.*

Prayers, to be said by the Minister at his discretion—ending with:

The Grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

Offertory

(Here, when convenient, may be sung an anthem: the offering also being received and reverently brought to the minister, the congregation meantime rising; and it should be placed upon the Table with singing or prayer.

Sermon

When a sermon or the Holy Communion is to follow, the minister shall make use of hymns and prayers before and after the same, at his discretion. Otherwise the service may close with a hymn and the following benediction:

Benediction

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Let the service proceed without announcement

*When this service is to be used for Evening Prayer, the following changes shall be made: The Magnificat, Hymnal, No. 731, shall be used in place of the Te Deum. The Nunc Dimittis, Hymnal, No. 733, shall be used in place of the Jubilate Deo. In place of the Collect for Grace shall be said the following Collects:

Lighten our darkness, we beseech thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thine only Son, our Saviour, Jesus Christ. *Amen.*

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

A WORSHIP SERVICE BOOKLET, taken chiefly from the Holy Scriptures and the Wesley Sunday Service, adopted by our General Conference in 1784, for the devotional study of ministers and people, and for use in churches if desired, has also been made available, besides other publications of practical value in the worship-life of our ministry and people.

REPORTS
FINANCIAL AND STATISTICAL

BALLOTS

Besides the ballots reported in the accompanying table, votes were received on the first ballot for Bishops, as follows:

Isaac E. Miller, 16; J. E. Skillington, 16; F. C. Eiselen, 15; L. H. King, 15; H. E. Woolever, 15; T. S. Brock, 13; E. G. Cutshall, 13; G. W. Henson, 13; R. M. Shipman, 12; R. A. Ward, 11; C. W. Flint, 10; O. T. Olson, 10; E. D. Kohlstedt, 8; G. C. Douglass, 7; W. B. Farmer, 7; D. H. Hargis, 7; J. M. Walker, 6.

The following persons received five votes each: E. C. Dixon, E. A. Lowther, J. R. Edwards, Roy McCuskey, R. W. Sockman.

The following persons received four votes each: H. E. Luccock, D. L. Marsh.

The following persons received three votes each: R. N. Merrill, G. A. Simons, Frank M. Court, B. S. Wright, W. J. King, A. C. Knudson, J. W. Pickett, S. B. Campbell, J. W. Langdale, E. S. Garth, E. E. Harper.

The following persons received two votes each: F. W. Court, W. L. Stidger, B. F. Smith, W. H. Finch, J. M. Arters, R. E. Diffendorfer, E. D. Soper, E. C. Wareing.

The following persons received one vote each: H. W. McPherson, A. A. Brown, Joseph Owen, Karl Hurtig, A. H. Day, R. D. Bisbee, E. M. Edwards, C. B. Rape, A. J. Mitchell, C. B. Croxall, F. R. Bayley, H. O. Perry, C. G. Farr, W. W. Weller, F. S. McKnight, John Gowdy, J. D. Green, S. B. Salmon, Arba Martin, F. Arvidson, J. W. Holland, E. E. Helms, D. B. Magee, F. D. Stone, Miss Madeline Southard, H. C. Dixon, A. G. Bromley, G. H. Gray, J. R. Gettys, A. M. Arters, H. Sanke, R. L. Tucker, J. S. Hoagland, J. F. Edwards, J. L. Gardiner, H. C. Taylor, A. J. Loeppert, W. E. J. Gratz, W. J. Davidson, A. V. Hunter, J. S. Ladd Thomas, R. C. Wells, I. D. Harris, Richard Raines, T. P. Corson, H. C. Henry, A. P. Shaw, W. F. Day, H. Hardnon, G. W. Lewis, G. B. Hunter.

BALLOTS

1. General Superintendents

Ballots	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Number of ballots cast	822	770	824	819	812	811	827	828	824	809	819	821	822	817	811	821	804	809	812
Number of ballots defective	2	1	6	1	0	1	1	1	1	1	2	1	0	0	0	0	0	2	0
Number of ballots counted	820	769	818	818	812	810	826	827	823	808	817	820	822	817	811	821	804	807	812
Necessary to elect	547	513	546	546	541	540	551	551	549	539	545	547	548	545	541	548	536	538	541
L. O. Hartman	228	288	298	282	263	224	205	186	166	163	178	200	242	259	295	303	287	240	214
J. M. M. Gray	147	253	273	285	300	332	360	359	362	345	318	273	257	217	218	91	48	...	...
J. Ralph Magee	131	216	323	454	498	501	510	514	502	471	460	407	363	329	360	481	**561**	...	...
M. N. Smith	93	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	...	...
A. E. Day	92	166	235	279	286	254	222	195	151	126	112	83	52	48	60	56	54	22	...
R. S. Cushman	89	138	163	149	112	87	68	57	59	71	88	100	150	207	291	325	421	481	**551**
M. S. Rice	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
L. M. Edwards	64	68	51	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. E. Shaw	61	58	47	29	35	80	131	197	243	253	216	152	110	69	53	57	37	...	...
O. W. Fifer	43	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. E. Hammaker	43	36	26	21	21	...	...	...	...	...	20	...	...	...	...	...	...	...	...
H. P. Sloan	39	20	...	...	...	...	...	...	...	...	...	...	22	46	66	39	21	...	...
G. B. Oxnam	38	39	32	21	...	25	41	50	70	96	136	193	208	206	...	...	...	...	...
L. C. Wright	38	32	35	33	31	35	31	20	...	...	36	80	114	141	172	160	95	35	...
D. F. Diefendorf	32	...	...	...	...	...	...	...	...	...	...	25	...	22	24	...	...	...	...
W. A. C. Hughes	28	...	...	...	...	...	...	...	...	...	...	57	35	26	...	...	...	...	...
E. F. Tittle	28	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
R. B. Urmy	26	20	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. N. Pace	23	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
O. T. Olson	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	24	20	...	...

No votes under 20 recorded.

II. Publishing Agents

Total number of ballots cast	711
Defective ballots	4
Total number of ballots counted	707
Necessary to elect	354
George C. Douglass	**694**
John H. Race	**694**
O. Grant Markham	**676**
O. W. Auman	9
F. D. Stone	9
G. P. Tompkins	7
W. E. Hammaker	5
C. O. Ford	3
A. E. Henry	3
Ray Allen	2
H. L. Jacobs	2
D. F. Diefendorf	2

The following have received one vote each: C. N. Pace, W. N. Sheppard, C. W. Wagar, G. H. Spencer, C. F. Price, J. H. Grace, G. V. M. Stephens, J. J. Shy, Paul Morrison, G. W. Henson, H. E. Woolever, Stanley Coors, Earl Brown, R. B. Urmy, R. W. Sockman.

III. Executive Secretaries

1. *Board of Foreign Missions*

Total number of ballots cast	749
Defective ballots	1
Total number of ballots counted	748
Necessary to elect	375
John R. Edwards	**462**
R. E. Diffendorfer	**410**
R. A. Ward	252
H. P. Sloan	208
J. W. Pickett	146
L. O. Hartman	5
W. E. Shaw	4
A. E. Day	2
M. N. Smith	2

The following received one vote each: G. C. Douglass, E. D. Kohlstedt, E. M. Moore, I. E. Miller, D. F. Diefendorf.

2. *Board of Home Missions and Church Extension*

Total number of ballots cast	749
Defective ballots	0

Total number of ballots counted	749
Necessary to elect	375
E. D. Kohlstedt	**584**
M. E. Gilbert	174
M. A. Dawber	9
G. G. Vogel	9
F. P. Corson	3
G. W. Henson	3
E. L. Mills	2

The following received one vote each: F. W. Mueller, R. A. Ward, O. W. Fifer, F. B. Newell, F. C. Eiselen.

3. *Board of Education*

Total number of ballots cast	749
Defective ballots	2
Total number of ballots counted	747
Necessary to elect	374
Frederick C. Eiselen	**603**
L. B. Bowers	108
W. S. Bovard	17
M. B. Bower	5
E. D. Kohlstedt	3
H. P. Sloan	2
W. J. Davidson	2
W. B. Farmer	2

The following received one vote each: F. C. Hessler, F. D. Sloan, R. A. Ward, L. H. Bugbee, T. C. Knoles.

4. *Board of Pensions and Relief*

Total number of ballots cast	749
Defective ballots	0
Total number of ballots counted	749
Necessary to elect	375
William B. Farmer	**718**
T. A. Stafford	9
W. B. Palmer	3
A. N. Warner	2
E. R. Heckman	2
T. S. Brock	2
J. M. Melear	2
J. R. Gettys	2

The following received one vote each: L. B. Bowers, R. A. Ward, E. B. Bowers, A. E. Day, O. W. Fifer, W. S. Bovard, W. E. J. Gratz, M. Bower, H. P. Belcher.

IV. Editors

The Christian Advocate, A National Weekly, Circulating from New York

Total number of ballots cast	738
Defective ballots	1
Total number of ballots counted	737
Necessary to a choice	369
James R. Joy	**476**
R. B. Urmy	191
R. H. Huse	49
H. P. Sloan	20

The Christian Advocate, A National Weekly, Circulating from Cincinnati

	(1)	(2)
Total number of ballots cast	738	659
Defective ballots	8	0
Total number of ballots counted	730	659
Necessary to a choice	366	330
E. C. Wareing	338	271
O. W. Fifer	337	**337**
E. R. Stafford	20	...
R. B. Urmy	14	45

The Christian Advocate, A National Weekly, Circulating from Kansas City

Total number of ballots cast	738
Defective ballots	4
Total number of ballots counted	734
Necessary to a choice	368
D. B. Brummitt	**461**
R. L. Smith	96
Paul M. Hillman	59
L. H. Sweetland	53
Edward Hislop	35
W. A. Keve	14

The Christian Advocate, A National Weekly, Circulating from San Francisco

Total number of ballots cast	738
Defective ballots	7
Total number of ballots counted	731
Necessary to a choice	366
E. L. Mills	**469**
E. P. Dennett	254

Der Christliche Apologete

Total number of ballots cast	738
Defective ballots	41
Total number of ballots counted	697
Necessary to a choice	349
A. J. Bucher	**687**

The Natioanl Methodist Press

Total number of ballots cast	738
Defective ballots	13
Total number of ballots counted	725
Necessary to a choice	363
H. E. Woolever	**580**
Ralph Stoody	128

The Epworth Herald

Total number of ballots cast	738
Defective ballots	9
Total number of ballots counted	729
Necessary to a choice	365
W. E. J. Gratz	**540**
Paul Morrison	174

The Christian Advocate, Southwestern Edition

Total number of ballots cast	738
Defective ballots	17
Total number of ballots counted	721
Necessary to a choice	362
A. P. Shaw	**713**

Church School Publications

Total number of ballots cast	738
Defective ballots	16
Total number of ballots counted	722
Necessary to a choice	362
L. H. Bugbee	**705**

REPORT OF THE TREASURER GENERAL CONFERENCE EXPENSE FUND

1932 Quadrennium

May 23, 1928, to August 31, 1932

Receipts

Amount transferred from 1928 Quadrennium account	$126,210.59	
Paid by Annual Conferences on Apportionment	246,769.39	
Interest on Investments and Daily Balances	17,454.41	
Atlantic City Local Committee on Differential	5,000.00	
Refund—General Conference Delegate Expense —1928	541.02	
Notes Payable	25,000.00	
		$420,975.41

Disbursements

Expense of Commissions:		
Central Conferences	$4,685.40	
Church Union in Korea	6,478.18	
Church Union in Mexico	781.54	
M. B. Cox Memorial Celebration	501.32	
Financial Aspects of Reports 27, 28, 29—Judiciary Committee	238.29	
Ecumenical Conference	1,074.02	
Entertainment of General Conference	3,602.62	
General Conference Procedure	422.08	
Interdenominational Relations	6,791.24	
Organized Work of Women	545.26	
Revision of Hymnal and Psalter	8,582.62	
Revision of Ritual	2,236.10	
Sesqui-Centennial Celebration	552.54	
Ministers Reserve Pension Plan	462.81	
World Peace	59,911.72	
Worship and Music	3,919.88	
		$100,785.62
Federal Council of the Churches of Christ in America		60,000.00
Fraternal Delegates and Special Representatives		1,801.37
Balance Printing General Conference Journal, 1928		424.44
Expense of General Conference Secretary's Office		5,497.72
Judicial Conferences		551.97
Transportation Bureau		1,987.50
Settlement of claims referred to Commission on Financial Aspects of Reports 27, 28, 29, Judiciary Committee		19,980.00
Daily Christian Advocate	$17,390.69	
Less credit from sales	1,640.55	
		15,750.14

Expense of General Conference Delegates:			
738 from Annual Conferences in United States	$106,979.17		
102 from Annual Conferences outside United States	63,248.15	$170,227.32	
Miscellaneous Expenses incident to General Conference:			
Badges	$318.64		
Hymnals	900.00		
Rent of Furniture and Equipment	198.58		
Publicity	335.64		
Delegate's Directory	1,556.08		
Stenographers and Typists	650.41		
Printing and Supplies	155.40		
Miscellaneous items	234.62	4,349.19	
Expense of Treasurer's Office:			
Rent and Pay Roll	$10,099.98		
Postage, Printing and Stationery	742.40		
Premium on Fidelity Bonds	434.42		
Travel and Miscellaneous items	1,229.51	12,506.31	
Total Disbursements			$393,861.58
Advanced for 1936 Quadrennium Expenses	$4,000.00		
Balance on Hand August 31, 1932	23,113.83	$27,113.83	
			$420,975.41

Respectfuly submitted,

O. GRANT MARKHAM, Treasurer

The statement of Receipts and Disbursements of the General Conference Expense Fund, 1932 Quadrennium, for the period from May 23, 1928, to April 1, 1930, has been examined and found as stated.

Respectfully submitted,

E. E. CLAWSON, General Auditor,

The Methodist Book Concern

The statement of Receipts and Disbursements of the General Conference Expense Fund, 1932 Quadrennium, for the period from April 1, 1930, to August 31, 1932, has been examined and found as stated.

Respectfully submitted,

HAROLD K. WRIGHT, Auditor

TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1931

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1931, were $413,332.36, which was $15,317.91 less than those received during the fiscal year 1930.

The disbursements of the Episcopal Fund for the year 1931 were $429,161.79, exceeding the receipts for the same period by $15,829.43.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1931, was

Cash in Bank $5,245.81

(December 31, 1931. The Episcopal Fund was owing the bank $165,000.00)

For the current fiscal year, 1932, the estimated income is		$503,829.00
Resources for 1932		
Cash on hand January 1, 1932	$5,245.81	
Estimated receipts as above	503,829.00	
		$509,074.81
The estimated needs for 1932 are as follows:		
Salaries 28 Bishops at $7,200	$201,600.00	
Salary 1 Missionary Bishop at $6,000	6,000.00	
Salaries 9 Retired Bishops at $3,000	27,000.00	
Allowance 12 Widows of Bishops at $1,500	18,000.00	
Grant-in-aid to the Central Conferences of		
Eastern Asia	6,700.00	
Southern Asia	3,280.00	
	$262,580.00	
House Rent for Effective Bishops	45,900.00	
Office Allowance for effective Bishops	52,200.00	
Traveling Expenses	60,000.00	
Sundry Miscellaneous Items	30,000.00	
		$450,680.00
Outstanding Notes Payable January 1, 1932		165,000.00
		$615,680.00

	Apportionments		
	Estimated	Actual Reported by Cabinet	Received from Domestic and Foreign Conferences
1920 Rate 2¼%	$493,753		$315,471.30
1921 " 2¼%	554,152		399,225.98
1922 " 2¼%	572,748		444,448.30
1923 " 2¼%	578,022		477,730.53
1924 " 2% and 1¾%	425,000		457,017.83
1925 " 1¾% and 1¼%	400,000		429,496.06
1926 " 1¼%	344,391	$321,377	351,017.00
1927 " 1⅛%	307,865	306,152	307,036.00
1928 " 1⅛%	320,735	305,999	292,000.06
1929 " 1⅛% and 2%	559,300	478,820	398,406.02
1930 " 2%	580,712	552,629	428,478.31
1931 " 2%	533,444	557,420	413,264.80

	Estimated Expenses	Actual Expenses
1924	$448,500	$459,799.84
1925	443,800	447,089.28
1926	440,700	455,505.88
1927	439,600	434,860.02
1928	449,100	483,394.75
1929 (Including $100,000.00 borrowed from bank)	573,050	555,548.26
1930 (Including $125,000.00 borrowed from bank)	581,385	578,302.57
1931 (Including $150,000.00 borrowed from bank)	602,130	579,161.79

Balance on hand January 1, 1925	$338,748.68
" " " " 1926	333,453.57
" " " " 1927	238,333.44
" " " " 1928	115,927.03
" " " " 1929	37,521.48
" " " " 1930	5,727.54
" " " " 1931	6,075.24
" " " " 1932	5,245.81

Respectfully submitted,

JOHN H. RACE, Treasurer.
GEORGE C. DOUGLASS, Asst. Treasurer.

AUDITORS' CERTIFICATE

We have examined the accounts of John H. Race, Treasurer of the EPISCOPAL FUND of the METHODIST EPISCOPAL CHURCH, for the period January 1 to December 31, 1931. All cash receipts recorded were traced to deposits in bank and all disbursements were supported by paid checks and/or drafts. The balance in bank was verified by certificate from the depositary.

In our opinion, the statement of receipts and disbursements for the year 1931, accompanying the report of the treasurer, correctly summarizes the transactions for the period stated.

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, February 18, 1932.

TREASURER'S REPORT FOR THE YEAR 1931

1931			
Jan. 1—Balance in the Treasury at the beginning of the fiscal year...			$6,075.24
The receipts for the year ending December 31, 1931, were:			
From Domestic and Foreign Conferences.....		$413,264.80	
Interest earned during the year.....		67.56	
			413,332.36
Notes Payable, Outstanding December 31, 1931.....			165,000.00
			$584,407.60
*There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, stenographic work, stationery, and other items as indicated in the exhibit herewith, the total sum of.....		$429,161.79	
Outstanding Notes, December 31, 1930.....		150,000.00	
Leaving a balance in the Treasury, December 31, 1931.....		5,245.81	
			$584,407.60
*DISBURSEMENTS			
To Bishops: Moving Expenses.....	$1,114.00		
To Bishops: Salaries.....	272,517.44		
To Bishops: Traveling Expenses, Postage, Telegrams.....	39,007.26		
To Bishops: House Rent and Expenses on Episcopal Residences.....	47,454.86		
To Bishops: Stenographers, Office Rent, Fixtures, and Stationery..	50,227.01		
		$410,320.57	
EXPENSES OF THE BISHOPS			
General Minutes of Annual Conferences.....	$263.90		
Printing Conference Blanks.....	109.14		
Postage and Expressage.....	12.65		
Sundries.....	114.44		
		500.13	
Steamship and Railroad Transportation Bureau..		2,800.00	
EXPENSES, MISCELLANEOUS			
Printing 17,000 Treasurer's Annual Report.....	$625.65		
Addressing, Filing and Mailing Treasurer's Annual Report.....	384.74		
Printing Circular Letters.....	24.00		
Envelopes.....	57.00		
Postage.....	85.54		
Indemnity Bonds.....	75.00		
Account Books, Stationery.....	99.25		
Sundries.....	1.50		
		1,352.68	
The Methodist Book Concern, Administration Expenses		6,000.00	
Discount on Notes.....		8,188.41	
		$429,161.79	
Outstanding Notes, December 31, 1930.....		150,000.00	
		$579,161.79	
Cash in Bank December 31, 1931.....		5,245.81	
		$584,407.60	

DISBURSEMENTS TO BISHOPS

$410,320.57 disbursed in 1931, as follows, from January 1 to December 31, 1931

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Snenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson..	$.....	$7,200.00	$203.12	$1,899.99	$1,800.00	$11,103.11
Brenton T. Badley....	.....	7,600.00	3,075.42	1,625.00	1,878.24	14,178.66
James C. Baker.....	.....	7,200.00	3,465.24	1,500.00	891.40	13,056.64
*Joseph F. Berry.....	.....	500.00	.....	.....	.....	500.00
Lauress J. Birney.....	.....	6,600.00	726.97	1,445.00	1,925.50	10,697.47
Edgar Blake.....	.....	7,200.00	1,058.13	1,500.00	1,800.00	11,558.13
†Frank M. Bristol.....	.....	3,000.00	.....	.....	.....	3,000.00
Wallace E. Brown....	.....	7,200.00	916.50	1,500.00	1,705.00	11,321.50
Charles W. Burns.....	.....	7,200.00	1,089.14	1,500.00	1,476.73	11,265.87
†William Burt.....	.....	3,000.00	.....	.....	.....	3,000.00
Matthew W. Clair....	.....	7,200.00	1,599.83	1,500.00	1,758.54	12,058.37
*Richard J. Cooke.....	.....	3,000.00	131.12	.....	.....	3,131.12
†Earl Cranston.....	.....	3,000.00	14.40	.....	.....	3,014.40
George R. Grose (a)...	.....	3,000.00	.....	.....	.....	3,000.00
†John W. Hamilton....	.....	3,000.00	132.49	.....	.....	3,132.49
Edwin H. Hughes.....	.....	7,200.00	879.29	2,166.66	1,950.00	12,195.95
Eben S. Johnson.....	.....	7,200.00	1,996.91	2,288.30	1,884.35	13,369.56
Robert E. Jones.....	.....	7,200.00	1,002.93	1,500.00	1,800.00	11,502.93
Frederick T. Keeney..	.....	7,200.00	1,355.64	990.00	1,525.00	11,070.64
Frederick D. Leete....	.....	7,200.00	729.18	1,500.00	1,800.00	11,229.18
Adna W. Leonard.....	.....	7,200.00	869.83	1,433.51	1,727.75	11,231.09
Charles E. Locke.....	789.62	7,200.00	729.00	1,500.00	1,800.00	12,018.62
Titus Lowe.....	.....	7,200.00	1,410.90	1,500.00	1,800.00	11,910.90
Francis J. McConnell..	.....	7,200.00	924.92	2,000.00	1,800.00	11,924.92
William F. McDowell..	.....	7,200.00	.....	1,500.00	1,190.00	9,890.00
Charles L. Mead.....	.....	7,200.00	800.00	1,500.00	1,800.00	11,300.00
George A. Miller.....	.....	7,200.00	1,657.00	1,500.00	1,155.00	11,512.00
†Charles B. Mitchell...	.....	3,000.00	100.00	.....	.....	3,100.00
Thomas Nicholson....	.....	7,200.00	800.15	1,375.00	1,100.00	10,475.15
John L. Nuelsen.....	324.38	7,200.00	1,997.15	1,500.00	1,800.00	12,821.53
†William F. Oldham...	.....	3,000.00	.....	.....	.....	3,000.00
Ernest G. Richardson.	.....	7,200.00	156.58	2,000.00	1,800.00	11,156.58
John W. Robinson....	.....	7,200.00	846.60	1,180.65	638.00	9,865.25
*William O. Shepard...	.....	6,600.00	1,478.65	1,500.00	1,501.50	11,080.15
H. Lester Smith.....	.....	7,200.00	1,581.26	1,425.00	1,800.00	12,006.26
†Wilbur P. Thirkield...	.....	3,000.00	72.70	.....	.....	3,072.70
Raymond J. Wade....	.....	7,200.00	2,312.37	1,500.00	1,070.00	12,082.37
Ernest L. Waldorf....	.....	7,200.00	1,706.52	1,500.75	1,800.00	12,207.27
†Francis W. Warne....	.....	3,000.00	.....	.....	.....	3,000.00
Herbert Welch.....	.....	7,200.00	862.50	2,000.00	1,800.00	11,862.50
ELECTED BY CENTRAL CONFERENCE (b)						
John Gowdy.....	.....	6,700.00	(Grant-in-aid)....		.....	6,700.00
Wang Chih-ping.....	.....	3,280.00	(Grant-in-aid)....		.....	3,280.00
Jashwant R. Chitambar						
MISSIONARY BISHOPS						
Edwin F. Lee.....	.....	6,000.00	2,292.86	1,625.00	1,650.00	11,567.86
*Isaiah B. Scott.....	.....	1,374.96	31.96	.....	.....	1,406.92
Cincinnati Area Office.	.....	.....	.....	.....	1,800.00	1,800.00

*Deceased. †Retired.

(a) Resignation presented to the Bishops for transmission to General Conference of 1932.

(b) Grant-in-aid to the Central Conference of Eastern and Southern Asia.

Widows of Bishops	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Mrs. Berry	$.....	$1,500.00	$.....	$.....	$.....	$1,500.00
Mrs. Bickley	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Camphor	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Harris	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Hughes	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Henderson	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Lewis	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Quayle	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Scott	.....	1,062.48	.....	.....	.....	1,062.48
Mrs. Shepard	.....	600.00	.....	.....	.....	600.00
Mrs. Stuntz	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Wilson	.....	1,500.00	.....	.....	.....	1,500.00
	$1,114.00	$272,517.44	$39,007.26	$47,454.86	$50,227.01	$410,320.57

Paid — Summary—Year 1931

20 General Superintendents on the Home Field	$229,288.97
10 General Superintendents on the Foreign Field	120,231.49
2 General Superintendents, Central Conference of Eastern Asia	6,700.00
1 General Superintendent, Central Conference of Southern Asia	3,280.00
11 Retired General Superintendents	30,700.71
1 Retired Missionary Bishop	1,406.92
12 Bishops' Widows	16,912.48
Cincinnati Area Office	1,800.00
	$410,320.57

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1912, TO DECEMBER 31, 1931

Year	Apportionment	Percentage of Total Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1912	1¼%	60.42%	$125,795.38	$182,507.38	$56,712.00	$.....
1913	1¼%	67.44%	175,611.07	211,181.80	35,570.73	.....
1914	1¼%	79.41%	210,453.36	210,629.92	176.56	.....
1915	1¼%	84.42%	230,043.32	206,009.45	.....	24,033.87
1916	1¼%	86.13%	236,469.15	234,780.94	.....	1,688.21
1917	1¼%	92.57%	257,396.11	231,213.79	.....	26,182.32
1918	1¼%	94.57%	269,682.30	236,920.16	.....	32,762.14
1919	1¼%	99.44%	295,601.43	231,439.89	.....	64,161.54
1920	2¼%	103.38%	323,354.38	364,346.59	40,992.21	.....
1921	2¼%	94.39%	404,343.20	378,728.76	.....	25,614.44
1922	2¼%	93.69%	450,954.25	389,986.89	.....	60,967.36
1923	2¼%	90.72%	487,761.00	378,480.12	.....	109,280.88
1924	2 & 1¾%	94.08%	467,885.68	459,799.84	.....	8,085.84
1925	1¾ & 1¼%	97.81%	437,388.31	442,683.42	5,295.11	.....
1926	1¼%	107.73%	360,385.75	455,505.88	95,120.13	.....
1927	1⅛%	94.18%	312,454.51	434,860.02	122,405.51	.....
1928	1⅛%	94.74%	304,988.30	483,394.75	178,406.45	.....
1929	1⅛% & 2%	81.44%	398,754.32	455,548.26	56,793.94	.....
1930	2%	77.05%	428,650.27	453,302.57	24,652.30	.....
1931	2%	73.24%	413,332.36	429,161.79	15,829.43	.....
Totals			$6,591,304.45	$6,870,482.22	$631,954.37	$352,776.60
Jan. 1, 1912			119,423.58	.....	.....	.....
Borrowed from Bank			165,000.00	.....	.....	.....
Dec. 31, 1931			.....	5,245.81	.....	279,177.77
			$6,875,728.03	$6,875,728.03	$631,954.37	$631,954.37

REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE QUADRENNIUM JANUARY 1, 1928, TO DECEMBER 31, 1931

	1928	1929	1930	1931
Balance in Bank	$927.93	$37,521.48	$5,727.54	$6,075.24
Demand Loans	115,000.00	.....	.....	.....
Balance in Treasury at Beginning of Year	$115,927.93	$37,521.48	$5,727.54	$6,075.24
RECEIPTS				
Receipts from Conferences	$292,000.06	$398,406.02	$428,478.31	$413,264.80
Interest Earned	3,092.58	348.30	171.96	67.56
Refund a/c Bast Investigation	9,895.66	.....	.....	.....
Borrowed from Bank	100,000.00	125,000.00	150,000.00	165,000.00
	$404,988.30	$523,754.32	$578,650.27	$578,332.36
DISBURSEMENTS				
To Bishops: Moving Expenses	$19,374.23	$687.24	$3,915.37	$1,114.00
To Bishops: Salaries	270,234.10	279,680.00	274,993.30	272,517.44
To Bishops: Traveling and Sundry Expenses	71,763.16	51,092.08	55,271.91	39,007.26
To Bishops: House Rent and Expenses on Episcopal Residences	50,756.52	50,833.62	46,459.78	47,454.86
To Bishops: Allowance, Stenographer, etc	53,149.56	52,802.07	50,945.54	50,227.01
EXPENSES OF THE BISHOPS				
Transportation Bureau	2,480.00	2,625.00	2,775.00	2,800.00
General Minutes of Annual Conference for Bishops	396.00	297.69	278.53	263.90
Printing Conference Blanks	3,085.88	351.30	924.33	109.14
Books and Sundries	142.36	63.99	1,022.87	114.44
Postage and Expressage	15.55	28.01	17.23	12.65
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report	851.15	586.93	612.00	625.65
Addressing, Filing and Mailing Treasurer's Annual Report	253.20	286.70	265.45	384.74
Advertising in Christian Advocates	286.38	.....	.....	.....
Printing Circular Letters	141.65	94.80	15.50	24.00
Envelopes	125.75	30.00	35.50	57.00
Postage	89.56	65.69	97.31	85.54
Indemnity Bonds	75.00	75.00	75.00	75.00
Telegrams	7.59	6.42	.36	.....
Account Books, Stationery	79.25	69.50	188.75	99.25
Sundries	101.07	8.00	35.95	1.50
Discount on Notes	3,986.79	9,864.22	9,372.89	8,188.41
EXPENSES TREASURER'S OFFICE				
The Methodist Book Concern, Administrative Expenses	6,000.00	6,000.00	6,000.00	6,000.00
	$483,394.75	$455,548.26	$453,302.57	$429,161.79
Outstanding Notes	.....	100,000.00	125,000.00	150,000.00
TOTAL DISBURSEMENTS	$483,394.75	$555,548.26	$578,302.57	$579,161.79
Balance in Treasury, December 31	$37,521.48	$5,727.54	$6,075.24	$5,245.81

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of $1,741,979.05 disbursed to Bishops and widows of Bishops during the four years 1928–29–30–31 of this quadrennium ending December 31, 1931.

General Superintendents Elected by the General Conference	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson	$.....	$28,200.00	$1,810.49	$7,399.95	$7,050.00	$44,460.44
Brenton T. Badley	.....	28,600.00	13,867.30	6,125.00	6,793.00	55,385.30
James C. Baker	2,970.09	25,700.00	9,628.62	5,075.00	4,425.13	47,798.84
Anton Bast	.....	3,025.00	1,200.00	625.00	.....	4,850.00
*Joseph F. Berry	348.30	10,750.00	259.84	1,003.13	742.68	13,103.94
Lauress J. Birney	23.14	27,600.00	6,240.06	5,797.00	6,884.10	46,544.30
Edgar Blake	1,755.60	28,200.00	5,971.00	6,000.00	6,700.00	48,626.60
†Frank M. Bristol	.....	12,000.00	398.00	.....	.....	12,398.00
Wallace E. Brown	807.00	28,200.00	5,828.32	6,050.00	6,688.00	47,573.32
Charles W. Burns	.....	28,200.00	5,104.24	6,000.00	6,467.82	45,772.06
†William Burt	.....	12,000.00	416.73	.....	.....	12,416.73
Matthew W. Clair	.....	28,200.00	7,876.76	5,875.00	6,841.79	48,793.55
*Richard J. Cooke	.....	12,000.00	554.02	.....	.....	12,554.02
†Earl Cranston	.....	12,000.00	437.45	.....	.....	12,437.45
Frederick B. Fisher (a)	1,690.61	18,900.00	10,007.37	4,250.00	5,250.00	40,097.98
George R. Grose (b)	1,827.34	19,275.00	4,029.57	2,500.00	2,850.00	30,481.91
†John W. Hamilton	.....	12,000.00	547.95	.....	.....	12,547.95
*Theodore S. Henderson	.....	10,200.00	3,424.78	2,083.33	2,400.00	18,108.11
Edwin H. Hughes	.....	28,200.00	4,869.00	7,874.97	7,350.00	48,293.97
Eben S. Johnson	.....	28,200.00	9,654.14	5,753.30	4,185.35	47,792.79
Robert E. Jones	.....	28,200.00	4,757.59	5,540.00	7,200.00	45,697.59
Frederick T. Keeney	734.71	28,200.00	7,367.80	4,777.00	6,182.00	47,261.51
Frederick D. Leete	660.99	28,200.00	4,262.13	6,000.00	6,950.00	46,073.12
Adna W. Leonard	.....	28,200.00	4,041.56	5,772.45	7,293.05	45,307.06
Charles E. Locke	972.12	28,200.00	3,750.65	6,000.00	7,200.00	46,122.77
Titus Lowe	1,001.03	28,200.00	6,284.19	6,000.00	7,295.30	48,780.52
Francis J. McConnell	914.20	28,200.00	3,201.87	7,625.01	7,280.85	47,221.93
William F. McDowell	.....	28,200.00	211.60	6,000.00	4,710.00	39,121.60
Charles L. Mead	.....	28,200.00	4,286.40	6,000.00	7,200.00	45,686.40
George A. Miller	1,037.50	28,200.00	7,581.65	6,000.00	5,072.00	47,891.15
†Charles B. Mitchell	2,486.43	13,250.00	987.02	750.00	750.00	18,223.45
Thomas Nicholson	.....	28,200.00	3,754.05	5,750.00	4,600.00	42,304.05
John L. Nuelsen	324.38	28,200.00	10,510.43	6,000.00	7,200.00	52,234.81
†William F. Oldham	241.60	13,250.00	1,566.30	575.00	325.00	15,957.90
Ernest G. Richardson	492.94	28,200.00	1,501.83	7,625.00	7,200.00	45,019.77
John W. Robinson	.....	28,200.00	6,622.80	5,193.10	1,956.75	41,972.65
*William O. Shepard	2,184.00	27,600.00	8,418.47	5,700.00	5,563.95	49,466.42
H. Lester Smith	1,297.86	28,200.00	6,439.64	5,925.00	7,200.00	49,062.50
†Wilbur P. Thirkield	135.16	13,250.00	1,017.86	625.00	756.25	15,784.27
Raymond J. Wade	35.25	25,700.00	11,691.08	5,305.00	3,678.15	46,409.48
Ernest L. Waldorf	.....	28,200.00	7,190.29	5,987.04	7,200.00	48,577.33
†Francis W. Warne	1,036.40	13,250.00	1,742.50	375.00	375.00	16,778.90
Herbert Welch	2,114.19	28,200.00	6,844.10	7,750.00	7,200.00	52,108.29
*Luther B. Wilson	.....	2,500.00	.....	443.50	708.01	3,651.51

* Deceased. † Retired.

(a) See paragraph 263, Section 2, Discipline 1928.

(b) Resignation presented to the Bishops for transmission to General Conference of 1932.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
ELECTED BY CENTRAL CONFERENCE (c)						
John Gowdy	$.....	$12,283.30	$..... (Grant-in-aid)	$.....	$.....	$12,283.30
Wang Chih-ping						
Jashwant R. Chitambar	.....	3,280.00	.....	.....	.....	3,280.00
MISSIONARY BISHOPS						
Joseph C. Hartzell	.....	2,062.44	160.70	.....	.....	2,223.14
Edwin F. Lee	.....	21,416.66	10,067.08	5,375.00	6,300.00	43,158.74
Isaiah B. Scott	.....	9,624.96	749.18	.....	.....	10,374.14
Cincinnati Area Office	.....	.....	.....	.....	4,800.00	4,800.00
WIDOWS OF BISHOPS						
Mrs. Berry	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Bickley	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Camphor	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Hamilton	.....	2,500.00	.....	.....	.....	2,500.00
Mrs. Harris	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Henderson	.....	3,875.00	.....	.....	.....	3,875.00
Mrs. Hughes	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Lewis	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Quayle	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Spellmeyer	.....	1,820.00	.....	.....	.....	1,820.00
Mrs. Scott	.....	1,062.48	.....	.....	.....	1,062.48
Mrs. Shepard	.....	600.00	.....	.....	.....	600.00
Mrs. Stuntz	.....	6,000.00	.....	.....	.....	6,000.00
Mrs. Wilson	.....	5,750.00	.....	.....	.....	5,750.00
	25,090.84	1,097,424.84	217,134.41	195,504.78	206,824.18	1,741,979.05

* Deceased.

(c) Grant-in-aid to the Central Conferences of Eastern and Southern Asia.

SUMMARY—YEARS 1928–29–30–31

Moving Expenses	$25,090.84
Salaries	1,097,424.84
Traveling Expenses and Sundries	217,134.41
Rent and Expenses on Bishops' Residences	195,504.78
Allowance Stenographer, etc	206,824.18
	$1,741,979.05

Paid

21 General Superintendents on the Home Field	$949,972.49
12 General Superintendents on the Foreign Field	523,602.46
2 General Superintendents, Central Conference of Eastern Asia	12,283.30
1 General Superintendent, Central Conference of Southern Asia	3,280.00
12 Retired General Superintendents	176,086.04
2 Retired Missionary Bishops	12,597.28
14 Bishops' Widows	59,357.48
Cincinnati Area Office	4,800.00
	$1,741,979.05

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1928, TO DECEMBER 31, 1931

Year	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1928	$304,988.30	$483,394.75	$178,406.45	.....
1929	398,754.32	455,548.26	56,793.94	.....
1930	428,650.27	453,302.57	24,652.30	.....
1931	413,332.36	429,161.79	15,829.43	.....
Totals	$1,545,725.25	$1,821,407.37	$275,682.12	.....
Jan. 1, 1928, Demand Loans	115,000.00	.....		
Cash in Bank	927.93	.....		
Borrowed from Bank	165,000.00	.....		
Dec. 31, 1931, Cash in Bank	.....	5,245.81		
	$1,826,653.18	$1,826,653.18		

RECORD OF VOTES REPORTED ON PROPOSED AMENDMENTS TO THE CONSTITUTION

No. 1. Empowering Central Conferences to Elect Bishops—1929

Conferences	Annual Conferences		Lay Electoral Conferences	
	Ayes	Noes	Ayes	Noes
Alabama	27	0	18	0
Atlanta	26	6	16	0
Baltic and Slavic	22	0	10	0
Baltimore	176	0	119	0
Bengal	28	0	15	1
Blue Ridge-Atlantic	26	0	15	0
Bombay	25	2	14	1
Burma	14	0	9	0
California	111	0	95	1
Central Alabama	71	0		
Central China	25	0	27	0
Central German	72	0	35	1
Central Germany	52	0	47	0
Central Missouri	49	8	18	29
Central New York	122	0	102	0
Central Northwest	71	1	25	0
Central Pennsylvania	190	1	112	0
Central Provinces	37	0	14	2
Central Tennessee	21	0	12	0
Central West				
Chengtu West China	20	0	19	0
Chicago Northwest	70	9	44	0
Chile	22	0	23	0
Chungking West China	21	2	17	0
Colorado	129	0	67	0
Dakota	82	0	57	2
Delaware	129	1	146	0
Denmark	27	0	22	0
Des Moines	173	0	85	11
Detroit	168	0	111	1
East German	30	1	27	0
East Tennessee	44	0	37	0
Eastern South America	43	0		
Eastern Swedish	28	0	22	0
Erie	102	0	117	0
Finland	16	0	11	0
Finland-Swedish	19	0		
Florida	55	0	27	0
Foochow	72	0	61	0
Genesee	138	0	78	1
Georgia	22	0	16	0
Gujarat	50	3	25	0
Hinghwa	56	0	45	0
Holston	83	0	67	2

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Hyderabad	21	0	23	2
Idaho	44	0	38	0
Illinois	323	0	254	0
Indiana	140	0	136	0
Indus River	29	0	27	0
Iowa	91	2	92	0
Italy	29	1	17	0
Kansas	174	0	127	0
Kentucky	64	1	26	0
Kiangsi	41	0	26	0
Korea	71	0	79	0
Lexington	121	1	44	10
Liberia	24	0	18	3
Louisiana	52	67	27	11
Lucknow	47	0	24	0
Maine	91	0	59	0
Malaya	41	0	34	0
Mexico	28	0	17	0
Michigan	124	0	94	0
Minnesota	89	0	76	0
Mississippi	66	12	24	0
Missouri	73	2	36	1
Montana State	64	0	37	0
Nebraska	199	0	116	0
Newark	144	0	92	0
New England	156	0	137	4
New England Southern	59	0	103	0
New Hampshire	63	0	55	0
New Jersey	148	0	179	0
New York	109	4	66	0
New York East	193	0	139	1
North Africa	18	0	7	0
North Carolina	78	0	41	0
North China	41	3	19	0
North Dakota	52	0	21	1
North India	43	0	20	22
North Indiana	164	0	151	0
Northeast Germany	31	0	24	0
North-East Ohio	241	1	191	0
Northern Minnesota	69	2	65	1
Northern New York	93	0	52	1
Northwest Germany	23	0	0	22
Northwest India	31	14		
Northwest Indiana	112	0	46	0
Northwest Iowa	112	0	81	0
Northwest Kansas	86	3	57	0
Norway	54	0	28	4
Norwegian and Danish	44	0	30	0
Ohio	370	0	168	0
Oklahoma	99	2	56	0
Oregon	91	0	88	0
Pacific Northwest	173	0	110	0
Philadelphia	54	0	0	135
Philippine Islands	66	1	84	1
Pittsburgh	192	0	206	0
Rock River	185	0	103	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Saint Johns River	43	0	29	0
Saint Louis	104	1	98	2
Savannah	6	27	9	0
Shantung	26	0	19	0
South Carolina	98	0	57	0
South Florida	33	0	16	0
South Fukien	27	0	0	12
South Germany	70	0	48	0
South India	14	9	13	1
Southern	57	0	25	0
Southern California	260	0	132	0
Southern Illinois	143	0	134	0
Southwest	71	0	25	0
Southwest Germany	33	1	28	0
Southwest Kansas	146	0	119	0
Sweden	96	0	32	5
Switzerland	68	0	54	0
Tennessee	49	8	21	2
Texas	88	0	30	0
Troy	140	0	77	0
Upper Iowa	132	0	98	2
Upper Mississippi	89	1	34	0
Vermont	45	0	36	0
Washington	20	141	93	3
West Texas	71	0	43	0
West Virginia	160	0	102	0
West Wisconsin	97	0	50	0
Western Norwegian-Danish	20	0	12	0
Wilmington	111	2	126	0
Wisconsin	86	0	58	0
Wyoming	124	0	116	0
Wyoming State	21	0	20	0
Yenping	27	0	37	0
Total	10,914	340	7,576	164

No. 2. Admission of Laymen to Annual Conference—1929

Alabama	0	28	0	17
Atlanta	31	10	16	0
Baltic and Slavic	0	22	0	10
Baltimore				
Bengal	3	26	0	16
Blue Ridge-Atlantic	0	25	0	19
Bombay	12	14	10	5
Burma	14	0	9	0
California	0	108	0	98
Central Alabama	71	0		
Central China	0	25	0	27
Central German	0	75	0	36
Central Germany	0	52	47	0
Central Missouri	0	59	48	0
Central New York	108	2	0	104
Central Northwest	3	68	0	24
Central Pennsylvania	180	8	116	0
Central Provinces	37	0		

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Central Tennessee	0	24	0	12
Central West				
Chengtu West China	0	22	0	19
Chicago Northwest	20	59	45	5
Chile	23	0	10	6
Chungking West China	2	21	0	17
Colorado	24	95	0	67
Dakota	0	70	15	45
Delaware	123	0	146	0
Denmark	0	27	0	22
Des Moines	0	137	0	108
Detroit	137	23	0	119
East German	0	31	0	27
East Tennessee	44	0	34	3
Eastern South America				
Eastern Swedish	0	24	0	22
Erie	0	81	0	114
Finland	0	17	0	11
Finland-Swedish	0	19		
Florida	0	54	0	27
Foochow	0	71	0	61
Genesee	0	139	0	65
Georgia	0	22	0	15
Gujarat	1	52		
Hinghwa	0	56	0	44
Holston	0	76	65	3
Hyderabad	0	22	25	0
Idaho	0	44	0	39
Illinois	0	315	0	176
Indiana	0	157	0	147
Indus River	0	29	0	27
Iowa	0	86	2	79
Italy	30	0	17	0
Kansas	0	173	11	74
Kentucky	0	67	0	24
Kiangsi	0	41	0	26
Korea	0	80	0	79
Lexington	0	115	0	54
Liberia	23	1	18	3
Louisiana	16	87	0	38
Lucknow	0	47	0	24
Maine	0	91	0	61
Malaya	7	31	1	33
Mexico	0	28	0	17
Michigan	0	145	0	110
Minnesota	0	90	0	76
Mississippi	66	12	24	0
Missouri	0	75	0	37
Montana State	0	64	0	37
Nebraska	0	192	0	128
Newark	0	147	1	71
New England	0	149	28	90
New England Southern	0	44	0	95
New Hampshire	0	63	0	55
New Jersey	141	0	169	0
New York			0	61

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
New York East	0	181	0	134
North Africa	0	18	0	7
North Carolina	0	67	40	0
North China	0	47	0	19
North Dakota	0	57	0	29
North India	48	8	28	8
North Indiana	0	158	0	155
Northeast Germany	32	0	24	0
North-East Ohio	232	0	0	192
Northern Minnesota	0	76	60	0
Northern New York	0	99	62	1
Northwest Germany	19	3	15	7
Northwest India	53	3	26	3
Northwest Indiana	0	109	0	65
Northwest Iowa	0	117	0	87
Northwest Kansas	0	87	27	11
Norway	0	54	0	32
Norwegian and Danish	20	18	0	30
Ohio	0	357	112	0
Oklahoma	0	98	0	54
Oregon	0	96	0	89
Pacific Northwest	0	157	0	110
Philadelphia	67	0	130	0
Philippine Islands	55	7	81	1
Pittsburgh	0	188	0	163
Rock River	0	182	0	98
Saint Johns River	0	41	0	31
Saint Louis	0	110	103	0
Savannah	29	11	9	0
Shantung	0	26	0	19
South Carolina	58	35		
South Florida	0	33	0	16
South Fukien	0	27		
South Germany	62	0	48	0
South India	7	14	1	14
Southern	0	56	0	25
Southern California	0	273	0	100
Southern Illinois	7	140	21	111
Southwest	55	7	25	0
Southwest Germany	34	0	28	0
Southwest Kansas	10	125	0	113
Sweden	0	97	0	37
Switzerland	10	59	0	54
Tennessee	1	59	0	23
Texas	0	88	30	0
Troy	0	141	1	77
Upper Iowa	0	121	109	0
Upper Mississippi	0	70	0	34
Vermont	0	45	0	33
Washington	117	0		
West Texas	0	77	0	43
West Virginia	164	5	0	85
West Wisconsin	0	96	0	50
Western Norwegian-Danish	0	19	0	11
Wilmington	24	100	33	20
Wisconsin	0	98	0	58

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Wyoming	0	126	0	109
Wyoming State	0	22	0	19
Yenping	0	27	0	37
Total	2,307	8,365	1,811	5,344

No. 3. Corrected Constitutional Amendment for the Participation of Laymen in the Annual Conference—1929

Alabama	20	4	17	0
Atlanta	31	10	16	0
Baltic and Slavic	22	1	6	5
Baltimore	112	0	92	22
Bengal			9	0
Blue Ridge-Atlantic	25	0	18	0
Bombay	15	12	15	0
Burma	14	0	9	0
California	104	3	98	0
Central Alabama	71	0		
Central China	25	0	27	0
Central German	63	11	36	0
Central Germany	51	0	47	0
Central Missouri	0	59	48	0
Central New York	122	0	101	0
Central Northwest	50	22	25	0
Central Pennsylvania	84	0	114	2
Central Provinces	37	0	15	1
Central Tennessee	24	0	12	0
Central West				
Chengtu West China	22	0	19	0
Chicago Northwest	23	53	45	5
Chile				
Chungking West China	23	0	17	0
Colorado	119	0	67	0
Dakota	0	57	57	5
Delaware	117	0	146	0
Denmark	27	0	22	0
Des Moines	125	1	110	0
Detroit	137	23	114	0
East German	27	1	19	
East Tennessee	44	0	37	0
Eastern South America				
Eastern Swedish	23	0	21	0
Erie	109	1	114	0
Finland	16	0	11	0
Finland-Swedish	19	0		
Florida	54	0	27	0
Foochow	73	1	61	0
Genesee	123	13	65	0
Georgia	23	0	16	0
Gujarat	53	0	25	0
Hinghwa	59	0	45	0
Holston	64	12	65	3
Hyderabad	22	0	24	1
Idaho	44	0	39	0
Illinois	334	40	84	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Indiana	137	14	147	0
Indus River	29	0	26	1
Iowa	72	18	91	1
Italy	30	0	17	0
Kansas			2	69
Kentucky	63	1	30	0
Kiangsi	41	0	26	0
Korea	80	0	79	0
Lexington	108	0	53	1
Liberia				
Louisiana			38	0
Lucknow	46	0	24	0
Maine	91	0	61	0
Malaya				
Mexico	28	0	16	0
Michigan	143	19	124	0
Minnesota	88	1	76	0
Mississippi	66	12	24	0
Missouri	75	0	38	0
Montana State	64	0	37	0
*Nebraska	124	0	128	0
Newark	126	23	86	16
New England			114	3
New England Southern	58	2	98	0
New Hampshire	45	12	52	1
New Jersey	144	0	174	0
New York	101	9	59	0
New York East	184	5	140	2
North Africa	18	0	7	0
North Carolina	78	0	41	0
North China	49	0	19	0
North Dakota	57	0	29	0
North India				
North Indiana			135	14
Northeast Germany	32	0	24	0
North-East Ohio	172	4	192	4
Northern Minnesota	76	0	60	0
Northern New York	96	0	62	1
Northwest Germany	13	3	20	2
Northwest India				
Northwest Indiana	104	5	60	8
Northwest Iowa	113	3	84	0
Northwest Kansas	84	0	54	0
Norway	54	0	32	0
Norwegian and Danish	0	45	30	0
Ohio	321	11	143	2
Oklahoma	105	1	58	1
Oregon	94	0	89	0
Pacific Northwest	171	2	103	0
Philadelphia	68	0	130	0
Philippine Islands				
Pittsburgh	124	38	201	3
Rock River	181	0	76	6
Saint Johns River	35	4	34	0

* Annual Conference voted September 17, 1931.

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Saint Louis	117	3	103	0
Savannah	30	10	17	0
Shantung	21	4	19	0
South Carolina	58	35	57	0
South Florida	33	0	16	0
South Fukien	27	0	12	0
South Germany	65	0	48	0
South India	13	8	13	2
Southern	56	1	25	0
Southern California	267	0	132	2
Southern Illinois	144	0	124	4
Southwest	80	0	25	0
Southwest Germany	34	0	28	0
Southwest Kansas	142	3	107	2
Sweden	94	0	37	0
Switzerland	66	0	56	0
Tennessee	56	1	23	0
Texas	82	2	30	0
Troy	47	85	80	0
Upper Iowa	103	1	98	0
Upper Mississippi	79	0	34	0
Vermont	40	0		
Washington	117	0	128	0
West Texas	76	1	43	0
West Virginia	164	5	12	69
West Wisconsin	89	0	50	0
Western Norwegian-Danish	21	0	12	0
Wilmington	72	45	93	20
Wisconsin	86	1	59	0
Wyoming			96	16
Wyoming State	19	0	18	1
Yenping	27	0	37	0
Total	8,949	762	7,008	311

Central Pennsylvania Conference Amendments

No. 1. Amend ¶ 38, § 2, Inserting "At Least"

Alabama	25	0	25	0
Atlanta	50	0	33	0
Baltic and Slavic	23	0	14	0
Baltimore	146	0	53	0
Bengal	28	0	20	0
Blue Ridge-Atlantic	32	0	33	0
Bombay	30	0	21	0
Burma	19	0	8	1
California	118	0	96	0
Central Alabama				
Central China	21	0	27	0
Central German	70	0	33	0
Central Germany	51	0	58	0
Central New York	107	0		
Central Northwest	48	0	32	0
Central Pennsylvania	105	0	142	0
Central Provinces	37	0	22	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Central Tennessee				
Central West	83	0	57	0
Chengtu West China				
Chicago Northwest				
Chile	20	0	29	0
Chungking West China	16	0	20	0
Colorado				
Dakota	73	0	88	0
Delaware	151	0	102	0
Denmark	25	0	19	0
Des Moines	113	0		
Detroit	106	0	138	0
East German	30	0	19	0
East Tennessee	34	17	20	0
Eastern South America				
Eastern Swedish				
Erie	113	0	123	0
Finland	16	0	16	0
Finland-Swedish	22	0	11	0
Florida	48	0	33	0
Foochow	49	0	72	0
Genesee	0	130	1	83
Georgia	21	0		
Gujarat	54	0	49	0
Hinghwa	62	0	48	0
Holston	79	0	80	0
Hyderabad	22	0		
Idaho	37	0	36	0
Illinois	119	0		
Indiana	161	0		
Indus River				
Iowa	64	0	40	0
Italy	28	0	22	0
Kansas	120	4		
Kentucky				
Kiangsi	35	0		
Lexington	86	45	38	0
Liberia				
Louisiana				
Lucknow	45	0	30	4
Maine	98	0		
Malaya	36	0	43	0
Michigan	92	0	144	0
Minnesota	42	0	80	0
Mississippi			45	0
Missouri				
Montana State				
Nebraska	157	0	111	0
Newark				
New England	116	0	121	0
New England Southern			74	0
New Hampshire				
New Jersey	148	0	179	0
New York			102	0
New York East			51	9
North Africa				

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
North Carolina	51	0	64	0
North China	48	0		
North Dakota	80	0		
North-East Ohio	182	0		
North India	55	0	52	0
North Indiana	161	0	155	0
Northeast Germany	31	0	24	0
Northern Minnesota	69	0		
Northern New York			46	0
Northwest Germany	30	0	21	0
Northwest India	48	0	18	3
Northwest Indiana	117	0	153	0
Northwest Iowa	116	0	118	0
Northwest Kansas				
Norway	55	0	24	0
Norwegian and Danish	30	0	23	0
Ohio	162	0	178	32
Oklahoma			74	0
Oregon			50	0
Pacific Northwest			70	19
Philadelphia	54	0	0	135
Philippine Islands				
Pittsburgh	123	0	98	0
Rhodesia	17	0	16	0
Rock River	187	0		
Saint Johns River	34	0	31	0
Saint Louis				
Savannah	49	0	24	0
Shantung	26	0	18	0
South Carolina	89	0	129	0
South Florida	31	0	18	0
South Fukien	21	0	22	0
South Germany	68	0	48	0
South India				
Southern				
Southern California	166	0	165	0
Southern Illinois	148	0		
Southwest	51	2	30	0
Southwest Germany	38	0	29	0
Southwest Kansas				
Sweden	130	0	27	0
Switzerland	74	0	50	0
Tennessee	48	0	20	0
Texas			27	0
Troy	0	122	187	0
Upper Iowa	87	0	120	0
Upper Mississippi				
Vermont	22	0		
Washington			113	0
West Texas			66	0
West Virginia	174	0	129	0
West Wisconsin	55	0	57	0
Western Norwegian-Danish	22	0		
Wilmington	89	0	63	0
Wisconsin	45	0	86	4
Wyoming	84	0		

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Wyoming State	24	0	21	0
Yenping	29	0	50	0
Total	6,651	320	5,372	290

No. 2. Amend ¶ 38, § 2, Providing for Increase of Ministerial Reserve Delegates

Alabama	25	0	25	0
Atlanta	50	0	33	0
Baltic and Slavic	24	0	14	0
Baltimore	146	0	61	0
Bengal	30	0	20	0
Blue Ridge-Atlantic	37	0	33	0
Bombay	30	0	21	0
Burma	19	0	12	0
California	124	0	96	0
Central Alabama				
Central China	21	0	27	0
Central German	70	0	33	0
Central Germany	51	0	57	0
Central New York	107	0	82	5
Central Northwest	48	0	32	0
Central Pennsylvania	117	0	142	0
Central Provinces	37	0	22	0
Central Tennessee				
Central West	83	0	57	0
Chengtu West China				
Chicago Northwest				
Chile	20	0	29	0
Chungking West China	16	0	20	0
Colorado				
Dakota	73	0	78	0
Delaware	151	0	102	0
Denmark	27	0	19	0
Des Moines	113	0		
Detroit	102	0	135	0
East German	30	0	19	0
East Tennessee	42	4	15	0
Eastern South America				
Eastern Swedish				
Erie	106	0	123	0
Finland	16	0	16	0
Finland-Swedish	22	0	11	0
Florida	44	0	33	0
Foochow	49	0	72	0
Genesee	0	130	2	89
Georgia	22	0		
Gujarat	54	0	49	0
Hinghwa	62	0	48	0
Holston	77	0	80	0
Hyderabad	22	0		
Idaho	37	0	36	0
Illinois	68	3		
Indiana	150	0		
Indus River				

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Iowa	62	0	40	0
Italy	28	0	22	0
Kansas	120	4	103	1
Kentucky				
Kiangsi	35	0		
Lexington	86	45	38	0
Liberia				
Louisiana				
Lucknow	45	0	22	0
Maine	90	0		
Malaya	36	0	43	0
Michigan	79	0	139	0
Minnesota	48	0	80	0
Mississippi			1	46
Missouri				
Montana State				
Nebraska	147	1	111	0
Newark				
New England	116	0	121	0
New England Southern			73	0
New Hampshire				
New Jersey	141	0	169	0
New York			102	0
New York East			51	9
North Africa				
North Carolina	51	0	64	0
North China	49	0		
North Dakota	82	0		
North-East Ohio	171	5		
North India	55	0	52	0
North Indiana	155	2	155	0
Northeast Germany	32	0	24	0
Northern Minnesota	69	0		
Northern New York			47	0
Northwest Germany	23	0	21	0
Northwest India	54	0	25	0
Northwest Indiana	111	0	153	0
Northwest Iowa	110	0	121	0
Northwest Kansas				
Norway	59	0	24	0
Norwegian and Danish			23	0
Ohio	187	0	178	32
Oklahoma			71	0
Oregon			50	0
Pacific Northwest			60	25
Philadelphia	67	0	130	0
Philippine Islands				
Pittsburgh	104	0	90	0
Rhodesia	20	0	16	0
Rock River	176	0	167	0
Saint Johns River	34	0	31	0
Saint Louis				
Savannah	49	0	24	0
Shantung	26	0	18	0
South Carolina	89	0	129	0
South Florida	34	0	18	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
South Fukien	21	0	22	0
South Germany	70	0	48	0
South India				
Southern				
Southern California	175	0	165	1
Southern Illinois	148	0		
Southwest	50	0	30	0
Southwest Germany	36	0	29	0
Southwest Kansas				
Sweden	128	0	27	0
Switzerland	71	0	50	0
Tennessee	48	0	20	0
Texas			27	0
Troy	0	118	187	0
Upper Iowa	81	0	114	0
Upper Mississippi				
Vermont	22	0		
Washington			113	0
West Texas			66	0
West Virginia	174	0	128	0
West Wisconsin	55	0	57	0
Western Norwegian-Danish	22	0		
Wilmington	89	0	55	0
Wisconsin	45	0	86	4
Wyoming	79	0		
Wyoming State	24	0	21	0
Yenping	29	0	50	0
Total	6,529	312	5,755	212

No. 3. Amend ¶ 39, § 4, Providing for Increase of Lay Reserve Delegates

Alabama	25	0	25	0
Atlanta	50	0	33	0
Baltic and Slavic	24	0	14	0
Baltimore	146	0	61	0
Bengal	30	0	20	0
Blue Ridge-Atlantic	36	0	33	0
Bombay	30	0	21	0
Burma	19	0	12	0
California	122	0	96	0
Central Alabama				
Central China	21	0	27	0
Central German	70	0	33	0
Central Germany	51	0	57	0
Central New York	107	0	84	0
Central Northwest	48	0	32	0
Central Pennsylvania	119	0	142	0
Central Provinces	37	0	22	0
Central Tennessee				
Central West	83	0	57	0
Chengtu West China				
Chicago Northwest			45	0
Chile	20	0	29	0
Chungking West China	16	0	20	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Colorado				
Dakota	73	0	77	1
Delaware	151	0	102	0
Denmark	27	0	19	0
Des Moines	106	0		
Detroit	110	0	135	0
East German	30	0	19	0
East Tennessee	56	0	30	0
Eastern South America				
Eastern Swedish				
Erie	104	0	123	0
Finland	16	0	16	0
Finland-Swedish	22	0	11	0
Florida	50	0	33	0
Foochow	49	0	74	0
Genesee	0	130	3	84
Georgia	22	0		
Gujarat	54	0	49	0
Hinghwa	62	0	48	0
Holston	75	0	80	0
Hyderabad	22	0		
Idaho	37	0	36	0
Illinois	79	2		
Indiana	136	0		
Indus River				
Iowa	62	0	40	0
Italy	28	0	22	0
Kansas	120	4	93	0
Kentucky				
Kiangsi	33	0		
Lexington	76	55	38	0
Liberia				
Louisiana				
Lucknow	47	0	28	0
Maine	89	0		
Malaya	37	0	43	0
Michigan	83	0	141	0
Minnesota	43	0	80	0
Mississippi			1	48
Missouri				
Montana State				
Nebraska			98	0
Newark			146	28
New England	116	0	121	0
New England Southern			72	0
New Hampshire				
New Jersey	144	0	174	0
New York			102	0
New York East			51	9
North Africa				
North Carolina	51	0	64	0
North China	51	0		
North Dakota	78	0	33	0
North-East Ohio	159	1		
North India	55	0	52	0
North Indiana	162	0	155	0

Conferences	Annual Conferences Ayes	Annual Conferences Noes	Lay Electoral Conferences Ayes	Lay Electoral Conferences Noes
Northeast Germany	32	0	24	0
Northern Minnesota	69	0		
Northern New York			46	0
Northwest Germany	25	0	21	0
Northwest India	56	0	25	0
Northwest Indiana	107	0	153	0
Northwest Iowa	113	0	121	0
Northwest Kansas				
Norway	59	0	24	0
Norwegian and Danish	32	0	23	0
Ohio	164	0	178	32
Oklahoma			78	0
Oregon			50	0
Pacific Northwest			125	0
Philadelphia	68	0	130	0
Philippine Islands				
Pittsburgh	108	0	93	0
Rhodesia	20	0	16	0
Rock River	160	0	167	0
Saint Johns River	34	0	31	0
Saint Louis				
Savannah	49	0	24	0
Shantung	26	0	18	0
South Carolina	76	0	129	0
South Florida	34	0	18	0
South Fukien	21	0	22	0
South Germany	69	0	48	0
South India				
Southern				
Southern California	173	0	164	1
Southern Illinois	148	0	122	0
Southwest			30	0
Southwest Germany	36	0	29	0
Southwest Kansas				
Sweden	121	0	27	0
Switzerland	72	0	50	0
Tennessee	48	0	20	0
Texas			27	0
Troy	0	118	187	0
Upper Iowa	82	0	111	0
Upper Mississippi				
Vermont	22	0		
Washington			113	0
West Texas			66	0
West Virginia	174	0	112	0
West Wisconsin	55	0	57	0
Western Norwegian-Danish	22	0		
Wilmington	89	0	59	0
Wisconsin	45	0	86	4
Wyoming	79	0		
Wyoming State	24	0	21	0
Yenping	29	0	50	0
Total	6,310	310	6,167	207

MISCELLANEOUS

ADDRESS—"MESSAGE OF METHODIST YOUTH"

MR. PAUL HOON

With presumption and misgiving, I speak for the 20,000,000 youth of our land this morning, but with joy and pride I speak more authoritatively for the Methodist youth. I do not pretend adequately to represent them, but in some measure perhaps to typify them, and I would like to picture briefly for you their emotions and thoughts at this crisis of our civilization.

They are entering into a world torn with disillusion. They themselves realize this. Youth is normally eager, care-free, happy, and enthusiastic, but at present despair clouds its brow, for as it emerges into responsibility it beholds a world that seems to offer it little: its fathers are unemployed, its brothers and sisters are in bread lines, and youth itself cannot attain jobs. And it is able and strong. We like to think it is abler and stronger than many past generations, but the kind of society it enters does not seem to have a place for it.

It has hopes for universal peace. It is glad to note the recommendation of this Conference on the question of racial equality. It has its idealism as Youth always has had, but for some reason the world does not offer it what it is seeking, and Youth is turning to secular institutions or, what is worse, losing that same idealism. Youth is tremendously interested in peace. Of all parties it has the most right to be, for in the words of the student delegate to the World's Disarmament Conference at Geneva, "It is we who will be asked to lay down our lives for causes that future historians will discover to be stupid if not actually erroneous."

YOUTH IS WATCHING WITH KEEN INTEREST

Youth is watching with keen interest the positions that institutions are taking on this question, and Methodist Youth is watching to see what our Church is thinking and saying and doing. It is old enough to remember clearly the disgrace that attached to many of our pulpits in the past War, which, in the heat of propaganda and sentiment, failed to affirm the steadfast ideal of peace, and it witnesses the stain that lingers as a consequence. And now when the efforts of statesmen appear to be

frustrated, when nations are at an impasse over questions of disarmament; when, because of sheer helpless inertia, our own nation is piling up armaments more and more, now, I say, is the time of all times for the Methodist Church, for the General Conference to take its stand. It must sanely define its attitude; and, then, with all belligerents, seek and defend the ideal of peace as an inevitable implication of the Christian sign it bears. In one sense this is our chance to redeem the Church, to demonstrate that its point of view has changed, that it has caught up with the advance guard of idealism of our day.

Youth denies with utmost vehemence the right of the United States Government to conscript its conscience, as indicated in the Supreme Court decision a few months ago. It prizes, above all, its independent relation to its God; and it resents the state's arbitrarily asking it to bear arms in any or all wars. Such a command does violence to its reason and to its Christian conscience.

CHRISTIANITY AND PROGRESS

Sociologists teach us that organized religion is among the most conservative institutions of society, that it lags behind in social change, approving and accepting new moves long after most of mankind has adopted them. But these same sociologists forget the dynamic that religion can also furnish for such social changes. There is resident in Christianity an ethic of such quality that were it widely enough practiced and preached, unprecedented progress would result in solving the problems of war, industry, and race; and it is here that one perceives the magnificent opportunity of the Methodist Church, of all Churches for that matter. Civilization is dissatisfied with itself. It questions how valid and true its handiwork is; and it is searching in its misery and darkness for some flame that can draw men unto it, and light the way out of the present chaos into a new day. That light can be the Christian truth prophetically imparted.

Youth, too, is thinking of the economic situation. In this respect as others the world does not present a very pretty picture right now. Its confidence has been shaken and it is skeptical of its own structure. Youth realizes this, and already it is seeking social reconstruction. Precisely what form this will take is conjectural. It is casting more than furtive glances at communism. In many quarters it is openly linking hands with socialism. It is asking the Christian Church for its answer, and my question this morning is simply this: Is the Church sufficiently alive to and hostile of the fallacies of our present economic order? And is the Christian Church able rationally to offer a social gospel that will command the respect and allegiance of American youth?

THE CHURCH HOLDS THE KEY

I hold it the function of the Church to respond to Youth's query as to the race question. Obviously, the Church believes that it holds in its hands the key to the solution of this problem; namely, Christ's ethic of love, respect for personality. And this is not abstract idealism. It is social truth, assented to by the finest sociologists of our day, and Youth knows this. It knows that the Church possesses the truth which if constructively taught and lived can break down race prejudice and unite mankind, and Youth is waiting to see what this Church will do. Responsibility either makes or breaks a man and in this case, as others, the Church's disposition of the Christian Gospel by its prophets will either make it or break it in the eyes of Youth.

From what I have said it appears that we are insistent and importunate in our attitude towards this Church, perhaps too much so, but at the risk of offense, there is one other province of life unto which we hope the Church can minister. As undoubtedly all of us have observed there is much wistfulness abroad in the hearts of men. The factors that have contributed to this are too obvious to elucidate, but man is finding his own complacency bitter to his own taste. With misfortune, there has inevitably set in a sense of insecurity, and a yearning for dependence upon a power greater than himself. Youth, too, feels this. It is turning away from crass materialism to things of the spirit, things lovely and good. It is coming to view life in terms of quality rather than quantity. It is acquiring a truer sense of values.

I predict that Youth will soon come to find the author of all values. In short, Youth is coming to its God, and I would beg the Methodist Church to be ready for that time. Inevitably we are going to look to it to see if we can find there that information which we are seeking. We who share in the Methodist communion feel that we have a treasure, a heritage to impart. We stand confident that the truths of Jesus Christ are relevant and effective for our own age, but let us be warned of the absurdity, of the tragedy of trying to mediate that truth without first possessing it ourselves.

No one is quicker to pierce deception than Youth. It has a kind of intuition that informs it as to the reality of that with which it is dealing, and it will be critical of the Church, and we must not be found wanting. The Church must have that singular quality of life that is born of intimacy with the life of God through Christ. And thus, in addition to conscience, Youth is asking of its clergy consecration, a renewed dedication to the spirit of its Founder, Jesus Christ.

ADDRESS—"ONE BOOK FOR ALL PEOPLE"

REV. LYNN HAROLD HOUGH, D.D., LL.D.

A good many years ago Francis Bacon said "You ought always to treat an enemy as if he may become some time a friend"; and then he almost spoiled what he said by adding, "And you ought always to treat a friend as if he may some time become an enemy." In any event, the first part of the advice was good; and, I take it, the first part of the advice was based upon the assumption, which is surely a Christian assumption, that the things which unite men are more significant than the things which divide men; that the things men have in common are more important than the things which hold them apart. When we come to a time when we remember the work of a great and far-reaching organization like the American Bible Society, we at once do remember that we are confronting an organization whose appeal to mankind is based fundamentally upon that long continuity of experience which men have of things in common, those things which unite men, those things which make them one.

I take it that there is a particular timeliness of our thinking about such a subject as this to-night, because in the midst of all the practical activities and all the practical decisions of a group like this, it is very profoundly important, is it not, that we should be reminded that there are some permanent matters whose significance will profoundly grip the imagination, master the mind and dominate the will of men long after our decisions in respect to all the details of organization have been forgotten, long after our decisions in respect to all the important practical matters have passed into the larger life of a day which lies ahead. And so, for a little while at the beginning of this session to-night, we are to think of that great body of experience which binds men together in their relation to the Living God; for, if the Bible is one book, not merely one literature, but in some profound sense one book for all men, it is that, precisely, because it speaks to something in all men which is deeper than all those things which break them apart into separate groups.

THE WORLD IN A MOOD OF WISTFUL WAITING

But I venture to believe, Mr. Chairman, that there are some reasons why to-night we can confront the appeal of such an organization as the American Bible Society with a particu-

lar sense of the strategy of the moment. I think we may do that, sir, because just now the world, somehow, is in a mood of wistfully waiting for organizing principles, as it has not waited for many, many centuries. And, in particular, if I may speak of it for a moment, our Western world has fallen upon a mood of humility which is very unusual, and very full of spiritual promise. A little while ago, for instance, Paul Valerie, who succeeded Anatole France to the chair held in the French Academy by that great man of letters, was analyzing our Western life, our whole Western civilization, and he said that the characteristic of the Western mind is this: the existence in one mind of contradictory ideas and incompatible desires.

Well, you see at once how different that is from the easy-going optimism which characterized the pre-war period, when we were all very sure of our destination, all very sure of our power, all very sure of the future. And now as we look out on the world, our most distinguished man of letters perhaps in the whole Western world has this to say for the West: that it has lost its way, that its mental life is characterized by contradictory ideas and incompatible desires. If you cross the Channel, strangely enough, Mrs. Virginia Wolfe, perhaps the most distinguished woman of letters in Great Britain, or in the English-speaking world, was recently describing a typical artist at work in our time and she used these words: She said, "This typical artist is doing meticulously careful work in almost utter darkness." You see how different that mood is from the Victorian mood. Why, we were sure that we had light then. Meticulously careful work in almost utter darkness. And if you come to this side of the Atlantic, one is almost embarrassed even in this land of fresh, untutored and undisciplined optimisms, by the difficulty of choosing among the sentences of wistful disillusionment which have come from our time. Perhaps we can take one sentence of Joseph Wood Crutch as typical, "We do not seem to belong on the planet where we live and the human cause seems to be a lost cause."

THE POSSIBILITIES IN THE MOOD OF HUMILITY

Now, I wonder if you and I do realize that that mood of humility on the part of the West, if it changes into a mood of humble certainty, as it comes in contact with the great central sanctions which live in the Bible, may make it possible for the West to touch the East, with a new friendliness, with a new power, and to share with the East in a new and transforming experience. In any event I take it that the literature of the Old Testament and the New does not have very much to say to arrogant people. I take it that it does not have very much to say to self-assured people. I take it that it does not have very much to say to people who think they know their

way. But, if the West has come to the place where it knows that with all its boast of mentality, its mental life consists of contradictory ideas and incompatible desires; if it does know that its art is meticulously careful work done in utter darkness; if it does know that, as far as the natural world which has been so splendidly controlled by the physical and biological sciences, as far as this world is concerned, it leaves our deeper human purposes foreign in a foreign land, so that we seem to have no place here if that is all there is to say; I say, if the West has come to any such searching ethical and spiritual experience as this, then the whole West is ready to confront the Old Testament and the New with some real capacity for genuine moral and spiritual understandings.

Of course I do not need to say that the thing I have rather dramatized by quoting great authorities in respect of the West is even more profoundly and subtly true of the rest of the world, for the difference between the West and the East has been this: that for many centuries the West and the East have needed guidance, but the West has not realized that it needed guidance, and the East, whatever its faults, has always been characterized by a kind of spiritual humility which at least was full of great and notable promise. If anything, that humility has been deepened in recent years. Even on the political side, the stir and the movement of national events in India, the breakdown of orderly life in China, the strange and varied forces in Japan—all these things have caused the profounder minds in all these great lands to be realizing the need of some word of solemn and authentic certainty, some word of wise and dependable guidance.

THE LUMINOUS SPLENDOR OF SPIRITUAL EXPERIENCE

So it does seem to me, Mr. Chairman, that at the very moment, there is more of a possibility that all mankind may confront the luminous splendor of that spiritual experience which flames in the Old Testament and the New, and becomes radiant as it shines in the face of Christ. It does seem to me that there is more possibility of our confronting this experience with the wistful humility out of which genuine understanding may come than has been true, in the West at least, for four hundred years, or has been true in the East at all. So that it seems to me that in this respect we may be very grateful that just at the very moment when a wistful world is looking out to find guidance, the most authentic words of guidance which have been spoken in human speech are being brought within the reach of all mankind with simplicity and directness through the work of the organization whose activities we are thinking about to-night.

However, I venture, Mr. Chairman, to take another step. I

do not in the least know how many of you will go with me in this next step; but, personally, I have a very definite suspicion that, if we like we can come rather close to the heart of our ailment in the Christian Church and in the world, if we say something like this:—that religion is only a power when religion is the experience of the direct gaze, and religion always begins to lose its power when religion is used as an instrument to further other ends, however noble. Of course I take it all of us believe—certainly all people I know anything about in a very intimate personal way—and have believed since the days of Kinsley and Maurice and the days of Rauschenbusch and Josiah Strong, that the very authenticity of religion in its human relationships is shown as it changes the life of man, and makes it more after the fashion of the will of God.

THE LOSS OF THE DIRECT GAZE

However, sometimes, Mr. Chairman, we have not seen this, that in order to do that, religion must somehow be sought for its own sake; and then, when it is received as a thing in its own name, with a kind of superb finality, then from within it becomes a supreme potency to be harnessed to all ethical and social tasks. Isn't it true that somehow we have lost a bit the direct gaze in the last twenty-five years? And isn't it true—if that is true—that the documents of the Old Testament and the New, whatever else they represent, do represent the possibility in the East and in the West, the possibility in the North and the South, the possibility among men of all cultures and languages and types of experience, the possibility of recovering that direct gaze which makes religion a supreme power.

For the curious thing about religion as a social power is—to use a vernacular expression—when you try to use religion to pull any chestnuts whatever out of the fire, however noble they are, when you are making it an instrument rather than an end, it ceases to be able to be the instrument for the very purpose for which you want it to be an instrument. And, whenever you allow religion to be an end in its own name, and for its own sake, whenever the finality of the vision of God you see in the face of Jesus Christ is so glorious and so compelling that, forever, you would be occupied by that, if it never had any outcome under heaven except its final splendor; whenever you see that vision, then, somehow, there is released in your life something that you can apply to a million tasks, for the changing and the remaking of the world.

If I were giving an analysis of our contemporary malady, I would say that almost all the Christian Church has lost the direct gaze. I confess that when I think of the sermons I have heard for the last twenty-five years, most of them have been sermons busy using Christianity as an instrument for purposes

other than the direct purposes of religion. It does seem to me that the work of the American Bible Society perhaps attains its supreme potency precisely because it gives us the opportunity in the East and in the West and everywhere to recover the direct gaze. Of course you understand that I am not putting that for a moment over against the other thing. I am simply saying that the other thing is only possible as a result of the direct gaze.

A friend of mine was in Russia, recently, and he was talking to a group of clever young Soviets, and he expressed regret that they were all atheists. One of them said, "But my dear sir, we are not all atheists. We know perfectly well that we have to have cosmic support for the Soviet experiment if there is going to be any possibility of its being successful." Cosmic support! You see the note at once.

A BASIS FOR THE RECONSTRUCTION OF LIFE

Well, now, the very significance of the documents which live in the Old Testament and the New is that they do represent a cosmic basis for the reconstruction of the life of the individual, and the reconstruction of the life of society. But they represent that basis, always, when you see the thing as a direct vision of God in Christ for its own sake.

And the other thing—well, I had a friend once who put it this way. He said, "Religion is to remake the world in a kind of glorious fit of absent-mindedness." I would not want to insist upon that phraseology, but I think I know perfectly well what he meant. The New Testament and the Old at least do represent the possibility of that direct gaze without which it seems to me, sir, religion inevitably will weaken; religion inevitably will become impotent, because if you and I are all the time recommending the Old Testament and the New and religion because of something noble we want to do, using religion as an instrument, by and by people will be shrewd enough to see that if it is only an instrument invented to further our pleasant and useful ends, it is unable to further those ends. In other words, religion must be absolute or else it is impotent, and the real glory of the spiritual experience which is reflected in the Old Testament and the New is that religion there is absolute; and, therefore, it is anything but impotent.

Isaiah sees his vision of God, high and lifted up; and then his voice becomes inevitably a voice of social transformation. Well, there is one other thing, Mr. Chairman, I should like to say just as I sit down, and that is not only does the American Bible Society stand for the bringing of a great piece of literature which represents the continuity of spiritual experience in the races dealing with God within the reach of all men; not only does it represent the recovery of that direct gaze which

may renew the power of religion all over the world, if we will experience it; but, of course, centrally and supremely, it represents the capacity to recover the experience of fellowship with God through Jesus Christ.

That, of course, is one of those things you can't really talk about. You either discover it, or you do not discover it. You either possess it, or you do not possess it—that strange golden thread which goes through the experience of the Christian Church, which comes to life again every time one human being reading through the Four Gospels finds that One Face which grows until it becomes a universe that feels and knows. Every time that happens, somehow men are drawn together; somehow the individual life is unified; somehow society gets new social hope, somehow all noble purposes get new purchase of great power.

VISION IS RELIGION

That vision—well, gentlemen, after all, that vision is religion, is it not? And, I take it that the final gift of the American Bible Society, as it publishes the documents of the Old Testament and the New in all these languages, this literary miracle, is to make the vision of God and the face of Jesus Christ a possible experience to men of every race and language and speech. For, after all, gentlemen, this is true, is it not, that religion was authentic to the men out of whose flaming lives the documents of the Bible came? And religion will be authentic if that simple, luminous speech of the Old Testament and the New cuts its way through our sophistry and our intellectual finesse; cuts its way through our selfishness and our sin to some central citadel of apprehension, so that we, too, may see again the face of God shining in that One Face.

While we are confused perhaps about the matters of criticism and matters of philosophy and theology, that One Face stands athwart the life of the modern world, calm, assured, radiant, immortally strong, strong:

> Son of God, Immortal Love
> Whom we that have not seen Thy face,
> By faith, and faith alone, embrace.

And it is a strange miracle that the American Bible Society may imprison this rapturous spiritual apprehension in a book and give that book wings to go to the farthest man at the farthest edge of the life of the world.

ADDRESSES—SERVICE BY RADIO
MAY 15, 1932

BISHOP CHIH P. WANG

Ladies and gentlemen, my friends in America. It is certainly a privilege and pleasure to me to speak to you this afternoon. This is my third time in America, the first time I was here in this country in 1914, 15, 16, and 17, when I was attending school in Syracuse University. The second time I was here in this country was 1928, in May, when I was attending the General Conference of the Methodist Episcopal Church, which was held in Kansas City, Missouri, that year. I was then Ministerial Delegate. This is my third time in this country. I am now attending the General Conference of our Church in Atlantic City, New Jersey.

In the first place, I want to bring to you my hearty greetings on behalf of my Church. Secondly, I want to thank you people here in America on behalf of my country for the sympathy that you have shown us during the last few months. To-day, as it is Sunday afternoon, I think I should like to talk with you on the invisible but incalculable power of prayer. This is from my own experience for the last few years. I come from a Christian family. My mother was a very earnest and devoted Christian. She lived up to 82 years of age. She passed away in 1926.

VALUE OF PRAYER

During the time when she was living with us she spent fully four hours in prayer each day, two in the morning and two in the evening before she went to bed. People used to ask her why she should use so much time in prayer. In reply she said she had to pray for the family, for her son, and his work, and all his friends, and all those who are in need of help. She said on account of her age she could not go out often to do any work for the Lord, so the best thing she could do was to put in more time in prayer. When she passed away in 1926 she was happy. Not a death, but a sort of sleep separated us. And from my own experience since my election to the Episcopacy in March, 1930, in Nanking I received about a hundred letters from different friends of mine in China as well as abroad. These friends wrote me letters not only in congratulation, but also offered themselves to pray for me every day in remembrance of my work and the responsibility. This means so much to

me when I do my work, attend my duty every day. I feel that so many friends all over the world are praying for me. This certainly gives me comfort, strength and confidence. This is not only my own experience, but also the most important religious experience in my whole country. You will see the churches and families in our country holding prayer meetings not only once a week, but in most of the places every day, and even during the time of trouble in Shanghai when the people's life and property were in danger and yet they held the prayer meetings in churches, in Y. M. and Y. W. C. A. buildings.

They prayed not only for China, for the country and society, government, the Church, the people, but also for other countries and even the opponent party who was fighting us at the time not only in Shanghai but also in Nanking. Very many of our cabinet officers held prayer meetings in their offices and in their private homes. Some of our missionary friends were invited to lead in their family prayer meetings. Madam Soong, General Chiang-Ke-Sheck's mother-in-law, who was a very devoted and earnest Christian lady, urged her son and son-in-law, her daughters, to hold prayer meetings and family worship every day, and she prayed for her son-in-law who is the Generalissimo of the Nanking government, and through her earnest prayer General Chiang was baptized in the fall of 1930.

THE POWER OF PRAYER

This shows the great invisible but incalculable power of prayer. This is the most important religious event in our country, and you will find Bible classes, prayer meetings in schools, offices and private homes, especially in a time like this when our country is in trouble and people begin to realize God the Almighty will save the situation through the earnest prayer of the nation.

Before I close I will ask you people, Christians of all denominations in this country, to be kind enough to remember us in your prayer in these days. This is an unusual opportunity for me to speak to you in this way, that at the same time so many thousands of people can hear me and in the future I hope I can see you and speak to you face to face, and if any time you make a trip to our country we will assure you of hearty and cordial welcome. I hope to see many of your people before I leave this country. I thank you for this opportunity.

BISHOP JASHWANT R. CHITAMBAR

The Christian religion is not merely a code of ethics. Nor is it merely a system of Theology. By the Grace of God it is

a blessed experience—an experience of conscious fellowship with Jesus Christ as our Lord and Saviour. "O taste and see that the Lord is Good" is its everlasting challenge. I love to define faith as a spiritual and personal union with Christ through which we become one with Him as He is one with the Father. This union means transformation, for wherever Christ goes, whether it is in the life of an individual or in a community or country, there follows awakening and regeneration. "If any man be in Christ Jesus he is a new creature. This is what Christ means to everyone who believes, and therefore to me and my country.

India has seen Christ and His beauty is revealing to her her own ugliness. She knows that Christ's principles alone are the working philosophy of life and that truth as found in Him alone will make her free indeed. Thousands of Hindus and Mohammedans, not yet in the Christian fold, worship Christ in the secrecy of their closets. You meet the inescapable Christ at every turn in India. Religious thought among the educated is to-day dominated by the personality of Christ and Christ's supremacy as Teacher and Example is admitted unchallenged.

PUBLIC PRESS CHANGED

The public press of India to-day teems with manifestations of this changed attitude. Whether at Stanley Jones' Round Table Conference in Religion or elsewhere, you find Christ in moral and spiritual command of the situation. It is the Christian teachings of Brotherhood and of the supreme value of the human soul that have inspired the social reformer in India to set a wonderful program for India's social uplift before himself. No wonder Mr. Gandhi, who is not a Christian, explained to a press representative that his agreement with Lord Irwin was due to the Viceroy's good nature and his own good nature and to their mutual desire to follow the principles of Christ's Sermon on the Mount. And a Hindu lecturer spoke these significant words to his students: "It is incumbent on us to come to terms with Christ. We want Him and we cannot do without Him."

Nowhere are the results of Christ's Gospel so evident to the eye as amongst the Indian women. The emancipation and uplift of India's women is coming on apace, and in their midst you may know the Christian women by their gladness and their poise, walking along the paths purposeful and erect and with simple unconcern.

Wherever Christ goes there is real emancipation and that emancipation is preceded by discontent and dissatisfaction. Hence the present social and religious unrest in India. Christ is the awakener of India and India can have no rest until she finds her realization of the one perfect standard of the human

race. The hope of India, in fact of the whole world, lies in Jesus Christ and his gospel.

CHRIST MEANS EVERYTHING

But what does Christ mean personally to me. *Everything.* Not merely as an Example or "a Teacher come from God," but as my personal Saviour and my never-failing Divine Companion. My parents and my wife's parents had to give up everything, their dear ones, their homes and their earthly possessions, and even to suffer persecution in order to accept this wonderful Christ, but they became heirs of God's unsearchable riches in Christ Jesus. To-day their children, their grandchildren and great-grandchildren rise up and call them blessed, for through them they, too, have a goodly heritage. We have Jesus Christ Himself who has redeemed us and made us what we are. We would not change places with any one, no matter how high and mighty and rich.

And we witness for Christ in India and emphasize the absolute necessity of our people having a personal knowledge of him as their Saviour and the Lord and Master of their lives. Thank God for the thousands of transformed lives and homes in my motherland. We earnestly covet larger opportunities without any handicap to bring Christ into the individual and corporate life of India. Christ and Christ alone is the hope of India—of the world.

Our beloved Mother Church, you have given us your choice sons and daughters and your money. Your sacrifice has been considerable. But there is much land yet to be possessed and it *must* be possessed for the King of Love. Will you not stand by us more than ever as we endeavor to make Jesus the King of India?

BISHOP WILLIAM F. McDOWELL

What is the heart of the World Service idea? We know the scope and reach of it pretty well. If we get to the heart of it shall we not find a person, a person rather than a plan, a person rather than a philosophy or an idea?

Many years ago in a Scotch Assembly, Professor Bruce was on trial for heresy. Many complimentary things were said of him both by his supporters and his opposers. When his own turn came to speak he said: "All my life I have tried to see Jesus and to show him. If I have failed in that it does not matter what else I have done or how ably I have done it."

To see Jesus and to show Him! Does that not bring us to the center of our movement? Is there any other center than Jesus Christ? The beginning of our movement is seeing Jesus. The end of it is showing Him. He is the master light of all

our seeing. He is the sufficient motive and glory of all our serving. And we cannot take seeing Him for granted. Nor can we assume that our vision of Him is either clear or adequate. Many an earth born cloud arises to hide Him from our eyes. Our vision of Him is dim, imperfect, blurred, We do not see what He is in himself or what He means to men. We only vaguely apprehend what Jesus means to God and very dimly see what He means to our human race. The impression grows upon the Church that the world at home and abroad is really getting along tolerably well without taking Jesus too seriously and that takes all the edge off our urge. We are not eager to spread what we ourselves only vaguely feel and see. How can we show what we do not see?

The very first step then in the new spiritual movement is a new seeing of Jesus. We must come to whoever can guide as the Greeks came to Phillip saying: "We must see Jesus." We have simply got to see Him as He is and in his meaning. He is not simply an advantage to human life. He is a necessity to it. He is not simply one religious teacher among many. He is the one above all others. His name is the only name because it is the only name by which men can be saved. He is not just a convenience or an achievement. He is a revelation, a personal disclosure. Only in Him can the character of God be seen. Only by Him can men be saved.

Our energies are feeble and half hearted because our vision of Christ is dim, superficial and short sighted. We shall not be eager to show Him to the world more perfectly than we now do unless we see Him more perfectly by far than our fathers did or we have ever done. We do not give our minds to the study of Him. Our thinking of Him is thin and shallow. Jesus once said to Peter. "You think like a man not like God." We look at Him conventionally. Some of us have not had a new vision of Jesus, have not had a new, big thought of Him for years. And seeing Him only in this poor dim way, this poor dim light in which we live, we are not driven with zeal to show Him. He means too little to us. Why should we burn ourselves up with eagerness to carry Him to others? But suppose we were to see Him clearly for the first time. Would we not catch for ourselves the first glorious rapture that set the young Church telling what it had seen and heard? Where is He now? What is He now? Oh, we are orthodox enough to repeat the phrases, but we are blind as to what He is, what He is doing and where He is. We are not trying to see Him. We are vainly trying to show Him without ourselves seeing Him as He is.

"All my life," said Bruce, "I have been trying to see Him and to show Him. No matter what else I have done if I have not done that." And that is my word to-day to you who listen.

THE PRAYER—REV. CHRISTIAN F. REISNER, D.D.

"We thank Thee, O God of Love, Father of all human kind, for the satisfying vision of Thyself which comes in Jesus. We have been so busy planning, preaching, propagandizing, and soliciting support for pressing Kingdom programs that alas too often thine empowering life has not fully illumined us. Purpose us to seek "power" from on High until petulant complaints, and worried predictions are supplanted by a serene trust as we competently present "causes" dear to Thee. Saturate our own spirits with genuine sympathy for earth's needy ones whose care Thou has committed to every believer who wears Thy name. Breathe on us this hour the deep concern our Saviour has for the sin smitten, body broken, and mind muddled of earth. Then shall we serve and give sacrificially and awaken others to the hungry cries of starving souls until Macedonian calls are heeded.

"Thou knowest, O Lord of Harvest, that diminished funds will force dismantling of missions at home and abroad unless Methodists answer with dollars to-day. Save us from stifling Thy spirit by a selfish interest in home folks, alone. We must see, through Thine own eyes, the sad state of the "lost" who wander hopelessly about, with no home ahead, if our best is spent succinctly for World Service. Only as we work consciously with thee can we build a new world wherein dwelleth righteousness.

"We have grown soft and shiftless amidst the ease of modern home, Church, and social life until the vital redemption-urge has slackened. The Jesus who offers a cross to train "worthy" disciples is a stranger to us; we have been prone to avoid "Garden-Vigils," weepings over cities and heartbreaks concerning prodigals. We have had little blood-sweat prayer as we faced depleted funds, lessening loyalty and missionary retrenchment. We have traveled a concernless way, often performing duty woodenly and have lost the fervor and force of a flaming life. Come, Lord Jesus, we beseech Thee, at this solemn hour and overflow us with a love that will check criticism and stop at no cost to win victory for the Kingdom.

"Hold us resistlessly, O Righteous One, on bent knees with longing hearts and claimant faith until the energizing blessing comes which makes us upsetters of the smug everywhere. Without Thy enlivening leadership desolating retreat must come, much missionary activity cease and God's cause be cheapened. Leaven us with a humility that happily follows chosen leaders.

"We thank Thee, O Jehovah Jireh, that fireful force may still fill us if we seek Thee with all our hearts. Shame us from spiritless subterfuges, indifferent idleness, side-stepping and futile gestures. Set us steadily to seek contact with the Christ

even though we depart with Thee, O Master, a great while before day to seek the vision or, if necessary, go to meet soul sifting in some Gethsemane or be lifted on a cross where we and our ways shall die for Thy glory. At any cost, O Lover of Man, stir Thy people to maximum possibilities, impel or expel leaders, sustain or suspend activities, formulate new or fire old plans, but lead each of us to do something and to do it now.

"Have Thine own way, Have Thine own way, O Christ of God, in us and ours that Thy Kingdom may come and peace cover the earth. In the Name above every name. Amen and Amen.

THE DELEGATES' BADGE

At recent General Conferences it has been customary to furnish the delegates with a badge which identified them as members of the body, and the same medium of identification was used at the session of 1932.

The badge worn at this session was in three parts, the upper one being a panel with an ornate border, into which a card bearing the Delegate's name and Conference was inserted: the middle section contained the silken ribbands from which the third part, the medallion was suspended. The total effect of the combination was particularly pleasing. The medallion



always bears the portrait of some Methodist leader of distinction, as, for instance: at the General Conference of 1916, at Saratoga, the medallion of Bishop Francis Asbury was used; at the General Conference at Des Moines in 1920, the place of distinction was given to Peter Cartwright, the noted pioneer preacher of the West; when the General Conference was held at Springfield, Massachusetts, in 1924, the Delegates bore the

portrait of Jesse Lee, Methodist pioneer in New England, on their badges; and four years ago, at the Genreal Conference in Kansas City, the medallion bore the face of Bishop William A. Quayle. The badge now being worn by the Delegates at Atlantic City presents the portrait of Bishop Henry Spellmeyer.

It will be of interest to know why the Commission made this selection. Bishop Spellmeyer was born in New York City in 1847, and died while presiding over the New Jersey Conference session in Atlantic City on March 12, 1910. The record states that Bishop Spellmeyer "had been presiding over the Conference with his usual ability and courtesy; he had conversed cheerfully on the interests of the kingdom, he had apparently retired to rest in his usual health, but when the morning came it was found that in the quiet of the night, after a severe attack of illness, he had entered into the rest of God's people."

Bishop Spellmeyer's entire ministry was served in pastorates in Newark Conference, into which he was admitted on probation in 1869, and in that service he achieved distinction. He was elected to the General Conference in 1896, became a member of the Book Committee and later Chairman of the Commission on the Entertainment of the General Conference. In 1904, at the General Conference held in Los Angeles, he was one of seven who were elected to the episcopacy, the others being Bishops Berry, McDowell, Bashford, Burt, Wilson, Neely.

The Methodist Episcopal Church has had one hundred bishops—from Thomas Coke to James C. Baker, in which total missionary bishops and Central Conference bishops are not included. The missionary bishops number sixteen and the Central Conference bishops four. Of the one hundred nearly all served the Church for long periods. Eight of them were cut down early in their episcopal careers. Bishop John Emory served three years and seven months; Bishop Davis W. Clark, seven years; Bishop Edward Thomson, seven years and ten months; Bishop Calvin Kingsley, seven years and eleven months; Bishop Gilbert Haven, seven years and eight months; Bishop Erastus O. Haven, one year and three months; Bishop Henry Spellmeyer, five years and ten months; Bishop Naphtali Luccock, three years and eleven months; and Bishop George H. Bickley, four years and seven months.

GUESTS OF THE GENERAL CONFERENCE

NOTE: Pursuant to the action of the General Conference, that the names of those to whom the courtesies of special seating were granted should be included in the *Journal* as a matter of record, the following partial list of names is here appended:

Archer, Rev. Raymond L. ..... Sumatra Mission Conference.
Archer, Mrs. Raymond L. ..... Sumatra Mission Conference.
Cannon, Bishop James, Jr. ..... Methodist Episcopal Church, South.
Cell, Professor George C. ..... Boston University, Boston, Mass.
Fallis, Rev. Robert J. ..... Minister, United Church of Canada.
Hough, Rev. Lynn Harold ..... Drew University, Madison, N. J.
Howard, Rev. Wilbert F. ..... Fraternal Delegate, Wesleyan Methodist Church.
Krantz, Rev. John ..... Member Newark Annual Conference.
Magill, Dr. Hugh S. ..... General Secretary, International Council Religious Education, Chicago, Ill.
McBride, Rev. F. Scott ..... General Superintendent, Anti-Saloon League, Westerville, Ohio.
McClelland, Judge Charles P. ..... United States Customs Court, New York City, N. Y.
McConaughy, Dr. James Lukens .. President, Wesleyan University, Middletown, Conn.
McLaughlin, J. S. ..... Staff Secretary, American Bible Society, New York City, N. Y.
Murlin, Rev. Lemuel H. ..... Educator, Wayland, Michigan.
Peck, Mr. Ralph E. ..... Headmaster, Wilbraham Academy, Wilbraham, Mass.
Price, Rev. Jacob Embury ..... Member New York Annual Conference.
Ragatz, Rev. A. F. ..... Staff Secretary, American Bible Society, Denver, Colo.
Reisner, Rev. Christian F. ..... Pastor, Broadway Temple, New York City, N. Y.
Ryan, Rev. A. L. ..... Philippine Islands.
Shields, Rev. James K. ..... Superintendent, New Jersey Anti-Saloon League, Newark, N. J.
Shillito, Rev. Edward ..... London, England.
Slattery, Miss Margaret ..... Boston, Mass.
Smith, Rev. Frank Wade ..... Editor, General Minutes, New York City, N. Y.
Stoody, Mrs. Ralph ..... Portland, Maine.
Stoody, Miss Rosemary ..... Portland, Maine.
Tomlinson, Mr. R. Parkinson ..... Fraternal Delegate, Wesleyan Methodist Church.
Wells, Rev. Oscar B. ..... Montpelier, Vermont.
Yoshioka, Rev. Seimei ..... Fraternal Delegate, Methodist Church of Japan.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

The following Memorials, Resolutions and Papers were passed by the Committee on Reference to the proper committees. They are arranged in alphabetical order of Conferences:

ALABAMA

A. D. Peck presented a memorial regarding Reserve Delegates. Referred to the Committee on Temporal Economy.

ATLANTA

J. W. Queen presented a memorial concerning the return of Bishop F. T. Keeney. Referred to the Committee on Episcopacy.

Also a memorial concerning the Continuation of the Atlanta Area. Referred to the Committee on Episcopacy and the Bishops.

D. H. Stanton presented a memorial from the Atlanta Area Delegation concerning the Return of Bishop Keeney. Referred to the Committee on Episcopacy.

BALTIC AND SLAVIC

M. Prikask presented a memorial regarding Enabling Act for Estonia Annual Conference. Referred to the Committee on Boundaries.

Adolgoth Von Seck presented a memorial concerning the return of Bishop Wade. Referred to the Committee on Episcopacy.

BALTIMORE

F. R. Bayley presented a memorial regarding Annuity Claims of Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Necessitous Funds for Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial on *ex-officio* Members of General Conference. Referred to the Committee on Temporal Economy.

Also a memorial on the Sesqui-Centennial of Methodism. Referred to the Committee on Temporal Economy.

H. W. Burgan presented a memorial regarding Sabbath Observance. Referred to the Committee on State of the Church.

J. R. Edwards presented a memorial from the Board of Foreign Missions concerning Administration of World Service in Foreign Fields. Referred to the Committee on Temporal Economy.

Benjamin W. Meeks presented a memorial regarding Elective District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial on Episcopal Tenure. Referred to the Committee on Episcopacy.

Also a memorial concerning Home Missionary and Church Extension appropriations. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appropriations for Schools and Colleges. Referred to the Committee on Education.

Also a memorial on the progress of the American University. Referred to the Committee on Education.

Also a second memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial regarding Board of Temperance, Prohibition, and Public Morals. Referred to the Committee on Temperance, Prohibition and Public Morals.

A. E. Slagle presented a memorial concerning Special Sessions of Annual Conference. Referred to the Committee on Itinerancy.

BENGAL

Japheth K. Dofadar presented a memorial concerning Foreign Education for S. K. Biswas. Referred to the Committee on Foreign Missions.

B. W. Tucker presented a memorial concerning Passing Marks in the Courses of Study. Referred to the Committee on Education.

BLUE RIDGE-ATLANTIC

W. A. Parsons presented a memorial regarding Adjustment of Conference Boundaries. Referred to the Committee on Boundaries.

BOMBAY

LeRoy Lightfoot presented a memorial regarding World Service Organization and Foreign Mission Support. Referred to the Committee on Temporal Economy.

CALIFORNIA

E. P. Dennett presented a memorial regarding Right to Annuity Claim. Referred to the Committee on Itinerancy.

P. F. Morris presented a memorial concerning California

Edition, *The Christian Advocate.* Referred to the Committee on Book Concern.

Also a memorial on Smoking. Referred to the Committee on Temperance, Prohibition and Public Morals.

W. P. Rankin presented a memorial regarding Amendment of Constitution, ¶ 39, § 5. Referred to the Committee on Temporal Economy.

Also a memorial concerning California Edition, *The Christian Advocate.* Referred to the Committee on Book Concern.

Also a memorial concerning Change of Conference Boundaries. Referred to the Committee on Boundaries.

CENTRAL ALABAMA

E. M. Jones presented a memorial concerning Employment of Negroes as Secretaries, Board of Education, etc. Referred to the Committee on Education.

CENTRAL CHINA

P. G. Hayes presented a memorial concerning Assignment of Bishop Baker to Shanghai Area. Referred to the Committee on Episcopacy.

Handel Lee presented a memorial concerning Resident Bishop for Shanghai. Referred to the Committee on Episcopacy.

CENTRAL GERMAN

J. A. Diekmann presented a memorial regarding Deaconess Pension. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial regarding Amendment of ¶ 538, *Discipline* 1928. Referred to the Committee on Pensions and Relief.

A. L. Marting presented a memorial concerning Conscientious Objectors. Referred to the Committee on State of the Church

Also a memorial concerning Germany's war guilt. Referred to the Committee on State of the Church.

Also a memorial concerning Merger of Central German Conference with Contiguous Conferences. Referred to the Committee on Boundaries.

CENTRAL GERMANY

F. H. Otto Melle presented a memorial concerning Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

CENTRAL NEW YORK

R. C. Hebblethwaite presented a memorial regarding Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning President Hoover's Moratorium,

Disarmament, etc. Referred to the Committee on State of the Church.

Also a memorial concerning Presidency of the Resident Bishop. Referred to the Committee on Episcopacy.

Also a memorial concerning Junior Laymen Organization Made Official. Referred to the Committee on Temporal Economy.

Also a memorial concerning Reduction of the Size of the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Reorganization World Service Program. Referred to the Committee on Temporal Economy.

Arnold Mellin presented a memorial concerning Relief of Supply Pastors. Referred to the Committee on Pensions and Relief.

R. L. Nye presented a memorial concerning Relief of Supply Pastors. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Election of Lay Delegates—Constitutional Amendment. Referred to the Committee on Temporal Economy.

Also a memorial Relating to the Call of Conferences. Referred to the Committee on Temporal Economy.

A. G. Odell presented a memorial concerning Retention of Benevolent Monies by Annual Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Distribution of World Service Receipts. Referred to the Committee on Temporal Economy.

Also a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial concerning the Case of R. F. Fairburn. Referred to the Committee on Judiciary.

Also a memorial concerning *The Christian Advocate*. Referred to the Committee on Book Concern.

Also a memorial on Publishing Agents to Provide Literature. Referred to the Committee on Book Concern.

Also a memorial concerning Forfeiture of Annuity Benefits. Referred to the Committee on Pensions and Relief.

Also a memorial on Associate Membership in Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Conference Commission for Financial Administration. Referred to the Committee on Temporal Economy.

A. G. Wells presented a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

CENTRAL NORTHWEST

O. G. Sandberg presented a memorial regarding Foreign

Language Conferences. Referred to the Committee on Temporal Economy.

CENTRAL PENNSYLVANIA

H. L. Jacobs presented a memorial concerning Number of Publishing Agents. Referred to the Committee on Book Concern.

Also a memorial concerning Amenability of General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial regarding Ritual for Receiving Children as Members of the Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning Retirement of General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial to Amend ¶ 378, § 1, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial concerning Public Consecration of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Release of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Amenability of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Appointment of Pastors by Bishops. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 257, § 3, *Discipline,* 1928. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 110, § 19, *Discipline,* 1928. Referred to the Committee on Itinerancy.

Also a memorial concerning Annual Conference Relation for Supply Pastors. Referred to the Committee on Itinerancy.

Also a memorial concerning Election of Sceretary Board of Hospitals, etc. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Lay Electoral Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Change of Office to Order. Referred to the Committee on Temporal Economy.

Also a memorial concerning Method of Electing Treasurer of Episcopal Board. Referred to the Committee on Book Concern.

Also a memorial concerning Board of Managers, Board of Temperance, Prohibition and Public Morals. Referred to the Commtitee on Temperance, Prohibition and Public Morals.

Also a memorial concerning Return of Retired Bishops to Annual Conference. Referred to the Committee on Judiciary.

Also a second memorial concerning Return of Retired Bish-

ops to Annual Conference. Referred to the Committee on Episcopacy.

Also a memorial regarding Baptismal and Marriage Records. Referred to the Committee on State of the Church.

A. Lawrence Miller presented a memorial on Young People's Counselor. Referred to the Committee on Education.

Also a memorial to Amend ¶ 387, § 1, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial concerning Nomination Department Superintendents' Church School. Referred to the Committee on Education.

Also a memorial concerning Payment of Annuity Claim Monthly. Referred to the Committee on Itinerancy.

Also a memorial concerning Annual Conference Autonomy Home Missions Work. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning Constitutional Amendment—Election of Ministerial Delegates. Referred to the Committee on Temporal Economy.

Also a memorial to Change Title Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temporal Economy.

Also a memorial to Revise ¶ 387, § 4, *Discipline,* 1928. Referred to the Committee on Pensions and Relief.

Also a memorial to Amend ¶ 111, § 4, Item 4, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

B. A. Salter presented a memorial concerning Claim of Bishops and Conference Claimants. Referred to the Committee on Temporal Economy.

Also a memorial concerning Pastor's Authority in Relation to Deaconess, etc. Referred to the Committee on Itinerancy.

J. E. Skillington presented a memorial concerning Organization of Conference Sustentation Fund. Referred to the Committee on Temporal Economy.

A. S. Williams presented a memorial concerning Change in the Supervisional System. Referred to the Committee on Itinreancy.

CENTRAL TENNESSEE

Harry L. Upperman presented a memorial regarding Maintaining Chattanooga and Atlanta Areas. Referred to the Bishops.

CENTRAL WEST

B. F. Abbott presented a memorial concerning Mother's Day. Referred to the Committee on Temporal Economy.

Also a memorial concerning Conference Boundaries. Referred to the Committee on Boundaries.

G. D. Hancock presented a memorial on Retaining Bishop

Clair in present Area. Referred to the Committee on Episcopacy.

Miss A. M. Williams presented a memorial concerning Welfare and Training of Children and Youth. Referred to the Committee on Education.

CHICAGO NORTHWEST

A. J. Loeppert presented a memorial regarding Enabling Act for Merger with other Conferences. Referred to the Committee on Boundaries.

CHILE

F. C. Munoz presented a memorial regarding Annual Church Meeting. Referred to the Committee on Temporal Economy.

Also a memorial regarding Adaptation of World-Wide Spirit of Methodism. Referred to the Committee on State of the Church.

Also a memorial regarding Central Conferences. Referred to the Committee on Central Conferences.

P. R. Zottele presented a memorial concerning Lay Electoral Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Return of Bishop Miller. Referred to the Committee on Episcopacy.

Also a memorial concerning Two Areas in the Latin America Central Conference. Referred to the Committee on Central Conferences.

Also a memorial concerning Cabinet Consultation by Local Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial concerning Nominations for Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Article XXIII of the Articles of Religion. Referred to the Committee on Judiciary.

Also a memorial regarding Place of Meeting of the District Conference. Referred to the Committee on Temporal Economy.

CHUNGKING WEST CHINA

C. B. Rape presented a memorial on Junior Brotherhood. Referred to the Committee on Education.

COLORADO

L. M. Edwards presented a memorial concerning Quadrennial Ministerial Tenure. Referred to the Committee on Itinerancy.

Also a memorial concerning Quadrennial Appointment of Ministers. Referred to the Committee on Itinerancy.

Also a memorial concerning Quadrennial Election of Bishops. Referred to the Committee on Episcopacy.

A. P. Gaines presented a memorial to Change our Itinerant System. Referred to the Committee on Itinerancy.

Also a memorial concerning A Plan of Functional Conference Superintendence. Referred to the Committee on Itinerancy.

Also a second memorial concerning A Plan of Functional Conference Superintendence. Referred to the Committee on Itinerancy.

F. L. Geyer presented a memorial concerning Termination Conference Membership by Location. Referred to the Committee on Itinerancy.

G. M. Hanner presented a memorial concerning Organization and Administration of the Philanthropies of the Methodist Episcopal Church. Referred to the Committee on Temporal Economy.

I. W. Kingsley presented a memorial concerning Church Building. Referred to the Committee on Temporal Economy.

I. L. Morgan presented a memorial to Amend ¶ 172, *Discipline,* 1928. Referred to the Committee on Itinerancy.

I. A. Morton presented a memorial to Substitute Conference Functional Superintendence for Present Plan of District Superintendence. Referred to the Committee on Itinerancy.

C. E. Schofield presented a memorial to Change Name and Program of Quarterly Conference. Referred to the Committee on Temporal Economy.

DAKOTA

A. C. Darling presented a memorial concerning Funds for Pension Relief. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Debt Owed by Minister to the Conference. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 386, *Discipline,* 1928. Referred to the Committee on Pensions and Relief.

Also a memorial to Amend ¶ 385, *Discipline,* 1928, Estimating Liabilities. Referred to the Committee on Pensions and Relief.

Also a memorial to Amend ¶ 385, *Discipline,* 1928, Limiting Apportionment. Referred to the Committee on Temporal Economy.

Also a memorial concerning Plan for a Contributory Pension Feature. Referred to the Committee on Pensions and Relief.

Also a memorial to Amend ¶ 387, *Discipline,* 1928. Referred to the Committee on Pensions and Relief.

Also a memorial to amend ¶ 237, *Discipline,* 1928. Referred to the Committee on Pensions and Relief.

A. J. Hoyer presented a memorial concerning Laymen in

the Annual Conference. Referred to the Committee on Judiciary.

Also a memorial on Judicial Review of ¶ 36, *Discipline,* 1928. Referred to the Committee on Judiciary.

Also a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Judiciary.

J. M. Hunter presented a memorial Amending Disciplinary Plan of Pro-rating. Referred to the Committee on Pensions and Relief.

E. D. Kohlstedt presented a memorial concerning Nominations of District Superintendents by Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning Time Limit of Bishop's Term of Office. Referred to the Committee on Episcopacy.

Also a memorial concerning Retirement Age of General Conference Elective Officers. Referred to the Committee on Temporal Economy.

Also a memorial concerning General Conference Advisory Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Laymen to Concur in Annual Conference Collections. Referred to the Committee on Temporal Economy.

DELAWARE

D. H. Hargis presented a memorial concerning Return of Bishop Richardson. Referred to the Committee on Episcopacy.

D. W. Henry presented a memorial concerning Clarification of Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Definition of Boundaries. Referred to the Committee on Boundaries.

Mrs. W. C. Thompson presented a memorial concerning Higher Education for Negro Youth. Referred to the Committee on Education.

DENMARK

P. M. Peterson presented a memorial concerning Pension Support. Referred to the Committee on Pensions and Relief.

A. Rogert presented a memorial concerning Reappointment of Bishop Wade to Stockholm Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Danish Courses of Study. Referred to the Committee on Education.

DES MOINES

A. M. Eastman presented a memorial concerning Merger of Iowa and Des Moines Conferences. Referred to the Committee on Boundaries.

G. J. Fansher presented a memorial on War. Referred to the Committee on State of the Church.

Also a memorial concerning Moving Pictures. Referred to the Committee on State of the Church.

L. P. Goodwin presented a memorial concerning Support of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Merger Des Moines and Iowa Annual Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning Consolidation of Boards. Referred to the Committee on Temporal Economy.

J. L. Hillman presented a memorial from the Omaha Area Council concerning Reduction Number of Board Secretaries, etc. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council regarding Unionizing Book Concern. Referred to the Committee on Book Concern.

Also a memorial from the Omaha Area Council Relating to Pensions in Special Cases. Referred to the Committee on Pensions and Relief.

Also a memorial from the Omaha Area Council concerning Organization Self Support. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Discontinuance Unworthy Officials. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning World Service Commission Revision. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Transfer of Church Members. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Preparation of Charges. Referred to the Committee on Itinerancy.

Also a memorial from the Omaha Area Council concerning Area Church Papers. Referred to the Committee on Book Concern.

Also a memorial from the Omaha Area Council concerning Commission Organization and Expenses. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Membership Commission on Finance. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Elimination Nonresident and Inactive Membership. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Va-

cancies in Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial from the Omaha Area Council concerning Elimination Membership Basis for Apportionments. Referred to the Committee on Temporal Economy.

Also a memorial from the Omaha Area Council concerning Unification Work in Foreign Fields. Referred to the Committee on Foreign Missions.

Also a memorial from the Omaha Area Council concerning Purification Radio Broadcasting. Referred to the Committee on State of the Church.

Also a memorial from the Omaha Area Council concerning Divorce. Referred to the Committee on State of the Church.

Also a memorial from the Omaha Area Council concerning Release of General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial from the Omaha Area Council concerning Location for Inefficiency. Referred to the Committee on Itinerancy.

Also a memorial from the Omaha Area Council concerning Marriage and Divorce. Referred to the Committee on State of the Church.

Also a memorial from the Omaha Area Council concerning Uniform Marriage and Divorce Laws. Referred to the Committee on State of the Church.

W. A. Morgan presented a memorial concerning Benevolences. Referred to the Committee on Temporal Economy.

W. H. Shipman presented a memorial regarding Amendment of the Fifth Restrictive Rule. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 35, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

E. L. Stone presented a memorial concerning Allocation of Returned Missionaries to Annual Conferences. Referred to the Committee on Itinerancy.

DETROIT

Charles Bayless presented a memorial from the Port Huron District Conference concerning Confirmation of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial from the Port Huron District Conference concerning Election of Delegates to General Conference. Referred to the Commtitee on Temporal Economy.

H. A. Field presented a memorial from the Detroit Methodist Preachers' Association concerning Establishing a Standing Committee of Investigation. Referred to the Committee on Itinerancy.

F. L. Fitch presented a memorial concerning Military Serv-

ice and Training. Referred to the Committee on State of the Church.

Also a memorial concerning President Hoover's Moratorium, Disarmament, etc. Referred to the Committee on State of the Church.

Also a memorial concerning Employment of Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Conditions for Admission on Trial. Referred to the Committee on Itinerancy.

Also a memorial concerning Relationship Ordained Local Preachers. Referred to the Committee on Itinerancy.

J. M. M. Gray presented a memorial concerning Admission on Trial in Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning Emergency Episcopal Administration. Referred to the Committee on Episcopacy.

Also a memorial concerning President Hoover's Moratorium, Disarmament, etc. Referred to the Committee on State of the Church.

Also a memorial concerning Exemption from Military Service, etc. Referred to the Committee on State of the Church.

Also a memorial concerning Supervision Local Preachers. Referred to the Committee on Itinerancy.

J. W. LeVan presented a memorial concerning Delegated Representation. Referred to the Committee on Temporal Economy.

L. O. Moody presented a memorial concerning Membership, etc., Men's Work Commission. Referred to the Committee on Education.

M. R. Reed presented a memorial concerning Continuance of World Peace Commission. Referred to the Committee on State of the Church.

M. S. Rice presented a memorial concerning Children's Homes. Referred to the Committee on Hospitals, Homes and Deaconess Work.

R. M. Toms presented a memorial concerning Child Welfare. Referred to the Committee on Temporal Economy.

O. W. Willits presented a memorial concerning Judicial Opinion on Special Appointments. Referred to the Committee on Judiciary.

EASTERN SOUTH AMERICA

W. A. Brown presented a memorial regarding Amendment to Powers of Bishops. Referred to the Committee on Pensions and Relief.

Also a memorial to Amend ¶¶ 556 and 557, *Discipline*, 1928. Referred to the Committee on State of the Church.

Also a memorial concerning Change of Language to Define our Ministry. Referred to the Committee on Itinerancy.

Also a memorial concerning All Methodist Sunday. Referred to the Committee on State of the Church.

Also a memorial concerning the Restoration of the Ritual and Hymnal. Referred to the Committee on State of the Church.

Also a memorial concerning Reorganization of World Service. Referred to the Committee on Temporal Economy.

C. G. Coates presented a memorial concerning Central Conferences to Enact Laymen Legislation. Referred to the Committee on Central Conferences.

Also a memorial concerning Composition and Duties of Church Official Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Trials of Church Members. Referred to the Committee on Temporal Economy.

Gabino Rodriguez presented a memorial concerning Spanish Edition, *Discipline,* 1932. Referred to the Committee on Book Concern.

Also a Memorial concerning Appointment of Corresponding Secretaries of Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial regarding Enabling Act to Elect Two Bishops for Central Conference of Latin America. Referred to the Committee on Central Conferences.

Also a memorial concerning Admission of Laymen to Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial to Change Name of Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial Requesting Judiciary Committee Ruling on Election of District Superintendents. Referred to the Committee on Judiciary.

Also a memorial on Latin American Centennial. Referred to the Committee on Foreign Missions.

Also a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Foreign Field Finance Committees. Referred to the Committee on Foreign Missions.

EASTERN SWEDISH

C. A. R. Liljewall presented a memorial concerning Extension of a 1928 Enabling Act. Referred to the Committee on Boundaries.

ERIE

J. L. Clemens presented a memorial concerning Foreign Lan-

guage Churches. Referred to the Committee on Home Missions and Church Extension.

C. J. Zetler presented a memorial on Doctrinal Standards. Referred to the Committee on State of the Church.

Also a memorial concerning Erie Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Reassignment of Bishop Welch to Pittsburgh Area. Referred to the Committee on Episcopacy.

Also a memorial regarding Revision of Boundary Lines. Referred to the Committee on Boundaries.

GENESEE

Ray Allen presented a memorial concerning Abolition of War, U. S. Disarmament. Referred to the Committee on State of the Church.

Also a memorial to End Lynch Law—Abolition of Capital Punishment. Referred to the Committee on State of the Church.

Also a memorial concerning Modification of Present Economic System. Referred to the Committee on State of the Church.

C. E. Guthrie presented a memorial concerning Church Union. Referred to the Committee on Federation.

D. W. Howell presented a memorial concerning Adjustment of Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial on Bishops to Conduct Preaching Missions. Referred to the Committee on Episcopacy.

Also a memorial concerning Powers of Annual Conference Deaconess Boards. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial to Amend ¶ 257, *Discipline,* 1928. Referred to the Committee on Itinerancy.

Also a memorial concerning Reduction in Size of the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning President Hoover's Moratorium and Disarmament. Referred to the Committee on State of the Church.

Also a memorial concerning Boundaries of Delaware Conference. Referred to the Committee on Boundaries.

Also a memorial concerning Separation of Epworth League from Church School Administration. Referred to the Committee on Education.

Also a memorial concerning Day of Meditation and Prayer in 1932. Referred to the Committee on State of the Church.

Also a memorial concerning Promotion of Church Union. Referred to the Committee on State of the Church.

Also a memorial concerning Annual Observance Pentecost Sunday. Referred to the Committee on State of the Church.

Also a memorial to Amend ¶ 100, *Discipline,* 1928. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial relating to Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial to Amend ¶¶ 107 and 285, *Discipline,* 1928. Referred to the Committee on Hospitals, Homes and Deaconess Work.

GEORGIA

E. J. Hammond presented a memorial concerning Return of Bishop Keeney to Atlanta Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Maintenance of Atlanta Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial concerning Change in Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Change of Law Relative to Mortgage or Sale of Church Property. Referred to the Committe on Temporal Economy.

GUJARAT

D. J. Makwana presented a memorial Against Central Conference Delegates to General Conference. Referred to the Committee on Central Conferences.

HOLSTON

E. B. Martin presented a memorial concerning Return of Bishop Smith to Chattanooga Area. Referred to the Committee on Episcopacy.

IDAHO

C. O. Heath presented a memorial concerning Publication of Pacific *Christian Advocate.* Referred to the Committee on Book Concern.

Also a memorial concerning Discontinuance Helena Area. Referred to the Bishops.

K. G. McCallister presented a memorial to Amend ¶ 257, *Discipline,* 1928, *re* Chaplains. Referred to the Committee on Itinerancy.

W. B. Young presented a memorial concerning Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

ILLINOIS

George Davies presented a memorial concerning World War Guilt and Disarmament. Referred to the Committee on State of the Church.

Also a memorial concerning Transfer of Annual Conference Members. Referred to the Committee on Itinerancy.

Also a memorial concerning Adequate Support of Ministers. Referred to the Committee on Itinerancy.

W. E. Shaw presented a memorial concerning Quarterly Conference Committee on Social Justice. Referred to the Committee on State of the Church.

E. L. Tobie presented a memorial concerning the Larger Parish Plan. Referred to the Committee on Temporal Economy.

A. M. Wells presented a memorial concerning Ruling on "Title of Property." Referred to the Committee on Judiciary.

INDIANA

H. W. Baldridge presented a memorial concerning Duties of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Emergency Episcopal Administration. Referred to the Committee on Episcopacy.

Also a memorial concerning Commission on General Conference Entertainment. Referred to the Committee on Temporal Economy.

J. G. Benson presented a memorial concerning Merger of Board of Hospitals, Homes and Deaconess Work with Another Benevolence Board. Referred to the Committee on Hospitals, Homes and Deaconess Work.

E. M. Davis presented a memorial concerning Pensions for Supply Preachers. Referred to the Committee on Pensions and Relief.

W. B. Farmer presented a memorial from the Board of Pensions and Relief concerning Eligible Annuity Years. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Payments Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Supply Pastors' Relief. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Connectional Relief. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Investigation of Necessitous Cases. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Powers of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial as follows: "Does an Annual Conference have the Right to Subvert, Contravene, or Modify the Provi-

sions of our Disciplinary Plan for the Support of Conference Claimants?" Referred to the Committee on Judiciary.

M. A. Farr presented a memorial regarding Relation of Church and State as such Relation Affects the Education of Young People. Referred to the Committee on Education.

O. W. Fifer presented a memorial regarding Emergency Extension Term of District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial concerning Missionary Episcopal Supervision. Referred to the Committee on Episcopacy.

E. E. Harper presented a memorial regarding Appointment of a Commission on Worship and Music by the Bishops. Referred to the Committee on State of the Church.

J. W. McFall presented a memorial from the Rushville District Conference regarding Support of Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial to Change Apostles Creed. Referred to the Committee on State of the Church.

Also a memorial concerning Location of Ineffective Member of an Annual Conference. Referred to the Committee on Itinerancy.

J. M. Walker presented a memorial asking Judicial Decision on ¶ 29, *Discipline,* 1928. Referred to the Committee on Judiciary.

Also a memorial regarding Pensions for Supply Pastors. Referred to the Committee on Pensions and Relief.

Also a memorial Unifying Educational Functions. Referred to the Committee on Education.

Also a memorial to Amend ¶ 48, § 6, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

IOWA

E. A. Bentzinger presented a memorial regarding Conference Commission on Finance. Referred to the Committee on Temporal Economy.

George Blagg presented a memorial concerning Correlation of Wesley Foundation Work. Referred to the Committee on Education.

Also a memorial concerning Transfer of Church Membership. Referred to the Committee on Temporal Economy.

KANSAS

E. E. Beauchamp presented a memorial concerning Participation of Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

R. E. Gordon presented a memorial regarding an Appeal by Kansas Conference. Referred to the Committee on Judiciary.

W. I. Hastie presented a memorial concerning Designation

of World Service Gifts. Referred to the Commission on Temporal Economy.

W. A. Keve presented a memorial concerning Retirement Age for Ministers. Referred to the Committee on Itinerancy.

O. Grant Markham presented a memorial concerning General Conference Expense Fund. Referred to the Committee on Book Concern.

J. R. McFadden presented a memorial requesting Return of Bishop Waldorf to Kansas City Area. Referred to the Committee on Episcopacy.

B. M. Powell presented a memorial concerning Annuity Claims of Widows and Dependent Children. Referred to the Committee on Pensions and Relief.

Bascom Robbins presented a memorial concerning Representation in the General Conference. Referred to the Committee on Temporal Economy.

KENTUCKY

H. E. Trent presented a memorial requesting Return of Bishop Smith. Referred to the Committee on Episcopacy.

KIANGSI

Carleton Lacy presented a memorial regarding Reorganization of Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial concerning Status of Missionaries Elected Bishops. Referred to the Committee on Central Conferences.

Also a memorial concerning Support of Bishops Elected by the Central Conference. Referred to the Committee on Central Conferences.

Also a memorial regarding Status of Chinese Bishop. Referred to the Committee on Central Conferences.

Also a memorial concerning Supervision of Shanghai Area. Referred to the Committee on Episcopacy.

Also a memorial asking for Four Bishops for China. Referred to the Committee on Central Conferences.

Also a memorial concerning Status of Bishops Elected by Central Conferences. Referred to the Committee on Central Conferences.

Also a second memorial concerning Status of Bishops Elected by Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial concerning Central Conference Representation. Referred to the Committee on Central Conferences.

LEXINGTON

D. A. Bethea presented a memorial concerning Change in

Grouping of Conferences in the Atlanta and Chattanooga Areas. Referred to the Bishops.

J. W. Robinson presented a memorial concerning Continuance of Covington Area and Return of Bishop Clair. Referred to the Committee on Episcopacy.

H. W. Simmons presented a memorial concerning Status in Relation to Board of Pensions and Relief of a Minister Expelled for Immoral Conduct. Referred to the Committee on Judiciary.

LIBERIA

Nathan Barnes presented a memorial concerning Placing Liberia Conference in Bishop Johnson's Area. Referred to the Bishops.

LOUISIANA

R. B. Hayes presented a memorial requesting Return of Bishop R. E. Jones. Referred to the Committee on Episcopacy.

LUCKNOW

F. G. Cornelius presented a memorial to Amend Article VII, ¶ 466, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial concerning Change in Bishop's Residence. Referred to the Committee on Central Conferences.

J. W. Pickett presented a memorial asking definition of Status of General Superintendents Elected by Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial concerning Church Union in Southern Asia. Referred to the Committee on Temporal Economy.

Also a memorial regarding Direct Contribution of Churches, Sunday Schools, etc., to Board of Foreign Missions. Referred to the Committee on Temporal Economy.

Also a memorial to Extend the Organization and Powers of Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial concerning Amenability of Bishops in Central Conference Areas. Referred to the Committee on Central Conferences.

Also a memorial concerning Representation of Central Conferences in the General Conference. Referred to the Committee on Central Conferences.

Also a memorial concerning Membership of Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial asking for definition of "Mission." Referred to the Committee on Foreign Missions.

Also a memorial concerning Distinctive Approach for Foreign Missions Support. Referred to the Committee on Foreign Missions.

Also a memorial concerning Special India Rule for Ordination. Referred to the Committee on Central Conferences.

Also a memorial concerning Fraternal Delegate or Delegates from Japan Methodist Church. Referred to the Committee on Temporal Economy.

Also a memorial Requesting Right of Representation be Accorded Methodist Missionaries in Korea and Japan. Referred to the Committee on Temporal Economy.

MAINE

J. M. Arters presented a memorial concerning Constitutionality of ¶ 256, § 12, *Discipline,* 1928. Referred to the Committee on Judiciary.

MALAYA

H. B. Amstutz presented a memorial concerning Duties of Missionary Bishop. Referred to the Committee on Episcopacy.

T. W. Bowmar presented a memorial concerning Organization of Central Council for Malaysia Chinese Conference and Malaya Tamil Conference. Referred to the Committee on Temporal Economy.

Also a memorial requesting an Enabling Act for Malaysia Chinese Conference and Malaya Tamil Conference. Referred to the Committee on Boundaries.

Also a memorial requesting Return of Bishop Lee to Singaport Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Organization of Malaysia Central Conference. Referred to the Committee on Central Conferences.

R. D. Swift presented a memorial regarding Enabling Acts. Referred to the Committee on Boundaries.

Also a memorial concerning Organization of Certain Central Conferences, etc. Referred to the Committee on Central Conferences.

MICHIGAN

E. W. Blakeman presented a memorial concerning Transfer to Board of Education Responsibility for Developing Wesley Foundations. Referred to the Committee on Education.

J. W. Broxholm presented a memorial Against System of Military Education. Referred to the Committee on State of the Church.

D. S. Coors presented a memorial concerning Preservation of Methodist World Peace Commission. Referred to the Committee on State of the Church.

J. C. DeVinney presented a memorial concerning World Peace. Referred to the Committee on State of the Church.

Hugh Kennedy presented a memorial from the World Serv-

ice Commission concerning Missionary Education. Referred to the Committee on Temporal Economy.

Also a memorial from the World Service Commission concerning Division of Board of Education. Referred to the Committee on Temporal Economy.

Also a memorial from the World Service Commission regarding Education in Christian Stewardship. Referred to the Committee on Temporal Economy.

Also a memorial from the World Service Commission concerning Report of World Service Commission. Referred to the Committee on Temporal Economy.

R. E. Meader presented a memorial from the Board of Pensions and Relief concerning Authority of Board of Pensions and Relief. Referred to the Committee on Pensions and Relief.

J. L. Seaton presented a memorial concerning The University Senate. Referred to the Committee on Education.

Also a memorial concerning Reorganization of Board of Education. Referred to the Committee on Education.

Also a memorial concerning Report of Survey of Educational Institutions. Referred to the Committee on Education.

C. S. Wheeler presented a memorial concerning Board of Trustees for District Property. Referred to the Committee on Temporal Economy.

J. R. Wooton presented a memorial concerning Pastors and Administration Sacrament Lord's Supper. Referred to the Committee on Itinerancy.

MINNESOTA

H. W. Bedford presented a memorial asking for Interpretation of ¶ 110, § 19, *Discipline,* 1928. Referred to the Committee on Judiciary.

Also a memorial concerning Relationship Annual Conference to its Corporation. Referred to the Committee on Judiciary.

Also a memorial Amending "Ministerial Support Defined." Referred to the Committee on Temporal Economy.

Also a memorial concerning Source of Bishops' Pensions *re* Conference Membership. Referred to the Committee on Episcopacy.

Also a memorial concerning Correlation World Service and Kindred Agencies. Referred to the Committee on Temporal Economy.

Also a memorial concerning War and Peace. Referred to the Committee on State of the Church.

Also a memorial requesting an Enabling Act. Referred to the Committee on Boundaries.

G. F. Reineke presented a memorial concerning Reduction of Salaries of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Pro-rating of Salaries of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Retirement of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Election of Bishops. Referred to the Committee on Episcopacy.

L. H. Rising presented a memorial concerning Transfer of Wesley Foundation Work to Board of Education. Referred to the Committee on Education.

MISSISSIPPI

A. L. Holland presented a memorial concerning Haven Teachers College. Referred to the Committee on Education.

Also a memorial requesting Return of Bishop Jonse. Referred to the Committee on Episcopacy.

Also a memorial concerning Minimum Support for Pastors. Referred to the Committee on Temporal Economy.

L. E. Johnson presented a memorial requesting Return of Bishop Jones. Referred to the Committee on Episcopacy.

D. L. Morgan presented a memorial in Appreciation of Bishop Jones. Referred to the Committee on Episcopacy.

Also a memorial from New Orleans Area Council concerning Return of Bishop Jones. Referred to the Committee on Episcopacy.

MISSOURI

J. W. Anderson presented a memorial to Amend ¶ 231, *Discipline,* 1928. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 397, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 80, *Discipline,* 1928. Referred to the Committee on Itinerancy.

O. J. Carder presented a memorial concerning Tenure of Office of District Superintendent. Referred to the Committee on Judiciary.

E. N. Garrett presented a memorial from the Kirksville District concerning Retirement of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Kirksville District to Amend ¶ 256, *Discipline,* 1928. Referred to the Committee on Episcopacy.

W. C. Harper presented a memorial requesting Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

J. J. Shy presented a memorial concerning Establishment of Methodist Finance Corporation. Referred to the Committee on Temporal Economy.

Also a memorial concerning Versailles Treaty. Referred to the Committee on State of the Church.

Also a memorial concerning Annual Conference Commission on Finance. Referred to the Committee on Temporal Economy.

Also a memorial concerning Supplemental Salary Fund. Referred to the Committee on Temporal Economy.

L. E. Snyder presented a memorial as follows: "When does Term of District Superintendent Appointed Between Sessions Begin?" Referred to the Committee on Judiciary.

J. W. Thompson presented a memorial to Amend ¶¶ 377 and 378, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial regarding Sustentation Fund. Referred to the Committee on Itinerancy.

W. J. Trues presented a memorial to Amend ¶ 256, § 14, *Discipline,* 1928. Referred to the Committee on Episcopacy.

Also a memorial to Amend ¶ 374, § 2, *Discipline,* 1928. Referred to the Committee on Episcopacy.

S. H. Wallace presented a memorial from the Huffman Memorial Church regarding Women as Members of Annual Conferences. Referred to the Committee on Itinerancy.

MONTANA STATE

C. E. Smith presented a memorial on Reporting Daily Vacation Bible Schools. Referred to the Committee on Temporal Economy.

NEBRASKA

J. R. Bucknell presented a memorial concerning Equalization of Pastoral Support. Referred to the Committee on Temporal Economy.

J. R. Gettys presented a memorial concerning Powers of Annual Conferences. Referred to the Committee on Itinerancy.

H. E. Hess presented a memorial to Amend Rules of Order, Assignment to Committees. Referred to the Committee on Temporal Economy.

Also a memorial concerning Unacceptable Conference Members. Referred to the Committee on Itinerancy.

H. G. Langley presented a memorial concerning Liability of Book Concern for Borrowed Funds. Referred to the Committee on Book Concern.

Also a memorial concerning Pro-rating Ministerial Supprot. Referred to the Committee on Episcopacy.

T. E. Patterson presented a memorial requesting Return of Bishop Leete. Referred to the Committee on Episcopacy.

NEWARK

D. F. Diefendorf presented a memorial concerning Change in Versailles Treaty. Referred to the Committee on State of the Church.

Also a memorial to Amend ¶ 110, § 19, *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial concerning Duties of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning World Service Organization. Referred to the Committee on Temporal Economy.

Also a memorial concerning Foreign Language Churches. Referred to the Committee on Home Missions and Church Extension.

Also a memorial to Change Name of Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temporal Economy.

Also a memorial from the student body of Drew Theological Seminary to permit Local Preachers and Deacons to Administer the Sacrament of the Lord's Supper. Referred to the Committee on Itinerancy.

J. R. Joy presented a memorial from W. B. Tower to Disband the Bilingual Mission. Referred to the Committee on Home Missions and Church Extenison.

J. H. McDonald presented a memorial Concerning His Right to Full Annuity as a Conference Claimant. Referred to the Committee on Judiciary.

Frank Mead presented a memorial from the Newark Lay Electoral Conference requesting Return of Bishop McConnell. Referred to the Committee on Episcopacy.

L. C. Orcutt presented a memorial from the Laymen's Association requesting Return of Bishop McConnell. Referred to the Committee on Episcopacy.

G. G. Vogel presented a memorial concerning Reduction of Representation in General Conference. Referred to the Committee on Itinerancy.

Also a Memorial concerning the Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Continuance of Term of District Superintendents. Referred to the Committee on Itinerancy.

NEW ENGLAND

E. P. Bliss presented a memorial to Amend ¶ 405, *Discipline,* 1928—Building or Remodeling Church Property. Referred to the Committee on Temporal Economy.

C. O. Ford presented a memorial concerning Redefinition Duties and Work of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Consolidation of Board of Foreign Missions and Board of Home Missions and Church Extension. Referred to the Committee on Temporal Economy.

L. O. Hartman presented a memorial concerning Abolition

of Capital Punishment. Referred to the Committee on State of the Church.

Also a memorial regarding Change of Legislation Respecting City Missionary Societies. Referred to the Committee on Home Missions and Church Extension.

J. F. Knotts presented a memorial concerning Limited Term Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

D. L. Marsh presented a memorial concerning The Present Economic Situation in America. Referred to the Committee on State of the Church.

Also a memorial concerning Disarmament and War Guilt. Referred to the Committee on State of the Church.

Also a memorial concerning Lord's Day Alliance of America. Referred to the Committee on State of the Church.

Also a memorial from the Young People of Glenwood Church, Columbus, Ohio, concerning "Songs of Peace" in the Methodist Hymnal. Referred to the Committee on State of the Church.

G. A. Martin presented a memorial concerning Appointment of Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Historical Societies and Publications of The Methodist Book Concern. Referred to the Committee on Book Concern.

Also a memorial regarding Army and Navy Chaplains. Referred to the Committee on State of the Church.

G. H. Spencer presented a memorial concerning Area Councils. Referred to the Committee on Temporal Economy.

Also a memorial concerning State Department Bureau for Promotion of World Peace. Referred to the Committee on State of the Church.

G. P. Stuart presented a memorial Against Use of Name "Bureau of Architecture." Referred to the Committee on Home Missions and Church Extension.

Also a memorial to Investigate Bureau of Architecture. Referred to the Committee on Home Missions and Church Extension.

Also a memorial to Abolish the Bureau of Architecture. Referred to the Committee on Home Missions and Church Extension.

Also a memorial to Amend ¶ 485, *Discipline,* 1928, concerning Department of Church Extension. Referred to the Committee on Home Missions and Church Extension.

NEW ENGLAND SOUTHERN

D. G. Patt presented a memorial regarding Exemption from

Military Service. Referred to the Committee on State of the Church.

NEW HAMPSHIRE

F. E. Thayer presented a memorial regarding Appointment of Bishop Burns to Boston Area. Referred to the Committee on Episcopacy.

NEW JERSEY

T. S. Brock presented a memorial concerning Re-establishment of Church upon its Historic Doctrinal Foundations. Referred to the Committee on State of the Church.

H. P. Sloan presented a memorial to Change Name of Board of Foreign Missions. Referred to the Committee on Temporal Economy.

J. W. Stokes presented a memorial concerning Membership of Deaconess in Quarterly Conference. Referred to the Committee on Hospitals, Homes and Deaconess Work.

E. A. Wells presented a memorial requesting Return of Bishop Richardson. Referred to the Committee on Episcopacy.

Also a memorial concerning Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial concerning Freedom of Conscience. Referred to the Committee on State of the Church.

NEW YORK

L. H. Bugbee presented a memorial concerning Revision of Certain Paragraphs of the *Discipline,* 1928, pertaining to Courses of Study. Referred to the Committee on Education.

A. E. Chenoweth presented a memorial concerning a Plan for Church Benevolences. Referred to the Committee on Temporal Economy.

F. B. Newall presented a memorial concerning Future Policy of our Church in Connection with General Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Merger of Adjacent Churches in Different Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Conferences Returning Portions of World Service Offerings. Referred to the Committee on Temporal Economy.

C. F. Price presented a memorial concerning Increase in Membership of Board of Trustees. Referred to the Committee on Temporal Economy.

Also a memorial concerning Ritual for Cornerstone Laying. Referred to the Committee on State of the Church.

Also a memorial concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial concerning Bonding Church Officers. Referred to the Committee on Temporal Economy.

Also a memorial concerning Method of Nominating Publishing Agents. Referred to the Committee on Book Concern.

C. A. Smith presented a memorial concerning Approval Work of General Conference Commission on Courses of Study. Referred to the Committee on Education.

Also a memorial concerning Return of Bishop McConnell. Referred to the Committee on Episcopacy.

R. W. Sockman presented a memorial from the World Peace Commission regarding Peace. Referred to the Committee on State of the Church.

Also a memorial to Amend ¶ 486, § 1, *Discipline*, 1928, Department of City Work. Referred to the Committee on Home Missions and Church Extension.

E. S. Tipple presented a memorial concerning Times of Meeting of Book Committee. Referred to the Committee on Temporal Economy.

Also a memorial concerning Support of Bishops. Referred to the Committee on Book Concern.

Also a memorial concerning Election of Editors, etc. Referred to the Committee on Book Concern.

NEW YORK EAST

H. B. Belcher presented a memorial concerning Adequate Pensions for Supply Pastors. Referred to the Committee on Pensions and Relief.

J. D. Godfrey presented a memorial requesting Return of Bishop McConnell. Referred to the Committee on Episcopacy.

F. A. Horne presented a memorial concerning Report of Book Committee on Salaries and Allowances of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Treasurer's Report of the Episcopal Fund. Referred to the Committee on Book Concern.

Also a memorial concerning Report of Book Committee. Referred to the Committee on Book Concern.

Also a memorial concerning Interpretation of the word "Claimants." Referred to the Committee on Judiciary.

Also a memorial concerning Relief for Economic Depression. Referred to the Committee on State of the Church.

J. W. Langdale presented a memorial requesting Return of Bishop McConnell. Referred to the Committee on Episcopacy.

Also a memorial concerning Unordained Supply Pastors Administering the Lord's Supper. Referred to the Committee on Itinerancy.

Also a memorial concerning Boundary of Delaware Conference. Referred to the Committee on Boundaries.

Also a memorial concerning Civil Liberties. Referred to the Committee on State of the Church.

Also a memorial concerning Absentee Voting in Annual Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Importance of the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial concerning Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial concerning Appointment of Ministers. Referred to the Committee on Itinerancy.

Also a memorial concerning Incurring of Debts by Boards and Churches. Referred to the Committee on Temporal Economy.

Also a memorial concerning Revision of the Constitution. Referred to the Committee on Episcopacy.

Also a memorial concerning Nomination of Publishing Agents, etc. Referred to the Committee on Book Concern.

Also a memorial concerning Allocation of Board of Home Mission and Church Extension Funds. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning Change in Name of Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temporal Economy.

Also a memorial concerning Publications from World Service Office, etc. Referred to the Committee on Temporal Economy.

Allan MacRossie presented a memorial concerning a Revision of the *Discipline* of 1928 Pertaining to Courses of Study. Referred to the Committee on Education.

F. H. Mix presented a memorial concerning Nomination of Publishing Agents, etc. Referred to the Committee on Temporal Economy.

W. B. Tower presented a memorial from the Executive Committee of the Board of Foreign Missions concerning World Peace. Referred to the Committee on State of the Church.

F. B. Upham presented a memorial from the Official Board of Old John Street Church regarding Barbara Heck Bicentenary. Referred to the Committee on Temporal Economy.

NORTH DAKOTA

R. A. Lathrop presented a memorial concerning Insurance Protection for Church Properties. Referred to the Committee on Temporal Economy.

Also a memorial concerning Membership, etc., Men's Work Commission. Referred to the Committee on Education.

Also a memorial concerning Proposed Church Insurance Department. Referred to the Committee on Temporal Economy.

Alfred Roe presented a memorial concerning North Dakota Conference and St. Paul Area. Referred to the Committee on Episcopacy.

Also a memorial Against Presiding Non-Resident Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Appointment District Superintendents. Referred to the Committee on Itinerancy.

L. G. White presented a memorial as follows: "Can a Quarterly Conference refuse to renew a Local Preacher's License Without Dealing with his Character?" Referred to the Committee on Judiciary.

NORTH-EAST OHIO

H. G. Earle presented a memorial concerning Reorganization of Missionary Enterprises. Referred to the Committee on Foreign Mission.

R. P. Buchanan presented a memorial To Substitute Stewardship Department for World Service Department. Referred to the Committee on Temporal Economy.

W. B. Robinson presented a memorial concerning Amendment of ¶ 379, *Discipline,* 1928—Support of Pastors. Referred to the Committee on Temporal Economy.

L. C. Wright presented a memorial from the Commission on Adequate Support and Equitable Apportionment concerning Schedule of Minimum Support of Pastors. Referred to the Committee on Temporal Economy.

Also a memorial from the Commission on Adequate Support and Equitable Apportionment regarding Supply Pastors. Referred to the Committee on Itinerancy.

Also a memorial from the Commission on Adequate Support and Equitable Apportionment concerning Summary Location. Referred to the Committee on Itinerancy.

NORTH INDIA

H. A. Hanson presented a memorial concerning World Service Organization and Foreign Missions Support. Referred to the Committee on Temporal Economy.

Also a memorial from the Central Conference of Southern Asia concerning Number of Bishops in Southern Asia. Referred to the Committee on Central Conferences.

Nathaniel Jordan presented a memorial concerning Contact between our Educational Institutions in the United States and Those on Foreign Fields. Referred to the Committee on Education.

E. M. Moffatt presented a memorial concerning Gifts to World Service. Referred to the Committee on Temporal Economy.

Also a memorial concerning Selection of Secretaries, Board

of Foreign Missions. Referred to the Committee on Foreign Missions.

M. Singh presented a memorial on Fixing Residence for Bishop Chitambar. Referred to the Committee on Episcopacy.

NORTH INDIANA

D. V. Williams presented a memorial concerning Prohibition. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial concerning Injustice of the Versailles Treaty. Referred to the Committee on State of the Church.

Also a memorial concerning Appointment of Committee on Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial concerning Duties of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Support of Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Organization of Boards under World Service Plan. Referred to the Committee on Temporal Economy.

Also a memorial to Elect Bishops for a Term of Eight Years. Referred to the Committee on Episcopacy.

Also a memorial concerning Transfer of Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial to Abolish Area System. Referred to the Committee on Episcopacy.

NORTHEAST GERMANY

Bernard Keip presented a memorial from the Central European Central Conference concerning Power of Central Conferences to Examine and Acknowledge *Journals* of Annual Conferences, etc. Referred to the Committee on Central Conferences.

Also a memorial from the Central European Central Conference concerning Powers of Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial from the Central European Central Conference concerning Preparatory Membership. Referred to the Committee on Temporal Economy.

A. J. Ohlrich presented a memorial requesting Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial to Fix Number of Conferences in Central European Central Conference. Referred to the Committee on Central Conferences.

NORTHERN MINNESOTA

L. L. Dunnington presented a memorial Against Compulsory

Military Training. Referred to the Committee on State of the Church.

Also a memorial concerning Birth Control. Referred to the Committee on State of the Church.

C. R. Oaten presented a memorial from the Board of Pensions and Relief concerning Annual Conferences and the Retired Relation. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief Concerning Annuity Distribution. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning Powers of Bishops to Make Appointments. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning Powers and Duties Annual Conferences Regarding Annuity Assessments. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning Apportionment by Stewards. Referred to the Committee on Itinerancy.

R. C. Raines presented a memorial concerning President Hoover's Moratorium and War Guilt. Referred to the Committee on State of the Church.

Florence H. Resor presented a memorial from the Methodist Episcopal Church at Pokegama, Minnesota, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Brook Park, Minnesota, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Buhl, Minnesota, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Swatara, Minnesota, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Benchland, Montana, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Hill City, Minnesota, concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Episcopal Church at Hobson, Montana, concerning Admission of Women to Annual

Conference Membership. Referred to the Committee on Itinerancy.

W. L. Smithies presented a memorial concerning Church Cooperation. Referred to the Committee on Temporal Economy.

A. D. Starkey presented a memorial concerning Temperance Education. Referred to the Committee on Temperance, Prohibition and Public Morals.

J. S. Ulland presented a memorial concerning Election of Publishing Agents, etc. Referred to the Committee on Book Concern.

Also a memorial to Amend ¶ 443, *Discipline,* 1928—Depositories. Referred to the Committee on Book Concern.

NORTHERN NEW YORK

G. W. Lane presented a memorial from the Lay Electoral Conference regarding Reduction in Size of General Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference regarding an Annual Conference Commission. Referred to the Committee on Itinerancy.

E. C. Love presented a memorial concerning Family Life. Referred to the Committee on State of the Church.

F. A. Miller presented a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial concerning Area Administration of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Continuance of Area System. Referred to the Committee on Episcopacy.

Also a memorial concerning Temporary Assignment of Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Revision of Boundaries, Conferences in New York and Pennsylvania. Referred to the Committee on Boundaries.

Also a memorial concerning Duties of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Distribution of Home Mission and Church Extension Funds. Referred to the Committee on Temporal Economy.

Also a memorial asking Interpretation of ¶ 389, § 2, *Discipline,* 1928, *re* Annual Conference Annuity Distribution. Referred to the Committee on Judiciary.

Also a memorial from the Committee on Pensions and Relief concerning Ruling on Widow's Annuity Claim. Referred to the Committee on Judiciary.

F. L. Thornberry presented a memorial concerning Adequate

Support for The National Methodist Press. Referred to the Committee on Temporal Economy.

Also a memorial requesting the Return of Bishop Leonard to Buffalo Area. Referred to the Committee on Episcopacy.

NORTHWEST GERMANY

F. H. Otto Melle presented a memorial to Amend ¶ 97, *Discipline,* 1928, *re* Ordinations in Central Conferences. Referred to the Committtee on Itinerancy.

Also a memorial concerning Situation in Germany and War Guilt Clause, Versailles Treaty. Referred to the Committee on State of the Church.

Heinrich Ramke presented a memorial requesting the Return of Bishop Nuelsen to Present Area. Referred to the Committee on Episcopacy.

Also a memorial concerning New Arrangmement of Conferences in Germany. Referred to the Committee on Boundaries.

Also a memorial regarding Ordinations determined by Central Conferences. Referred to the Committee on Central Conferences.

NORTHWEST INDIANA

C. A. Carlisle presented a memorial on Bishops to Create Executive Committee. Referred to the Committee on Temporal Economy.

H. L. Davis presented a memorial on Empowering Retired Bishops to hold Conferences. Referred to the Committee on Episcopacy.

F. O. Fraley presented a memorial to Amend the *Discipline* regarding Inactive and Nonresident Members. Referred to the Committee on Temporal Economy.

G. Bromley Oxnam presented a memorial from the Commission of Twenty-five on Central Conferences Asking Whether a Certain Proposed Amendment to ¶ 613, *Discipline,* 1928, *re* Powers of Central Conferences, is constitutional. Referred to the Committee on Judiciary.

Also a memorial from the Commission on Central Conferences concerning the Meaning of "Local Ministry" as used in ¶ 97, *Discipline,* 1928. Referred to the Committee on Judiciary.

Also a memorial from the Committee on Central Conferences concerning Constitutionality of ¶ 613, Part 2 (4), *Discipline,* 1928. Referred to the Committee on Judiciary.

NORTHWEST IOWA

O. F. Bartz presented a memorial concerning Church School Supplies and Periodicals. Referred to the Committee on Education.

M. D. Bush presented a memorial concerning Transfer of Church Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning The Episcopal Fund. Referred to the Committee on Episcopacy.

Also a memorial concerning Statistical Report Blanks. Referred to the Committee on Temporal Economy.

Also a memorial on Making War Illegal. Referred to the Committee on State of the Church.

Herbert Clegg presented a memorial to Amend ¶ 405, *Discipline,* 1928, Building Churches. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 385, *Discipline,* 1928, Apportionment, Support of Conference Claimants. Referred to the Committee on Temporal Economy.

Also a memorial concerning Changes in the Ritual. Referred to the Committee on State of the Church.

E. M. Corbett presented a memorial concerning Adoption of Sheppard Bill. Referred to the Committee on Temperance, Prohibition and Public Morals.

C. H. Kamphoefner presented a memorial regarding The Episcopal Fund. Referred to the Committee on Episcopacy.

Also a memorial concerning Statistical Report Blanks. Referred to the Committee on Temporal Economy.

Also a memorial to Add a Column on Statistical Report Blanks. Referred to the Committee on Temporal Economy.

Also a memorial concerning Transfer of Church Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Pensions and Relief. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Resignation of a Bishop Between Sessions of the General Conference. Referred to the Committee on Episcopacy.

Also a memorial requesting Enabling Act on Boundaries of Upper Iowa Conference. Referred to the Committee on Boundaries.

NORTHWEST KANSAS

R. A. Anderson presented a memorial requesting Enabling Act for Conference Merger. Referred to the Committee on Boundaries.

L. H. Sweetland presented a memorial concerning Summary Location of Members of an Annual Conference. Referred to the Committee on Judiciary.

Also a memorial to Amend ¶ 55, *Discipline,* 1928, Transfer of Membership. Referred to the Committee on Temporal Economy.

NORWAY

Edvard Sandberg presented a memorial concerning Reappointment of Bishop Wade to Stockholm Area. Referred to the Committee on Episcopacy.

Also a memorial on Deacon to Administer Sacrament of Lord's Supper. Referred to the Committee on Itinerancy.

NORWEGIAN AND DANISH

C. W. Schevenius presented a memorial concerning The World Peace Commission. Referred to the Committee on State of the Church.

Also a memorial regarding Compulsory Military Training. Referred to the Committee on State of the Church.

Also a memorial regarding President Hoover's Moratorium and War Guilt. Referred to the Committee on State of the Church.

Also a memorial concerning Book Concern Reserve and Dividend. Referred to the Committee on Book Concern.

OHIO

D. F. Helms presented a memorial concerning Election of Lay Members to a Lay Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Minister's Annuity. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Federation of Ladies' Aid Societies. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 426, *Discipline,* 1928, Ladies' Aid Societies. Referred to the Committee on Temporal Economy.

Also a memorial in Appreciation of Bishop H. Lester Smith. Referred to the Committee on Episcopacy.

Also a memorial concerning Legality of Report No. 12, Committee on Itinerancy. Referred to the Committee on Judiciary.

Also a memorial concerning Adjustment of Claim of Ministers in Event of Transfer. Referred to the Committee on Pensions and Relief.

Also a memorial asking Interpretation of ¶ 40, Amendment to the Constitution for the Participation of Laymen in the Annual Conference. Referred to the Committee on Judiciary.

A. J. Kestle presented a memorial concerning World Service Designated Gifts. Referred to the Committee on Temporal Economy.

Also a memorial concerning Ministers' Benefit and Brotherhood Fund Societies. Referred to the Committee on Temporal Economy.

Also a memorial concerning Kappa Sigma Pi Organization. Referred to the Committee on Education.

Also a memorial on Revision of the Hymnal. Referred to the Committee on State of the Church.

Also a memorial concerning Elimination of Word "Catholic" from Apostles' Creed, etc. Referred to the Committee on State of the Church.

Also a memorial regarding Contributions to Funds for Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the World Service Commission. Referred to the Committee on Temporal Economy.

Also a memorial concerning Publication of Salaries in case of Special Appointments. Referred to the Committee on Itinerancy.

Also a memorial concerning Election and Support of Bishops. Referred to the Committtee on Episcopacy.

J. J. McKim presented a memorial concerning Report of the Federal Council of the Churches of Christ in America. Referred to the Committee on Federation.

I. E. Miller presented a memorial to Place Wesley Foundation Work Entirely under Board of Education. Referred to the Committee on Education.

Also a memorial concerning Financial Settlement Between First and Broad Street Methodist Episcopal Churches, Columbus, Ohio. Referred to the Committee on Temporal Economy.

Lily Randall presented a memorial from the Official Board of the Hyde Park Methodist Episcopal Church, Cincinnati, Ohio, Against Election of Bishops 1932 General Conference. Referred to the Committee on Episcopacy.

E. D. Soper presented a memorial concerning Appropriation Educational Funds. Referred to the Committee on Education.

OKLAHOMA

F. L. Templin presented a memorial concerning Equalization of Pastors' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning Transfer of Conference Members. Referred to the Committee on Itinerancy.

Also a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Election of Bishops for Limited Tenure. Referred to the Committee on Episcopacy.

OREGON

C. A. Edwards presented a memorial on Absolute Repudiation of War. Referred to the Committee on State of the Church.

Also a memorial on Approval Conscientious Objectors to War. Referred to the Committee on State of the Church.

H. B. Fouke, Jr., presented a memorial Regarding Holding of Hearings Among Farmers and Unemployed. Referred to the Committee on State of the Church.

J. C. Harrison presented a memorial to Amend ¶ 389, *Discipline,* 1928, Support of Conference Claimants. Referred to the Committee on Itinerancy.

A. S. Hisey presented a memorial concerning Continuous Presiding-Resident Bishop. Referred to the Committee on Episcopacy.

J. R. Jeffery presented a memorial concerning Responsibility of Institutions for Men in Detached Service. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Placing Idaho Conference in Portland Area. Referred to the Bishops.

Also a memorial concerning Commission on Conference Boundaries. Referred to the Committee on Boundaries.

M. A. Marcy presented a memorial from the Creswell, Jason Lee, Coburg, Canby, Stayton, Springfield and Dallas Fourth Quarterly Conferences to Amend ¶ 389, § 11, *Discipline,* 1928, Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

E. L. Mills presented a memorial concerning Unified Missionary Policy in Local Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning Age Limit of General Conference Officials. Referred to the Committee on Episcopacy.

E. W. Peterson presented a memorial concerning Inactive-Nonresident Membership. Referred to the Committee on Temporal Economy.

Also a memorial to Amend ¶ 389, § 11, *Discipline,* 1928, Support of Conference Claimants. Referred to the Committee on Itinerancy.

F. C. Taylor presented a memorial from the Methodist Preachers' Meeting of Portland, Oregon, to Amend ¶ 389, § 11, *Discipline,* 1928, Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial on Support of Bishops. Referred to the Committee on Episcopacy.

G. L. Tufts presented a memorial to Amend the new Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

PACIFIC NORTHWEST

Thomas Acheson presented a memorial from the Portland Area Delegation regarding Graded Courses for Church Membership. Referred to the Committee on Education.

J. Elmer Bovey presented a memorial concerning Reduction of Cost of Church Supervision. Referred to the Committee on Temporal Economy.

Also a memorial concerning Support of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Mortgaging or Building Church Property. Referred to the Committee on Temporal Economy.

Also a memorial on Duties of the Secretary of Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning *The Christian Advocate,* Pacific Edition. Referred to the Committee on Book Concern.

Also a memorial concerning Religious Education, Tax Supported schools. Referred to the Committee on Education.

R. C. Hartley presented a memorial concerning Support of Retired Bishops, Widows, etc. Referred to the Committee on Episcopacy.

Also a memorial regarding Reduction of Areas by Elimination of Helena. Referred to the Bishops.

Also a memorial concerning Use of Student Loan Fund. Referred to the Committee on Education.

Also a memorial concerning Continuous Episcopal Presidency. Referred to the Committee on Episcopacy.

Also a memorial regarding Age of Retirement of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Continuance of *The Christian Advocate,* Pacific Edition. Referred to the Committee on Book Concern.

Also a memorial concerning Conscientious Objectors to War. Referred to the Committee on State of the Church.

Also a memorial on Race Discrimination. Referred to the Committee on State of the Church.

Mark Freeman presented a memorial from the Spokane Methodist Preachers' Meeting regarding Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

F. A. Hazeltine presented a memorial on Commendation of the National Director of the Bureau of Prohibition. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding Election of Secretary, Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temporal Economy.

F. A. Laviolette presented a memorial concerning Payment of Annuities of Retired Ministers. Referred to the Committee on Pensions and Relief.

Also a memorial from Everett M. Hill concerning His Transfer to the California Conference. Referred to the Committee on Judiciary.

Also a memorial from B. F. Brooks to Amend ¶ 382, § 2, *Discipline,* 1928, regarding Widows of Ministers, Their Right

to Remarry. Referred to the Committee on Pensions and Relief.

Also a memorial requesting a Ruling upon the Subject of Transfers. Referred to the Committee on Judiciary.

Also a memorial (a) To Amend ¶ 172, *Discipline,* 1928, concerning Location, (b) To Amend ¶ 236, *Discipline,* 1928, concerning Supernumerary Ministers. Referred to the Committee on Itinerancy.

J. Ralph Magee presented a memorial concerning Appraisal of Church and Parsonage Properties. Referred to the Committee on Temporal Economy.

Also a memorial requesting the Return of Bishop Lowe to the Portland Area. Referred to the Committee on Episcopacy.

P. M. Snider presented a memorial concerning Reorganization of the Board of Education. Referred to the Committee on Education.

R. L. Sprague presented a memorial on Pro-rating Claims of Ministerial Support. Referred to the Committee on Itinerancy.

W. E. Stanton presented a memorial to Amend ¶ 389, § 11, *Discipline,* 1928, Support of Conference Claimants. Referred to the Committee on Pensions and Relief.

C. W. Stark presented a memorial from the South Bend, Washington, Methodist Episcopal Church concerning Assignment of Retired Bishops to Annual Conferences. Referred to the Committee on Episcopacy.

Also a memorial from the South Bend, Washington, Methodist Episcopal Church on Continuation of the Jason Lee Commission. Referred to the Committee on Temporal Economy.

Andrew Warner presented a memorial concerning A New Worship Service for Church Schools. Referred to the Committee on Education.

PHILADELPHIA

C. D. Antrim presented a memorial to Substitute the word "Christian" for the word "Religious" in our Educational Programs. Referred to the Committee on Education.

Henry Angstadt presented a memorial from the Philadelphia Local Preachers' Association concerning Pensions for Local Preachers. Referred to the Committee on Pensions and Relief.

C. M. Boswell presented a memorial on Revision of ¶ 387, *Discipline,* 1928, Annual Conference Stewards. Referred to the Committee on Temporal Economy.

J. M. Doran presented a memorial on Quarterly Conference Order of Business. Referred to the Committee on Temporal Economy.

Also a memorial concerning Quarterly Conference Standing Committees. Referred to the Committee on Temporal Economy.

Also a memorial concerning Withdrawal of Church Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Committee on Lay Evangelism. Referred to the Committee on Temporal Economy.

Also a memorial concerning Transfer of Church Membership. Referred to the Committee on Temporal Economy.

C. F. Eggleston presented a memorial Asking if Editors May Interpret the *Discipline*. Referred to the Committee on Judiciary.

Also a memorial concerning Rural Societies. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning Chairmen of Standing Committees. Referred to the Committee on Temporal Economy.

Also a memorial on Report of the Commission on Celebration of Sesqui-Centennial of the Methodist Episcopal Church in America. Referred to the Committee on Temporal Economy.

Also a memorial concerning Sale of Church Property. Referred to the Committee on Temporal Economy.

W. H. G. Gould presented a memorial from the Lay Electoral Conference regarding St. Georges Methodist Episcopal Church in Philadelphia. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference regarding Lay Evangelism. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning Local Preachers to Administer Sacrament of the Lord's Supper. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference concerning the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning Voting by Supply Pastors in the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conferences concerning Boundaries of the Philadelphia Conference. Referred to the Committee on Boundaries.

Also a memorial concerning the Work of the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Board of Home Missions and Church Extension concerning Designated Gifts to Boards. Referred to the Committee on Home Missions and Church Extension.

Also a memorial to Amend ¶ 493, § 5, *Discipline*, 1928, Bilingual Mission. Referred to the Committee of Home Missions and Church Extension.

Also a memorial to Amend ¶ 37, § 1, *Discipline*, 1928, Lay

Conferences. Referred to the Committee on Temporal Economy.

G. W. Henson presented a memorial requesting the Return of Bishop Richardson. Referred to the Committee on Episcopacy.

A. P. Hodgson presented a memorial from the Historical Society of the Philadelphia Annual Conference concerning Methodist Historical Societies. Referred to the Committee on Temporal Economy.

F. H. Tees presented a memorial concerning St. George's Methodist Episcopal Church in Philadelphia. Referred to the Committee on Temporal Economy.

PHILIPPINE ISLANDS

D. C. Antonio presented a memorial requesting Return of Bishop Lee to Singapore Area. Referred to the Committee on Episcopacy.

E. S. Lyons presented a memorial concerning Retirement Age of Bishops. Referred to the Committee on Episcopacy.

Also a memorial asking Continuance of Enabling Act for Two Conferences in Philippine Islands. Referred to the Committee on Boundaries.

Also a memorial concerning Financial Assistance for the *Philippine Observer.* Referred to the Committee on Book Concern.

Also a memorial requesting Return of Bishop Lee to Singapore Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Bishop Lee's Ten-Year Program. Referred to the Committee on Foreign Missions.

Also a Memorial concerning Missionaries to the Philippine Islands. Referred to the Committee on Foreign Missions.

PITTSBURGH

V. A. Chilcote presented a memorial from the Preachers' Meeting of Pittsburgh concerning Continuance of *The Christian Advocate,* Pittsburgh Edition. Referred to the Committee on Book Concern.

A. E. Day presented a memorial concerning Associate Members of Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Inefficient Members of an Annual Conference. Referred to the Committee on Itinerancy.

C. A. Hartung presented a memorial concerning Associate Members of Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Inefficient Members of an Annual Conference. Referred to the Committee on Itinerancy.

N. M. Humphries presented a memorial concerning Pastoral

Relation and Pulpit Supply Committee. Referred to the Committee on Temporal Economy.

B. W. Hutchinson presented a memorial from the Committee on the American Bible Society concerning Renewed Emphasis upon the Use of the Scriptures. Referred to the Committee on State of the Church.

E. L. Kidney presented a memorial regarding Tenure of District Superintendents. Referred to the Committee on Itinerancy.

J. E. Morrison presented a memorial asking for Definition of the Term "Evangelical Denomination." Referred to the Committee on Judiciary.

Also a memorial regarding Authority of Local Church to dispose of Subordinate Societies' Funds, etc. Referred to the Committee on Judiciary.

Also a memorial concerning Judiciary Committee Report No. 11. Referred to the Committee on Judiciary.

J. S. Rodgers presented a memorial relative to the Second Order of Priesthood. Referred to the Committee on Itinerancy.

R. B. Urmy presented a memorial concerning Questions Growing Out of the Constitutional Amendment for the Participation of Laymen in Annual Conferences. Referred to the Committee on Judiciary.

W. L. Wilkenson presented a memorial concerning President Hoover's Moratorium, and War Guilt. Referred to the Committee on State of the Church.

Also a memorial concerning Conference Boundaries to Conform to State Lines. Referred to the Committee on Boundaries.

Also a memorial concerning Age of Retirement—Members of Annual Conferences. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Contributions to Conference Claimants Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Reduction in Size of General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Supervision of a Vacant Area by a Retired Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding Exemption from Military Service. Referred to the Committee on State of the Church.

Also a memorial recommending Twenty-one Day Period for General Conference of 1932. Referred to the Committee on Temporal Economy.

Also a memorial concerning Functional Plan of District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding Continued Area Supervision. Referred to the Committee on Episcopacy.

ROCK RIVER

W. C. Barclay presented a memorial concerning Federal Relief for Unemployed. Referred to the Committee on State of the Church.

R. C. Brown presented a memorial concerning Joint Sessions of Annual and Lay Conferences. Referred to the Committee on Temporal Economy.

Also a memorial asking for a Supreme Judiciary Council. Referred to the Committee on Temporal Economy.

Also a memorial concerning Participation of Laymen in Annual Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Legality of Action *re* Laymen in Annual Conferences. Referred to the Committee on Judiciary.

Also a memorial concerning Voting on Constitutional Amendments by Written Ballot. Referred to the Committee on Temporal Economy.

Also a memorial concerning Ratio of Representation in the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Certain Constitutional Amendments. Referred to the Committee on Temporal Economy.

D. B. Brummitt presented a memorial concerning Order of Elections in the General Conference. Referred to the Committee on Temporal Economy.

W. N. Clark presented a memorial concerning Message of World Service Agencies. Referred to the Committee on State of the Church.

Also a memorial concerning Methodist Federation for Social Service. Referred to the Committee on State of the Church.

Also a memorial concerning United States Citizenship. Referred to the Committee on State of the Church.

Also a memorial concerning Methodist Book Concern Collective Bargaining. Referred to the Committee on Book Concern.

Also a memorial concerning War Guilt. Referred to the Committee on State of the Church.

Also a memorial concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial concerning Peace and War. Referred to the Committee on State of the Church.

Also a memorial concerning the Church and Industry. Referred to the Committee on State of the Church.

Also a memorial concerning Term of District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding Minimum Ministerial Support. Referred to the Committee on Itinerancy.

Also a memorial concerning Recognition of Methodist Women's Association. Referred to the Committee on Temporal Economy.

Also a memorial Against the Concentration of Wealth. Referred to the Committee on State of the Church.

Also a memorial to Amend Certain Paragraphs *re* License of Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial to Reduce the Number of *The Christian Advocates.* Referred to the Committee on Book Concern.

Also a memorial concerning a "Leadership Journal." Referred to the Committee on Book Concern.

Also a memorial concerning a "News Weekly," to be published by the Book Committee. Referred to the Committee on Book Concern.

Also a memorial concerning Sunday School Publications. Referred to the Committee on Education.

Also a memorial regarding Pastoral Appointments. Referred to the Committee on Itinerancy.

Also a memorial concerning Housing and Child Welfare. Referred to the Committee on State of the Church.

Also a second memorial concerning War Guilt. Referred to the Committee on State of the Church.

Also a memorial concerning Compulsory Unemployment Insurance. Referred to the Committee on State of the Church.

Also a memorial recommending Continuance of the Commission on World Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the Methodist Federation for Social Service. Referred to the Committee on State of the Church.

Also a memorial recommending the Continuance of the Commission on Church Union. Referred to the Committee on State of the Church.

Also a memorial concerning Admission into Full Membership in the Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial concerning Support of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Episcopal Tenure. Referred to the Committee on Episcopacy.

Also a memorial concerning Editors of *Advocates.* Referred to the Committee on Book Concern.

Also a memorial recommending a Commission on Church Polity. Referred to the Committee on Temporal Economy.

R. E. Diffendorfer presented a memorial concerning Powers of Central Conferences. Referred to the Committee on Foreign Missions.

T. F. Holgate presented a memorial concerning Changes in

Legislation regarding Board of Education. Referred to the Committee on Education.

J. R. Jackson presented a memorial concerning Industrial Economy. Referred to the Committee on State of the Church.

O. F. Mattison presented a memorial concerning Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial to Revise ¶ 165, *Discipline,* 1928, Admission into Full Membership. Referred to the Committee on Itinerancy.

James O'May presented a memorial concerning General Conference Officers in the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Limitation of *Advocates.* Referred to the Committee on Book Concern.

Also a memorial concerning Methodist Book Concern and Benevolence Boards. Referred to the Committee on Book Concern.

Also a memorial concerning Standards of Ministerial Efficiency. Referred to the Committee on Itinerancy.

E. F. Tittle presented a memorial relative to Retired Bishops. Referred to the Committee on Episcopacy.

J. H. Williamson presented a memorial concerning Concentration of Wealth. Referred to the Committee on State of the Church.

SAINT JOHNS RIVER

J. L. Merrill presented a memorial to Fix Episcopal Residence at Jacksonville. Referred to the Committee on Episcopacy.

Also a memorial concerning Functional Conference Superintendency. Referred to the Committee on Itinerancy.

Also a memorial concerning Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial requesting the Return of Bishop Keeney to the Atlanta Area. Referred to the Committee on Episcopacy.

Also a memorial regarding Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial on Peace and War. Referred to the Committee on State of the Church.

SAINT LOUIS

Alonzo Bright presented a memorial from the Methodist Preachers' Meeting of Kansas City concerning *The Christian Advocates.* Referred to the Committee on Book Concern.

I. N. Chiles presented a memorial concerning Qualifications for Delegates to the General Conference. Referred to the Committee on Temporal Economy.

V. C. Clark presented a memorial concerning Establishment of Arkansas Mission. Referred to the Committee on Boundaries.

A. S. Fox presented a memorial from First Church, Little Rock, Arkansas, asking that Work in Arkansas be Made a Mission. Referred to the Committee on Boundaries.

H. R. Mills presented a memorial concerning Establishment of Arkansas Mission. Referred to the Committee on Boundaries.

G. A. Moss presented a memorial concerning Establishment of Arkansas Mission. Referred to the Committee on Boundaries.

F. W. Wahl presented a memorial concerning Work in Arkansas to be Made a Mission. Referred to the Committee on Boundaries.

SOUTH CAROLINA

S. J. McDonald presented a memorial concerning Election of Delegates, Lay Electoral Conferences. Referred to the Committee on Temporal Economy.

J. B. Randolph presented a memorial concerning Change of Episcopal Residence in the Atlanta Area. Referred to the Committee on Episcopacy.

Also a memorial to Keep the Atlanta Area Intact. Referred to the Bishops.

Also a memorial regarding Maintenance and Stabilization of our Educational Institutions for Negroes. Referred to the Committee on Education.

SOUTH FUKIEN

H. C. Jett presented a memorial asking for an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding Powers of Board of Foreign Missions. Referred to the Committee on Foreign Missions.

SOUTH GERMANY

Theophil Mann presented a memorial concerning Translation of General Conference Legislation into Various Languages. Referred to the Committee on Central Conferences.

Karl Schmidt presented a memorial concerning Regulation of Equal Representation in Annual Conferences. Referred to the Committee on Temporal Economy.

SOUTHERN

C. F. Bohmfalk presented a memorial regarding Election by

Mail, *re* ¶ 74, Rule 43, *Discipline,* 1928. Referred to the Committee on Judiciary.

Also a memorial concerning Widow's Annuity. Referred to the Committee on Judiciary.

Also a memorial concerning Minister's Annuity. Referred to the Committee on Judiciary.

Also a memorial concerning Merger of Conferences in Certain Communities, Methodist Episcopal Church and Methodist Episcopal Church, South. Referred to the Committee on Temporal Economy.

SOUTHERN CALIFORNIA

E. R. Kelley presented a memorial from the Southern California Methodist Preachers' Meeting concerning Relation of an Evangelist to his Conference. Referred to the Committee on Judiciary.

C. A. Kent presented a memorial from the Methodist Preachers' Meeting of Southern California to Change the Immigration Act. Referred to the Committee on State of the Church.

Also a memorial from the same Methodist Preachers' Meeting to Change the Naturalization Laws. Referred to the Committee on State of the Church.

Also a memorial from the same Methodist Preachers' Meeting Asking for Interpretation of ¶ 110, *Discipline,* 1928, Committee on Pastoral Relations and Pulpit Supply. Referred to the Committee on Judiciary.

Also a memorial from the same Methodist Preachers' Meeting concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial from the same Methodist Preachers' Meeting concerning Continuance of World Peace Commission. Referred to the Committee on State of the Church.

Also a memorial from the same Methodist Preachers' Meeting to Amend ¶ 404, *Discipline,* 1928, Boards of Church Location. Referred to the Committee on Temporal Economy.

H. V. Mather presented a memorial regarding Conference Director of Religious Education. Referred to the Committee on Education.

Also a memorial to Amend ¶ 187, *Discipline,* 1928, Board of Ministerial Training. Referred to the Committee on Education.

V. M. McCombs presented a memorial concerning Boundaries of the Latin American Mission. Referred to the Committee on Boundaries.

Also a memorial concerning Elimination of Word "Catholic" from Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial regarding Change in Quarterly Conference

Nomenclature. Referred to the Committee on Temporal Economy.

Also a memorial concerning Affiliated Membership. Referred to the Committee on Home Missions and Church Extension.

F. G. H. Stevens presented a memorial asking for Ruling *re* Election to Local Elder's Orders. Referred to the Committee on Judiciary.

Also a memorial concerning a Committee on Communication. Referred to the Committee on Temporal Economy.

Also a memorial on Brotherhood in Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial to Make Election of District Superintendents Legal. Referred to the Committee on Itinerancy.

Also a memorial Changing Name of Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Term Tenure for Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial concerning Board of Church Location. Referred to the Committee on Temporal Economy.

Also a memorial as follows: "In Foreign-Speaking Churches Requirement of Active Membership in Evangelical Church Makes Possible Election to Local Church Offices." Referred to the Committee on Temporal Economy.

Also a memorial concerning Support of Local Retired Preachers. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Change of Episcopal Residence to Los Angeles. Referred to the Committee on Episcopacy.

Also a memorial concerning Credentials of Located Men. Referred to the Committee on Itinerancy.

Also a memorial concerning Ministers of Education. Referred to the Committee on Education.

Also a memorial concerning Change in Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial concerning Divorce. Referred to the Committee on State of the Church.

Also a memorial concerning Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Exemption from Military Service. Referred to the Committee on State of the Church.

Also a memorial concerning Judicial Decision regarding Payments to Conference Claimants. Referred to the Committee on Judiciary.

G. A. Warmer presented a memorial concerning Widow's Annuity Claim. Referred to the Committee on Pensions and Relief.

Also a memorial concerning National Control of Motion Pictures. Referred to the Committee on Temperance, Prohibition and Public Morals.

SOUTHERN ILLINOIS

C. C. Hall presented a memorial from the Book Concern Sub-Committee on Manufacturing concerning Book Concern Surplus. Referred to the Committee on Judiciary.

SOUTHWEST

W. S. Sherrill presented a memorial requesting Return of Bishop Clair. Referred to the Committee on Episcopacy.

G. C. Taylor presented a memorial concerning Present Organization of the Board of Education. Referred to the Committee on Education.

Also a memorial concerning Improvement of Schools for Negroes. Referred to the Committee on Education.

J. N. Wallace presented a memorial requesting the Return of Bishop Clair. Referred to the Committee on Episcopacy.

SOUTHWEST GERMANY

August Ruecker presented a memorial concerning Abolition of the Order of Deacon. Referred to the Committee on Itinerancy.

Also a memorial concerning Reappointment of Bishop John L. Nuelsen. Referred to the Committee on Episcopacy.

SWEDEN

Theodor Arvidson presented a memorial concerning Return of Bishop Wade and Continuance of Stockholm Residence. Referred to the Committee on Episcopacy.

Also a memorial concerning Annual Meeting in Local Church and Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial requesting Judicial Review. Referred to the Committee on Judiciary.

SWITZERLAND

R. Ernest Grob presented a memorial to Continue Episcopal Residence at Zurich. Referred to the Committee on Episcopacy.

Also a memorial concerning Switzerland Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial requesting Return of Bishop Nuelsen to Present Area. Referred to the Committee on Episcopacy.

TENNESSEE

G. W. Lewis presented a memorial requesting Continuation of the Covington Area. Referred to the Committee on Episcopacy.

Also a memorial requesting the Return of Bishop Clair. Referred to the Committee on Episcopacy.

TEXAS

M. W. Jones presented a memorial concerning the Return of Bishop Jones to New Orleans Area. Referred to the Committee on Episcopacy.

TROY

M. G. Cole presented a memorial concerning Employment of Supply Preachers. Referred to the Committee on Itinerancy.

Mrs. Eliza Duffield presented a memorial concerning Women as Members of Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial from the Troy Conference Ministers' Wives' Association concerning Full Admission of Women into the Ministry. Referred to the Committee on Itinerancy.

F. H. Ryder presented a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

S. W. Spear presented a memorial regarding Commission on Apportionments for Annual Conferences. Referred to the Committee on Temporal Economy.

E. L. Tripp presented a memorial concerning Supply Pastors and Administration of the Lord's Supper. Referred to the Committee on Itinerancy.

Also a memorial concerning Revision of Blanks for Quarterly Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Added Duties for the Commission on Finance. Referred to the Committee on Temporal Economy.

Also a memorial concerning Duties of Parsonage Committee. Referred to the Committee on Temporal Economy.

Also a memorial concerning Transfer of Member of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning The National Methodist Press. Referred to the Committee on Book Concern.

UPPER IOWA

E. T. Gough presented a memorial concerning Home Missionary Obligations Within a Conference. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning Annual Conference Annuity Distribution. Referred to the Committee on Itinerancy.

Also a memorial requesting an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial concerning Record of Baptized Children. Referred to the Committee on Temporal Economy.

UPPER MISSISSIPPI

J. W. Golden presented a memorial from the Lay Electoral

Conference requesting the Return of Bishop Jones. Referred to the Committee on Episcopacy.

Also a memorial concerning Election of a Negro General Superintendent. Referred to the Committee on Episcopacy.

VERMONT

A. W. Hewitt presented a memorial concerning the Reduction of Salaries of High Officials. Referred to the Committee on Book Concern.

Also a memorial concerning Enlargement of Vermont Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning a Commission on Conference Boundaries. Referred to the Committee on Boundaries.

G. M. Swapp presented a memorial from the Lay Electoral Conference requesting Appointment of Bishop Burns to Boston Area. Referred to the Committee on Episcopacy.

WASHINGTON

W. A. C. Hughes presented a memorial concerning a Commission on Race Relations. Referred to the Committee on Home Missions and Church Extension.

E. A. Love presented a memorial concerning An Additional Negro Bishop for Negro Conferences. Referred to the Committee on Episcopacy.

A. J. Mitchell presented a memorial, (a) Colored Editor on Board of Editors, (b) Reduction of Number of *The Christian Advocates,* (c) Standardizing Size of *The Christian Advocates.* Referred to the Committee on Book Concern.

Also a memorial concerning Young People's Secretary for Colored Conferences. Referred to the Committee on Education.

Also a memorial concerning Organization of Ministers' Wives' Association. Referred to the Committee on Temporal Economy.

Mrs. F. D. Tyler presented a memorial concerning New Episcopal Area with Negro General Superintendent. Referred to the Committee on Episcopacy.

WEST TEXAS

J. W. Frazier presented a memorial concerning Establishment of Colored Churches in Certain States. Referred to the Committee on Home Missions and Church Extension.

W. J. King presented a memorial concerning Reports and Statistics. Referred to the Committee on Temporal Economy.

WEST VIRGINIA

Roy Reger presented a memorial concerning Membership, etc., Men's Work Commission. Referred to the Committee on Education.

W. M. Shultz presented a memorial concerning Power of Conference Stewards to Appropriate Annuities in Certain Cases. Referred to the Committee on Pensions and Relief.

J. E. Wells presented a memorial concerning Worship in our Church Schools. Referred to the Committee on Education.

WEST WISCONSIN

John Collier presented a memorial concerning Continuation of World Peace Commission. Referred to the Committee on State of the Church.

E. C. Dixon presented a memorial requesting an Enabling Act for Conference Merger. Referred to the Committee on Boundaries.

F. W. Draper presented a memorial from the Lay Electoral Conference regarding Moral Delinquency and Crime. Referred to the Committee on State of the Church.

Also a memorial regarding Exemption from Military Training. Referred to the Committee on State of the Church.

Also a memorial concerning Book Committee Reserve Fund. Referred to the Committee on Book Concern.

Also a memorial To Augment the 1908 Annuity Plan for Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a second memorial from the Lay Electoral Conference regarding Moral Delinquency and Crime. Referred to the Committee on Temperance, Prohibition and Public Morals.

A. D. Willett presented a memorial concerning Book Committee Reserve Fund. Referred to the Committee on Book Concern.

Also a memorial to Augment the 1908 Annuity Plan for Conference Claimants. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Military Drill in Schools and Colleges. Referred to the Committee on State of the Church.

Also a memorial concerning Continuation of World Peace Commission. Referred to the Committee on State of the Church.

Also a memorial concerning Moral Reform. Referred to the Committee on Temperance, Prohibition and Public Morals.

WILMINGTON

G. A. Cooke presented a memorial concerning legality of Matter Involving a Violation of the *Discipline*. Referred to the Committee on Judiciary.

C. A. Short presented a memorial from the Lay Electoral Conference regarding Teachers in our Educational Institutions. Referred to the Committee on Education.

WISCONSIN

Anton Hatlestad presented a memorial concerning Salary of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Women in Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial concerning Conference Stewards and Commission on Finance. Referred to the Committee on Temporal Economy.

Also a memorial on Church Building. Referred to the Committee on Temporal Economy.

J. W. Perry presented a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Election of Trustees and Stewards. Referred to the Committee on Temporal Economy.

Also a memorial concerning Religious Education. Referred to the Committee on Education.

Also a memorial concerning Disarmament. Referred to the Committee on State of the Church.

H. J. Root presented a memorial on Pastors Appointed for Four Years. Referred to the Committee on Itinerancy.

Also a memorial to Elect Bishops for a term of years. Referred to the Committee on Episcopacy.

Also a memorial regarding Collective Bargaining. Referred to the Committee on Book Concern.

Also a memorial concerning Pensions for Local Preachers. Referred to the Committee on Pensions and Relief.

C. H. Wiese presented a memorial concerning Church Building. Referred to the Committee on Temporal Economy.

WYOMING

J. H. Race presented a memorial concerning Termination of Conference Membership by Location. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference concerning Election of Publishing Agents, etc. Referred to the Committee on Book Concern.

Also a memorial regarding Election of Publishing Agents, etc. Referred to the Committee on Book Concern.

Also a memorial concerning Reappointment of Bishop Richardson. Referred to the Committee on Episcopacy.

Also a memorial concerning Credits and Exemptions. Referred to the Committee on Education.

Also a memorial regarding Eligibility of Elders. Referred to the Committee on Itinerancy.

Also a memorial to Amend ¶ 164, *Discipline,* 1928, Admission into Full Membership. Referred to the Committee on Itinerancy.

Also a memorial concerning Date of Disability Claim. Referred to the Committee on Itinerancy.

JAPAN MISSION COUNCIL

R. S. Spencer presented a memorial concerning Organization of Japan Mission. Referred to the Committee on Foreign Missions.

Also a memorial concerning Episcopal Supervision of the Japan Mission Council. Referred to the Bishops.

Also a memorial concerning Appointment of Members of the Japan Mission Council to Stations in Japan. Referred to the Committee on Temporal Economy.

SPECIAL

Memorials Nos. 673-679, inclusive, were presented, dealing with various portions of the Address of the General Superintendents to the General Conference. Referred to the appropriate Committees.

Bishop F. J. McConnell presented a memorial concerning the report of The Methodist Federation for Social Service, 1928-1932. Referred to the Committee on State of the Church.

Also a memorial concerning the Economic Order. Referred to the Committee on State of the Church.

Bishop J. L. Nuelsen presented a memorial concerning the Membership of Quarterly Conferences. Referred to the Committee on Temporal Economy.

Bishop H. Lester Smith presented a memorial from the Bishops to Restore Language of *Discipline* of 1924 *re* Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops regarding Additional Transfer Powers of General Superintendents. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops regarding Inefficient Members of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops concerning Trial of a Minister. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops to Clarify Legislation Regarding Preliminary Investigation—Trial of a Minister. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops concerning Appeals from Decision in Case of Trial by an Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops regarding Additional Ruling of the Bishops. Referred to the Committee on Judiciary.

Also a memorial from the Bishops concerning Transfer of

Members of Bilingual Mission. Referred to the Committee on Judiciary.

Also a memorial from the Bishops regarding Transfer of a Member of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from the Bishops concerning Residence of Bishop. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Sale of Property of Merging Charges. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops to Create a Board of Trustees for District Parsonages. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Additional Power of Boards of Church Location. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Nonresident-Inactive Membership. Referred to the Committee on Temporal Economy.

Also a memorial from the Bishops concerning Care of an Area in Event of Death of Bishop. Referred to the Committee on Episcopacy.

Also a memorial from the Bishops concerning Annuity Distribution for Years at School. Referred to the Committee on Pensions and Relief.

Also a memorial from the Bishops asking definition of phrase, "the full moral equivalent of Adultery." Referred to the Committee on State of the Church.

Also a memorial from the Bishops concerning Evangelism. Referred to the Committee on State of the Church.

Bishop C. P. Wang presented a memorial concerning the Reunion of two West China Annual Conferences. Referred to the Committee on Boundaries.

The General Conference presented, through its Secretary, a memorial concerning a Special World Service Sunday. Referred to the Committee on State of the Church.

Also a memorial concerning the Suppression of Lawlessness. Referred to the Committee on State of the Church.

Also a memorial concerning Payments to Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial concerning John Street Methodist Church. Referred to the Committee on Temporal Economy.

Also memorials Nos. 573, 803-813, inclusive, 824, and 865, concerning reports of Boards, Commissions and Committees printed in the *Handbook* and ordering their reference. Referred to the appropriate Committees.

Noah W. Cooper, a minister of the Methodist Episcopal

Church, South, presented a memorial concerning Sabbath Observance. Referred to the Committee on State of the Church.

The Austria Mission Conference presented a memorial concerning the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

The France Mission Conference presented a memorial concerning Transfer of Certain Churches to Switzerland Conference. Referred to the Committee on Boundaries.

Also a memorial concerning Right to Continue as a Mission Conference. Referred to the Committee on Boundaries.

The Hungary Mission Conference presented a memorial concerning the Return of Bishop Nuelsen to Present Area. Referred to the Committee on Episcopacy.

The New Mexico Mission presented a memorial concerning the Return of Bishop Mead to Denver Area. Referred to the Committee on Episcopacy.

The Sumatra Mission Conference presented a memorial concerning Making Chinese Work in Sumatra Mission Conference a part of Malaya Annual Conference. Referred to the Committee on Boundaries.

Also a memorial concerning an Enabling Act for Sumatra Annual Conference. Referred to the Committee on Boundaries.

Also a memorial concerning Formation of Batak Protestant Church. Referred to the Committee on Boundaries.

Also a memorial concerning Return of Bishop Lee to Singapore Area. Referred to the Committee on Episcopacy.

Also a memorial concerning an Enabling Act Whereby Chinese Work in Sumatra Mission Conference may become an Integral Part of the Malaya Conference. Referred to the Committee on Boundaries.

Also a memorial concerning an Enabling Act for Union of Certain Missions. Referred to the Committee on Foreign Missions.

Also a further memorial concerning Enabling Act for Annual Conference. Referred to the Committee on Boundaries.

The Utah Mission presented a memorial concerning the Return of Bishop Mead to Denver Area. Referred to the Committee on Episcopacy.

The National Association of Local Preachers presented a memorial concerning Aid for Local Preachers. Referred to the Committee on Pensions and Relief.

Harold C. Parkin presented a memorial from the Trustees of the Chartered Fund concerning Present Status of the Chartered Fund. Referred to the Committee on Pensions and Relief.

The Southern Asia Central Conference presented a memorial concerning Responsibility of Central Conferences in Relation to

Board of Foreign Missions and Woman's Foreign Missionary Society. Referred to the Committee on Central Conferences.

Also a memorial regarding Responsibility of Field Finance Committees. Referred to the Committee on Central Conferences.

Also a memorial concerning Central Conference Powers of Legislation. Referred to the Committee on Central Conferences.

Also a memorial concerning Separate Askings from the Church for Foreign Mission Support. Referred to the Committee on Temporal Economy.

Also a memorial concerning Fixing of Residences in Southern Asia Central Conference. Referred to the Committee on Central Conferences.

Also a memorial concerning Amenability of Bishops to Central Conferences. Referred to the Committee on Central Conferences.

Also a memorial concerning Delegates to General Conference from Central Conferences. Referred to the Committee on Temporal Economy.

Also a memorial asking for Definition of word "Mission." Referred to the Committee on Foreign Missions.

Also a memorial to delete the word "Mission" from ¶ 97, § 1 (2), *Discipline,* 1928. Referred to the Committee on Temporal Economy.

Also a memorial to Fix Number of Bishops for Southern Asia Central Conference. Referred to the Committee on Central Conferences.

Also a second memorial regarding Responsibility of Field Finance Committees. Referred to the Committee on Central Conferences.

REPORT — THE PRESIDENT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

In December, 1928, I was elected president of the Federal Council of the Churches of Christ in America, at its quadrennial meeting, held in Rochester, N. Y., succeeding Dr. S. Parkes Cadman, whose term of office expired at that time. The filling of this office has meant the carrying of an additional responsibility of considerable proportions, which, however, I have been very happy to carry because of my conviction that the Methodist Episcopal Church is thoroughly committed to the principle of the fullest possible co-operation with other denominations and my feeling that the Federal Council of Churches, as the official federation of twenty-six denominations, affords the most significant channel through which an increasing measure of co-operation can be brought about in American Protestantism.

In my work as president of the Federal Council, I have been fortunate in being closely associated with Dean Luther A. Weigle, who has been chairman of the Council's Administrative Committee throughout the period of my presidency, and with Dr. John W. Langdale, who has served as the chairman of the important Committee on Policy during the same period. Bishop William F. McDowell has served as chairman of the Washington Committee of the Council.

Without attempting to make any adequate report of the work which has been done by the Federal Council during the present quadrennium and in which the Methodist Episcopal Church has played an important co-operative part, I present the following brief summary of a few of the more concrete and tangible achievements, none of which perhaps is as important as the more intangible contribution which the Council is making to the development of the spirit of Christian unity and the practice of interchurch co-operation.

1. One of the most encouraging aspects of the Federal Council's work is the development of the Department of Research and Education, which has come to be regarded as an exceptionally reliable source of information on social, industrial and international questions affecting the life of the churches. Its two most comprehensive studies during the quadrennium have been "The Centralia Case" (an investigation which was undertaken in response to the request of the Pacific Northwest Conference of the Methodist Episcopal Church and other religious groups in that area) and "The Public Relations of the Motion Picture Industry." Perhaps more important than these special studies is

the weekly *Information Service,* published by the Research Department, reviewing current happenings in the light of the Christian interest. This *Information Service* includes annual surveys of industrial relations and of rural life, as well as special monographs on problems of public interest.

2. The Commission on the Church and Social Service, during the quadrennium, has given attention to two major interests. The first of these is the relation of the churches to industry, and the program has included intensive attention to the problem of unemployment, the promotion of the observance of Labor Sunday in the churches, the securing of relief for the families of those thrown out of work by the conflict in the textile industry in North Carolina in 1929-30 and in the bituminous coal industry in 1931-32. A nation-wide conference of the representatives of the religious forces—Catholic and Jewish as well as Protestant—on their responsibility in connection with the unemployment crisis was initiated by the commission and held in Washington in January, 1931.

A second major interest of the Commission on the Church and Social Service has been the fostering of a more adequate program of social work in the churches. A National Conference of Church Social Work has been launched, meeting in connection with the great national conference of social workers each spring.

3. The Committee on Marriage and the Home has issued two studies which have attracted great interest, "Ideals of Love and Marriage" and "Moral Aspects of Birth Control." Both have secured wide attention from the public and it is believed that they have served an important educational purpose.

4. The Commission on International Justice and Goodwill has given an impressive leadership in uniting the churches in support of forward-looking policies for world peace. It has met with large success in promoting the observance of the Sunday before Armistice Day as a special occasion for education for world peace. Its work in behalf of American membership in the World Court, the opposition to compulsory military training in schools and colleges, the support of the right of citizenship for persons like Professor Macintosh who cannot promise in advance to support all future wars, and its activities in behalf of peace between China and Japan have elicited widespread attention in the newspapers as well as in the religious press.

5. Through the Committee on World Friendship Among Children, three striking projects of international education for the children and young people of the churches have been carried through. The first was the sending of 30,000 friendship schoolbags to the children of Mexico; the second the sending of 28,000 friendship treasure chests to the children of the Philippine Islands, and the third the support of the child-feeding program for the public school children of Porto Rico.

6. The Commission on Race Relations, including in its membership the representatives of both the white and the Negro churches, has carried on an aggressive campaign against the lynching evil, including inquiries during the last two years into lynchings in three different communities. It has furthered the observance of Race Relations Sunday as a time for exchange of pulpits between white and Negro pastors and the development of acquaintance and better understanding. It has administered the Harmon Awards for Distinguished Achievement by Negroes in such fields as music, art, literature, science, education, industry and religious service. At the beginning of the quadrennium, the National Conference on Interracial Problems in the Light of Social Research was held in Washington, which has stimulated the development of local interracial committees.

7. The Committee on Mercy and Relief, with the co-operation of the Foreign Missions Conference of North America, took the initiative in setting up a national organization for securing relief for the China famine sufferers. About two and a half million dollars for this great humanitarian undertaking have been raised.

8. An increasing measure of attention has been given both to evangelism and to the cultivation of the spirit of worship. *The Fellowship of Prayer,* issued annually for daily devotional use during Lent, has reached an annual circulation of upwards of a million copies. A new Committee on Worship, headed by Bishop Wilbur P. Thirkield, has been created during the past year, to serve as a central clearing-house for the exchange of experience and methods among the denominations in the field of education for better public worship. A Field Secretary for Evangelism has been added to the staff of the Council, to be available to assist local communities in working out more effective evangelistic programs.

9. The radio program, sponsored by the Council, has witnessed a remarkable development. The Council is now sponsoring three religious services every Sunday afternoon of the year, a brief period of morning worship every day except Sunday, and two midweek periods of worship in song. All these services go out over an astonishingly wide network of stations, reaching from Coast to Coast and from Canada to the Gulf. Their value for bringing the Christian message to great numbers who are unreached by the ordinary ministry of the churches can hardly be exaggerated.

10. Through the Universal Christian Council for Life and Work, of which the Federal Council's Commission on Relations with Churches Abroad is the American Section, constant relations of fellowship and co-operation are being sustained with the churches of other lands. Many believe that an effective world federation of churches will arise out of this movement. Plans

are now being made for a successor to the Stockholm Conference on Life and Work, probably to be held in 1935.

11. Since, in the last analysis, it is in the local community that the issue of church co-operation stands or falls, a steady program of supporting and extending the movement for state and local federation is carried on. During the quadrennium, new city federations of churches, with well-organized programs, have been brought into being in Scranton, Pa., and Des Moines, Iowa, and one new state federation of churches has been created and put on a functioning basis—that in Illinois.

12. New co-operative relations have been established by the Federal Council both with the Home Missions Council and with the International Council of Religious Education. The Home Missions Council and the Federal Council now share common offices and, while maintaining their autonomy, work together in a common program. The Federal Council's former Commission on Christian Education has been discontinued in the interest of a closer working agreement with the International Council of Religious Education.

FRANCIS J. MCCONNELL.

REPORT—THE GENERAL CONFERENCE LAYMEN'S ASSOCIATION

The last General Conference, held in Kansas City four years ago, adopted our new Constitution and elected our officers and Executive Committee for the quadrennium.

Two members of this Executive Committee have died during the quadrennium: Judge Charles A. Pollock, of Fargo, North Dakota, and Mr. Francis E. Baldwin, of Elmira, N. Y. Your Executive Committee filled Judge Pollock's place by electing Judge Edgar A. Morling of the State Supreme Court of Iowa, and Mr. Baldwin's place by electing Mr. Fred A. Victor, State Superintendent of the New York Anti-Saloon League.

Heretofore the finances necessary to pay bills were furnished by a few generous laymen who were interested in some legislation coming before the General Conference for action. The Constitution adopted four years ago restricted our membership to persons elected as Delegates or Reserve Delegates to a General Conference and fixed the dues at $2.00 per member for the quadrennium. One of the results of this action was to have our money come from the many, rather than the few. Dues were sent in by 255 persons before Delegates were elected for this General Conference; and 111 persons have paid their dues for the coming quadrennium. This has given us the money to carry on, and a good balance with which to take up and push through any legislation passed by this General Conference of interest to us, which we will want to see acted on favorably, or otherwise, by Annual and Lay Conferences. We have tried not to have our work overlap that of the Commission on Men's Work; and have not only co-operated with the Men's Work Commission, but have received the heartiest co-operation on their part in the things we had to do. We have confined our work largely to legislative matters, leaving the spiritual leadership and the organization of men in local churches, counties, districts, and Conferences to the Commission on Men's Work.

After the adjournment of the last General Conference our attention was called to a defect in the legislation passed by the General Conference regarding laymen in the Annual Conference. This was brought to the attention of your Executive Committee, which sent a recommendation to the several Annual and Lay Electoral Conferences requesting them to vote down this amendment as passed by the General Conference and in its place, by a count vote of the Annual and Lay Electoral Conferences, adopt a corrected Amendment. Our leadership and rec-

ommendations in these matters were approved by large majorities and it is now up to the present General Conference to act favorably on our Amendment to make it immediately effective.

Your Executive Committee, not finding the Constitution clear as to the length of their term of office, decided that you intended them to hold office until the close of this General Conference, or until their successors are elected.

It might be a good thing to clarify this by adding another sentence to Article 4, "Officers," as follows: "The Officers and Executive Committee shall hold office until the close of the succeeding General Conference (or until their successors are elected").

Your Officers were instructed to have printed the Constitution adopted at the Kansas City session. This has been done and copies are available for use at this session of the General Conference.

We believe that the General Conference Laymen's Association can serve in most effective fashion to represent the interests of laymen in the General Conference, and to secure such legislation as may be necessary to give the layman his proper place in the counsel and work of the Church. The action taken four years ago to restrict its membership to Delegates and Reserve Delegates to some General Conference seems to us to be wise, and the nominal membership fee provides sufficient income to carry on the work as outlined.

We are convinced that nothing is more imperative in the life of the church than a great movement that will spiritualize the life of laymen and gear them into the service responsibilities of the Church in a larger way. We recognize that an enterprise of that nature is gaining ground under the supervision of the Men's Work Commission, and hope that the General Conference Laymen's Association may go as far as possible in backing up the work of this Commission. In fact the two groups are of the same mind as to what needs to be done to stir up the loyalty of laymen in the great task of the church. This body with legislative function and the Men's Work Commission with the agencies of promotion reaching to the local church should be dovetailed together in the common task. The close interlocking and co-operation manifest during the past four years should be intensified in years ahead as we face an even greater need of lay loyalty to the business of the Kingdom.

We realize that some Annual Conferences have Laymen's Associations that are functioning, some have Annual Conference Brotherhoods and many have neither. There is a distinct value in a working Conference organization for promotional purposes. We are hoping that this General Conference will provide for the admission of laymen into the Annual Conference. If this should be done our present form of Conference organiza-

tion may need to be modified. We recommend that in case such action takes place, the Executive Committee of our Association and the Men's Work Commission work out in co-operation such plans for Annual Conference organization as will conserve the interests and vitality of present Conference agencies and cultivate an active all-the-year 'round participation of laymen in the total problem of the Church.

The General Conference Laymen's Association has held three meetings since the opening of the General Conference. This body consists of the Lay and Reserve Lay Delegates to this and previous General Conferences.

By its own consent it agreed to specialize in the promotion of matters in the General Conference that have to do with the interests of Laymen.

The Executive Committee of the General Conference Laymen's Association has worked hand in hand with the Men's Movement during the past four years in the promotion of work among men. The action of the General Conference, creating a Lay Conference, makes it necessary to modify the Annual Conference units of lay organization that have to do with promotional matters.

The following resolutions, adopted by the General Conference Laymen's Association, will help to provide for this particular need.

LAY ACTIVITIES

¶ 96, § 1. There may be organized a General Conference Laymen's Association of the Methodist Episcopal Church, which may be assembled at the seat of the General Conference or elsewhere in the interim of the General Conference Session.

§ 2. There may be organized in each Annual Conference a Conference Brotherhood or similar organization for the purpose of cultivating a more effective participation of men in the total activities of the Church.

§ 3. There may also be organized in each Annual Conference a federation of women's societies or similar organization for the purpose of advancing the local and Conference work among women.

(Action taken at meeting of Conference Laymen's Association Presidents, Sunday evening, May 15, and signed by the following men.)

Recommended and signed by:

Luren D. Dickinson, President General Conference Laymen's Association.

Charles F. Reiche, President Southern California Conference.

W. D. Archer, President North-East Ohio Conference.

C. H. Hartley, President West Virginia Conference.

Frank H. Ryder, President Troy Conference.
Edgar T. Welch, President Men's Work Commission.
Otto U. King, Acting President North Indiana Conference.
Dean Taylor, President Iowa Conference.
Thomas Spurrier, President Kentucky Conference.
Ernest W. Peterson, President Oregon Conference.
Franklin N. Kornhaus, President California Conference.
R. B. Spencer, President Colorado Conference.
D. D. Spellman, President Detroit Conference.
W. T. Dashiell, President Wilmington Conference.
W. E. Carpenter, Past President N. W. Indiana Conference.
George E. Wahl, President Iowa Conference Brotherhood.
T. O. Huckle, President Michigan Conference.
Uly M. Williams, President Savannah Conference.
E. Dow Bancroft, Secretary General Conference Lay Association.
Howard E. Simpson, President North Dakota Conference.
A. D. Peck, President Alabama Conference.
Ira H. Yohe, President Central Pennsylvania Conference.
H. R. Snavely, Secretary Men's Work Commission.
R. L. Nye, President Central New York Conference.
Ira E. Lute, Colorado Conference.
Charles A. Carlisle, N. W. Indiana Conference.
Percy F. Morris, California Conference.
C. P. Lynch, North-East Ohio Conference.
W. M. Gordon, Atlanta Conference.
J. S. Cullen, Southwest Conference.
G. D. Rogers, President South Florida Conference.

FOR ANNUAL CONFERENCE ORGANIZATION

WHEREAS, This General Conference has voted to admit Laymen into the united sessions of the Lay and Annual Conference, and,

WHEREAS, This action makes necessary the study and adjustment of the Conference Laymen's Association as a promotional agency for lay activities, and

WHEREAS, The Conferences will want to modify their plans in accordance with the new legislation, therefore,

Be It Resolved, That the plan of organization in Annual Conferences as relating to Conference Lay Associations or Brotherhoods be formulated by the joint action of the Executive Committee of the General Conference Laymen's Association and the Executive Committee of the Men's Work Commission and in accordance with the action of the General Conference in regard to the matter.

OFFICERS ELECTED

The following officers were elected for the General Conference Laymen's Association for the ensuing quadrennium. The executive headquarters will continue at 740 Rush Street, Chicago, Ill.

President: Charles W. Evans, West Virginia Conference.
Executive Secretary: E. Dow Bancroft, Ohio Conference.
Treasurer: O. Grant Markham, Ohio Conference.
Vice-Presidents:
W. C. Coffey, Minnesota Conference.
M. S. Davage, Louisiana Conference.
Franklin N. Kornhaus, California Conference.
Mrs. Anna E. Kresge, Detroit Conference.

Members at Large:
Ira E. Lute, Colorado Conference.
George W. Crabbe, Baltimore Conference.
J. R. Jackson, Rock River Conference.
Luren D. Dickinson, Michigan Conference.
Chairmen of Committees: Membership and Publicity, D. D. Spellman, Detroit Conference.

LUREN D. DICKINSON, *President.*
E. DOW BANCROFT, *Secretary.*

SEATING OF THE DELEGATES

The following tabulation indicates the seating of the Delegates of the General Conference in the Municipal Auditorium. The method of selection of the seats used is that fixed by the General Conference of 1908, which laid down this regulation:

"At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Commission on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed, the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election."

Bishop Ernest G. Richardson presided at the drawing; Secretary John M. Arters, of the General Conference of 1928, drew the names of the Annual Conferences from the receptacle; and Wallace H. Finch and Fred D. Stone, Chairman and Secretary, respectively, of the Commission on the Entertainment of the General Conference, assisted in making the designations and tabulations. Alvin C. Poffenberger, Chairman, and Thomas S. Brock, Secretary, of the Atlantic City General Conference Entertainment Committee, were also present.

The result of the drawing is as follows:

(R.—Right; C.—Center; L.—Left.)

Conferences	Section	Row	Seats
Alabama	L.	U, V	20
Atlanta	R.	W, X	8
Baltic and Slavic	L.	U, V	26
Baltimore	L.	W, X	19–24
Bengal	L.	Q, R	20
Blue Ridge-Atlantic	L.	I, J	26
Bombay	R.	S, T	7
Burma	L.	U, V	23
California	L.	M, N	19–24
Central Alabama	R.	U, V	5, 6
Central China	L.	C, D	26

Conferences	Section	Row	Seats
Central German	L.	K, L	21–23
Central Germany	R.	C, D	7
Central New York	C.	M, N	9–13
Central Northwest	L.	U, V	24, 25
Central Pennsylvania	L.	Z1, Z2	19–24
Central Provinces	L.	U, V	21
Central Tennessee	R.	G, H	6
Central West	R.	W, X	4–6
Chengtu West China	L.	Q, R	19
Chicago Northwest	C.	K. L	11, 12
Chile	C.	Z2, Z3	18
Chungking West China	R.	I, J	8
Colorado	C.	U, V	9–13
Dakota	R.	W, X	1–3
Delaware	L.	Q, R	21–24
Denmark	R.	S, T	8
Des Moines	R.	I, J	1–5
Detroit	C.	A, B	9–16
East German	C.	C, D	16
East Tennessee	R.	Z6	7, 8
Eastern South America	L.	Y, Z	26
Eastern Swedish	C.	K, L	13
Erie	L.	Z3, Z4	19–23
Finland	L.	U, V	22
Finland-Swedish	C.	O, P	18
Florida	C.	I, J	18
Foochow	C.	A, B	17, 18
Genesee	C.	O, P	9–14
Georgia	R.	Z6	5, 6
Gujarat	C.	I, J	15
Hinghwa	L.	K, L	25, 26
Holston	C.	Z2, Z3	12–14
Hyderabad	R.	G, H	7
Idaho	L.	M, N	25, 26
Illinois	R.	O, P	5–8
	R.	Q, R	1–8
Indiana	R.	Z3, Z4, Z5	5–8
Indus River	L.	U, V	19
Iowa	L.	S, T	19–21
Italy	C.	M, N	14
Kansas	L.	G, H	19–26
Kentucky	L.	Z1, Z2	25, 26
Kiangsi	L.	Z3, Z4	24
Lexington	R.	E, F	1–3
Liberia	L.	Q, R	25
Louisiana	C.	Z2, Z3	9–11
Lucknow	R.	W, X	7
Maine	C.	M, N	15–18
Malaya	R.	C. D	8
Michigan	C.	Z6	9–14
	C.	Z7	9–16
Minnesota	R.	Z3, Z4	2–4
Mississippi	R.	S, T	1–3
Missouri	R.	K, L	6–8
Montana State	R.	E, F	7, 8

Conferences	Section	Row	Seats
Nebraska	C.	S, T	9–18
Newark	C.	Z4, Z5	9–14
New England	C.	C, D	9–14
New England Southern	L.	E, F	19–22
New Hampshire	C.	K, L	9, 10
New Jersey	C.	Q, R	9–14
New York	C.	E, F	9–14
New York East	L.	I, J	19–25
North Africa	R.	I, J	6
North Carolina	L.	W, X	25, 26
North China	C.	C, D	15
North Dakota	C.	Z2, Z3	15, 16
North-East Ohio	L.	Z5, Z6	19–26
	L.	Z7	19–24
North India	C.	I, J	16, 17
North Indiana	R.	M, N	1–7
Northeast Germany	L.	O, P	26
Northern Minnesota	R.	U, V	1–4
Northern New York	L.	E, F	23–26
Northwest Germany	C.	Z2, Z3	17
Northwest India	L.	Z3, Z4	26
Northwest Indiana	C.	U, V	14–18
Northwest Iowa	R.	O, P	1–4
Northwest Kansas	R.	Y, Z	1–3
Norway	L.	K, L	24
Norwegian and Danish	R.	Y, Z	5
Ohio	C.	W, X, Y	9–18
	C.	Z	9, 10
Oklahoma	C.	K, L	14–18
Oregon	R.	A, B	1–4
Pacific Northwest	L.	Y, Z	19–25
Philadelphia	L.	C, D	19–25
Philippine Islands	R.	Y, Z	7, 8
Pittsburgh	L.	A, B	19–24
Rhodesia	L.	Q, R	26
Rock River	L.	O, P	19–25
Saint Johns River	R.	A, B	8
Saint Louis	R.	C, D	1–6
Savannah	R.	M, N	8
Shantung	R.	A, B	5
South Carolina	C.	E, F	15–18
South Florida	L.	Z3, Z4	25
South Fukien	R.	Y, Z	4
South Germany	L.	K, L	19, 20
South India	R.	G, H	8
Southern	R.	Z1, Z2	7, 8
Southern California	C.	Z	11–18
	C.	Z1	9–18
Southern Illinois	R.	K, L	1–5
Southwest	C.	I, J	12–14
Southwest Germany	R.	I, J	7
Southwest Kansas	C.	G, H	13–18
Sweden	R.	S, T	4–6
Switzerland	R.	U, V	7, 8
Tennessee	R.	A, B	6, 7
Texas	R.	E, F	4–6
Troy	C.	Z4, Z5, Z6	15–18

Conferences	Section	Row	Seats
Upper Iowa	L.	S, T	22–26
Upper Mississippi	L.	A, B	25, 26
Vermont	C.	C, D	17, 18
Washington	R.	Z5, Z6	1–4
West Texas	C.	O, P	15–17
West Virginia	R.	Z1, Z2	1–6
West Wisconsin	C.	I, J	9–11
Western Norwegian-Danish	R.	Z3, Z4	1
Wilmington	C.	G, H	9–12
Wisconsin	C.	Q, R	16–18
Wyoming	R.	G, H	1–5
Wyoming State	C.	Q. R	15
Yenping	R.	Y, Z	6

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